

Der Lutheraner.

**God's Word and Luther's Doctrine
Shall Never Perish.**

**Sixtieth Anniversary.
1904.**



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| | Page |
|---|--------------------|
| Advent contemplation, benefit and blessing of the | 369 |
| Workman, which is the real heaven | |
| for the - ? | 38 |
| Training of Teachers and Preachers | 134 |
| Australia, News from the Lutheran Sy. | |
| node in- | 137 |
| Example, worthy of imitation, of a congregation | 310 |
| Confession, a sad one - | 279 |
| Berlin, from -291 | 308 |
| Berliner Oberkirchenrathspräsident, The new 8 praying | |
| why we do not with false believers. | |
| together- | 182 |
| Bible, furious attacks against the - in the English state | |
| church 137; falsification of the-7; the revised - is | |
| finding more and more acceptance in Germany | 247. |
| Bible Societies: Statistics on the American Bible | |
| Society 55; Celebration of the Centenary of the | |
| British and Foreign Bible Society 86; Fruit of Bible | |
| Propagation by - Shown by Example 119; Into | |
| What Languages the British and Foreign Bible | |
| Societies Have Had the Scriptures Translated 120. | |
| Brazil: beginning to found a small Lutheran institution | |
| 23; intended visitation in - and colloquium with p. A. | |
| Zander 65; lodge struggle among Presbyterians in | |
| - 86 ; visitation by p. Lochner 216; formation of a | |
| synodal district 245; report on visitation in - 389. | |
| 405. | |
| Canada, heavy immigration to the northwestern- | 262 |
| Candidates, lack of, in our Synod 215; is severely felt | |
| 228; also in other Synods 229; list of all -, together | |
| with the places of their future activity 216; | |
| abundance of - in Germany 229. | |
| Char Friday and Easter | 97 |
| "Christian Science. Healing Science" (Christian | |
| Science), which - correctly judged by an Indian | |
| philosophy | 7 |
| Cincinnati matter, the-66 | 278 |
| Cocaine as an intoxicant more and more used | 73 |
| Confirmation Day, for- | 81 |
| Cultural images, some biblical-241. 257. 273. | |
| | 289. 305. 321. 337 |
| Denmark, orthodoxy no longer required of theological | |
| examiners in- | 328 |
| Service loyalty, rare - | 230 |
| Districts church kit, report on fruit | |
| and blessing of our- | 6 |
| Dowie is constantly trying to recruit new followers | |
| To win 294; now calls himself Apostle 342. | |
| Celibacy of priests, petition of southern Italian priests | |
| to the pope to lift the ban on - | 39 |
| Divorces, open letter from the Interchurch | |
| Conference to our people because of the many - | |
| | 229 |
| Oath of the Masonic Lodge dangerous to the state and | |
| ungodly | 168 |
| Pastors' Introductions: Amstein, R. 203. | |
| Bäse, E. 331; Baumann, C. 123; Baumgärtner, L. 411; | |
| Bergt, A. 172; Bertram, G. 378; Beyerlein, C. J. 172; | |
| Bittner, J. 378; Bode, A. C. 12; Borchers, W. C. 172; | |
| Both, A. 157; 186; Bouman, H. 123; Brommer, C. F. | |
| 157. | |

| |
|--|
| Brauer, Alb. 42. brink, W. C. 187. bröcker, C. L. |
| 157. bruggemann, M. 42. brunn, Arrth. 157. |
| Buchschacher, E. 75. Bunke, H. F. 141. Burhenn, |
| O. 221. Bützow, E. F. 221. Colditz, M. 314. |
| Czamanske, W. 251. Dubberstein, A. 345. Dürr, J. |
| A. 394. Ebeling, H. C. 157. Eberlein, J. 234. |
| Eckhardt, E. 331. Eifert, W. 299. Engelbert, F. 345. |
| Engelder, C. 345. Eschbach, L. 141. Essig, H. W. |
| 314. Estel, Ph. S. 345. Estel, Th. S. 59. Fädtke, H. |
| 411. Feustel, G. A. 141. Flach, E. 394. |
| Fleckenstein, M. W. 42. Franke, C. H. 331. Frese, |
| H. C. I. 202. Frey, A. N. 299. Gallmeier, M. 42. |
| Gans, W. J. 251. Gänßle, Prof. C. 157. |
| Gemmingen, H. v. 394. Georg, W. F. 331. |
| Gesterling, A. P. 12. going, L. J. F. 202. gotsch, G. |
| 363. graves, F. J. 863. gresens, A. L. 345. griebe, |
| C. D. 75. gronemeyer, H. F. 202. Grörich, A. 106. |
| great, J. F. M. 283. gübert, M. 186. güller, C. A. |
| 221. gurschke, O. 42. hair, G. 141. hallerberg, H. |
| 141. hanser, A. R. G. 331. Haserodt, H. 363. |
| Häntzschel, A. 42. Härtling, G. H. 363. |
| Heidelberger, L. R. 411. Heinemeier, L. 363. Held, |
| I. 172. Hemann, A. 42. hesse, J. 157. linz, H. C. |
| 187. hoffmann, K. 59. tzenstein, O. L. 331. |
| hamann, C. J. 157. horsch, J. C. 345. huchthausen, |
| Joh. 378. Hüge, H. 411. jobst, C. 363. karstensen, |
| K. 267. kästn", G. 394. kavasch, J. 411. kettl", H. |
| 314. kieß, F. A. 251. kleimann, J. H. 172. Klein, H. |
| A. 283. kleist, D. M. 345. klingbeil, J. C. 221. koch, |
| G. J. F. 267. kolb, L. 12. king, W. 314. koppelmann, |
| H. H. 283. kretschmar, P. 299. Kröncke, F. 251. |
| Kuhls, E. 299. Kühn, G. 221. Kuring, A. 378. Lösch, |
| Th. 346. Lätsch, Th. 331. Liebe, M. 75. Liepke, G. |
| H. 202. Linsenmann, W. 411. lügenheim, O. 394. |
| mappes, O. 345. markworth, D. 314. markworth, H. |
| 172. may, J. I. 363. meibohm, H. 172. melinat, M. |
| 378. Menkens, A. 202. 411. Meyer, G. E. 314. |
| Mikulski, C. 299. Moll, Prof. W. L. 234. Möller, F. |
| 42. Müll", Aug. 203. Müller, J. F. 378. Müller, R. |
| 283. nolte, W. 107. nord, H. 283. nord, Rud. M. 27. |
| oehlschlager, C. J. 345. ohlinger, C. T. 394. |
| osterhus, H. 157. otte, B. J. 123. pebl", F. 345. |
| plehn, L. W. 202. poch, B. 411. polster, E. 363. |
| polzin, E. H. 42. porisch, J. 167. rademacher, G. |
| 378. randt, Fr. 157. Restin, O. H. 267. ristow, G. |
| 314. rowoldt, P. 234. ruphoff, H. 42. rupperecht, J. |
| H. 186. schall", P. 12. scharfenberg, A. F. 42. |
| schauer, E. R. 363. Schert, J. A. 314. Schlüter, |
| Prof. A. 346. Schmidt, H. 378. Schmidt, P. 345. |
| Schmidt, P. A. 314. Schmidt, W. F. 157. |
| Schoknecht, F. 394. schulz, p. 89. schulze, e. 331. |
| schulze, f. w. 411. black, f. 74. senne, m. 89. |
| stechholz, h. f. r. 345. steinmeyer, g. w. 845. |
| stephan, t. 411th Stiemke, H. 283rd Storm, G. 89th |
| Strölin, E. 157th Studtmann, H. 157th Succop, P. |
| 283rd Sylvester, E. 221st Tisza, I. W. 106th Thiede, |
| K. A. H. 123. Thomas, G. 345. Tiemann, H. F. 106. |
| Tietjen, M. H. 141. Traub, L. 202. Uffenbeck, W. |
| 394. Vahl, F. 299. Vogt, A. W. 394. Von d "Au, M. J. |
| 172. Waack, G. 234. Wagner, Alex. 378. Wagner, |
| H. D. 42. Walz, Th. 283. Weinläder, B. 106. |
| Wilhelm, Ph. 314. Winnat, O. 75. Wischhof, H. 106. |
| Wolläger, Dr. H. W. F. 331. Wunderlich, F. 141. |
| Zeschin, O. 234. Ziegler, G. 68. Ziehlsdorff, A. 106. |
| Ziemendorf, G. 299. Zorn, H. M. 68. |

| |
|--|
| Teachers' introductions: Abraham, L. 283. Albers, H. F. |
| 299. Bergt, O. 314. Besch, A. E. H. 314. Bewie, E. |
| 331. Bewie, H. W. 363. Bock, F. 299. Bornitzki, A. |
| 123. Brackmann, L. H. 33t. Brandt, C. M. 27. Bück, |
| W. 251. Burkhardt, J. M. S. 203. Damaste, H. 267. |
| Denninger, R. W. 314. Dohne, P. 394. Döpke, F. A. |
| 331. Dube, K. 314. Eberhard, F. H. 299. Eggers, A. |
| 299. Endeward, J. C. 283. Fiene, H. C. 299. |
| Fischer, Ad. 12. Fuhrmann, L. 28. Gäkemeier, W. |
| 299. Gersmehl, O. 299. Goehringer, S. 187. Grebe, |
| G. 299. Grothe, E. W. 251. Gütschoff, H. 314. Gutz, |
| C. 314. Haack, A. 363. Hahn, W. 314. Heiden, H. |
| 107. Heintz, C. G. P. 141. Heintzen, W. A. 345. |
| Held, R. F. 299. Hemmann, B. M. 75. Hilgendorf, J. |
| 299. Hitzemann, A. E. 314. Homeier, C. J. T. 394. |
| Hoppe, H. 331. Jacobsen, E. 267. Jacobil., G. A. |
| 345. Jöckel, W. 345. Junghans, O. 379. Kammrath, |
| W. 283. Karnatz, E. 299. Kasten, C. 314. Keul, M. |
| R. 221. Kirsch, E. 378. Kleimann, J. H. 172. Klinger, |
| H. 28. Klitzke, J. 283. Kosche, Th. M. 379. Kramp, |
| C. 157th Krenke, A. 379th Krumsieg, F. 283rd |
| Lange, tz. 299. Lemke, C. 89. Leubner, E. 345. |
| Liebe, A. 314. Lietz, A. 345. Mangelsdorf, R. A. J. |
| 314. Manske, C. L. 141. Meier, C. H. 299. Meyer, J. |
| H. 314. Munzel, E. 27. Natzke, P. W. 42. 363. |
| Niermann, W. G. 283. Niewedde, C. F. B. 299. |
| Pallmer, J. G. 345. Poll, W. 299. Rabetz, H. 314. |
| Redeker, F. E. 331. Renn, A. C. 331. Renner, O. v. |
| 314. 363. Richter, J. 141. Ritzmann, O. 345. Römer, |
| N. 345. Ross, J. 411. Rost, H. 314. Ruff, K. 299. |
| schroeder, J. 299. schulze, H. L. 157. |
| schumacher, G. 42. 345. singer, M. B. 203. sippel, L. |
| H. 42. steinkraus, G. A. 299. stellwagen, B. 411. |
| strieter, C. 283. striker, J. 411. toenies, F. W. 394. |
| wagner, C. H. M. 363. wambsganß, B. 283. |
| warmann, E. 267. weller, G. 299. wichmann, Th. J. |
| 123. wiegmann, S. 299. wiersig, W. 331. will, H. 59. |
| windisch, G. 28. winter, A. 28. zagel, H. 314. |
| zautner, C. 141. |
| Unity of the Christian Church, which - |
| single chalice at the communion service also comes |
| in Germany in uptake |
| "Lids," wild goings-on of the - at their annual meetings |
| |
| Parents, duties of the - against their newly confirmed |
| children |
| Emigrant mission, the value of the -, also recognized |
| by other church communities 153; - in New York 99; |
| - in Baltimore 197. |
| Episcopal Church, the inclination towards the Pabbacy |
| in the - more and more general |
| Experiences, beautiful, from community life 35 |
| Lenten letter of the Archbishop of St. Louis. . 55 |
| Women's Suffrage: Letter of the German Association |
| for - to German Theologians 23; Meeting of the |
| International Women's Congress in Berlin 247. |
| Free Conference at Detroit 135; - at Pittsburg 136; why |
| we have not yielded an inch at the - at Detroit 199; |
| that the standing Conferences have not yet |
| obtained a settlement, will not please some 200 ; |
| report of the proceedings held at two free |
| Conferences of Pastors of the Michigan and |
| Missouri Synods 355. 372. 406. |

Giving, willing, for purposes of the kingdom of God 294;
- for our institutions of learning 310.

Poems: The King of Honors 97. JEsus 369. To the New Year 1.

Community conferences, community... 85
congregations would be disgraced if they
Keep their preachers as close as possible.... 85

Community Schools on the Pacific Coast 39V
Community "Worship" on the
World exhibition 391

Trial in jest to the best
of an orphanage 85

Stories: Cast all your care upon Him 156.
On thy word I will cast the net 266. heedful counsel
377. caspar aquila 169. christians 156. christ is risen
1V4. D. Luther on the school office 282. gratitude
377. the confession of a Roman 362. the inheritance
of the saints in light 41. the greatest leiv 297. "This
is mine!" 376. the cross as a companion 74. the most
necessary 344. the right means of purification 296.
the most beautiful Advent hymn 377. the testament
of a rich man 344. your profession 249. your will be
done 282. "to him be glory in the church," etc. 329.
in defiance of the devil 186. he who is on the cross
is my love 56. the best guide 9. the seriousness of
eternity 393. the greeting of the risen Lord 1V5. The
Lord makes void the plots of the wicked 185. The
martyr Euplius 24. The richest 184. The saying on
the wall 281. The fools' speeches 22V. D"-r death a
king of terrors 26. the poor widow's Christmas Eve
409. the father's will 172. the stage and the Bible 26.
the lock of hair 41. the main thing 202. "the heavens
tell the glory of God" re. 330. the children of this
world are wiser, etc. Luc. 16, 8. 297. the power of
holy absolution 329. the power of the word of God
10. love mends 33V. The lie 313. the open arms of
love 73. the trial 202. the worst enemies of men 393.
the storm tide 311. sin is the ruin of men 266. the
translation of the Bible into the German language by
Luther and his co-workers 360. the four Sundays of
Advent 377. thou shalt be a blessing 88. a
confession 139. a miserable hope 312. A great and
terrible temptation 343. a good answer 171. a
visitation 375. a visible sermon 220. a wonderful
guidance of God 218. an escort to the exit 11. a
general to his spouse 219. a godly dying 410. a high
price 186. some tried home remedies for the new
year 10. some traits from D. Joh. Reinh. Hedinger's
administration as court preacher 121. a king's child
106. a missionary wreath 156. a right godfather 87.
a beautiful example 25. a sad confession 297. an
unforgotten word 234. an ancient church prayer 40.
a truly Christian love letter 296. a way to
reconciliation 220. a reunion 122. A word in its time
171. parental pride 250. he bore our sickness 57.
they are but small things to God 393. wife world 249.
cheerful givers 138. for grandmothers 26. for me 57.
died for us ungodly 104. faithfulness 156. faithful
Christians are strangers and pilgrims on earth 392.
God's guidance 4V. God is not mocked 266. 280.
divine answer to papist blasphemy 342.
abomination of heathenism 362. good counsel for
confirmands 87. hear, my soul! 344. house devotion
10. lord, you know 200. i believe in a resurrection of
the flesh 105. i forget what is behind 280. faithful
in the least 139. do not be deceived, god is not mocked
313. is not my word like a fire etc.? 154. jesus, go
ahead 11. john mathesius 230. blessing of children
248. discipline of children 248. going to church 41.
do not let evil overcome you etc. 170. let us not
forsake our assembly etc. 264. lazarus was carried
by the angels in abraham's bosom 298. luther's love
for nature 186. Luther's words on child discipline
410. Now rejoice, dear Christians 201. O world, see
here your life 105. pastors 156. parish dews 41. right
marriages in the sense of Luther 219. right dying
armor of a confirmand 88. regular church
attendance 281. resurrecturis! 106. rom. 14, 8. 26.
harmful liberties.

self-righteousness 73. rare communion guests
220. semper eadem! 185. sodom and gomorrah
250. do not worry 297. does the preacher speak to
you? 73. new year's eve 410. readiness for death
312. death, where is your sting? 155. faithful
mothers 249. and they walked together 219. "and
some fell among thorns" 362. unbelief and
superstition 4V. Our Saviour 88. our dying a sermon
202. forgiveness 329. supposed salvation 11. many
men's religion 411. of giving 281. 312. from heaven
on high I come 409. of forgiving 392. of the holy
trinity 392. when should one begin to pay his parish
dues regularly? 122. why so late? 393. what
famous people have judged Luther's Small
Catechism 361. what D. Luther has to say to
parents 155. 233. what I was and what I am now
26. he who does not honor the son does not honor
the father, etc. 139. how a poor boy finally became
a pastor 171. how dear is pure doctrine? 139. work
while it is day 377. where the paths of two youths
parted 25. miraculous guidance 282. miraculous
saving of life 280. signs of the times 14V. On the
eighth commandment 312. On reflection 2V2.
Reproved mockery 377. Two wills of a prince of
different times 139.

Fraternity of faith, cultivation of the same 385
God is not mocked 20V 280
Gräbner's, Mr. D., condition 216
..... 390 Greek

Catholic Church, Example of a
crass superstitions in the - 39

Hamburg, from- 53. 83
Harnack is now mutilating the father-
Our 120
House service, acceptance of the - in the
Christian families 38
Heathen Mission, the largest revenue for
- in Great Britain 23
Ascension Day, for 145

Indian Mission, from our - in Wisconsin 20.
359; - of the Episcopal Church 85.
Inner Mission, from our - 149
Iowa shamefully maligns our synod 217;
- Has not been "pursued" by Missouri 327.

Japan, spread of Christianity in - 121 JEsus accepts
sinners 5
Jesuits, a victory of the - in Germany.... 120
Anniversaries: 60th anniversary of congregations:
Immanuel, Stratmann, Mo. 30V; - 5vth anniversary of
congregations : Trinity, Cape Girardeau, Mo. 203.
Trinity, Cumberland, Md. 251. Trinity, Goodsarm, Ill.
314. Trinity, Hillsdale, Mich. 235th Immanuel,
Waldenburg, Mich. 267. martini, Adams, Ind. 12. st.
john, Eagle Lake, Ill. 314. st. john, Newburg Heights,
O. 235. st. martin, Tp. Boston, N. D. 300. st. paul,
Serbin, Tex. 267. St. Peter's, Prairietown, Ill. 364. St.
Stephen's, Milwaukee, Wis. 251. Zion, Akron, O. 300;
- 30th anniversary of the parish: Immanuel, St. Ansgar,
Iowa 346; - 25th anniversary of parishes: Trinity, Long
Prairie, Minn. 235th Trinity, Marcus, Iowa 314th Trinity,
Wellsville, Mo. 187th Lutheran congregation, Bingen,
Ind. 235th Ev. Lutheran parish, Knierim, Iowa 235th St.
Immanuel, Waterloo, Iowa 12th St. Salem, Chariton
Forks, Mo. 222nd St. John, Helen, Minn. 251st St.
John, Oldenbush, Nebr. 172nd St. John, Sumner, Iowa
314th St. Paul, Minden, Nebr. 395th St. Paul,
Centerville, Mich. 157th St. Paul, Posen, Mich. 332; St.
Peter's, Town Moltke, Minn. 251; Zion, Tobias, Nebr.
172; ? Silo, Minn. 300; - 15th anniversary of parish:
Trinity, Medina, N. Y. 299.

Jubilee of a headman, a rare - 217
Judenmission, the successful, Fr. Faltin's in
South Russia 153
Youth of our country, who, should be better instructed
in the Christian religion 246

Catholicism, the, in Saxony 311
Catholics pray their opponents to death! 137
Chain letters, a reprehensible way of sam-
melns of contributions for church purposes 153
Infant baptism and infant wealth 136

Page

Church building debts 262
Church, three questions about the Christian - 33. 51
Kols would rather be Lutheran than Catholic 263

Teaching establishments: the care of our - 215;
commencement of holidays in the - 216; number of
pupils in the new school year 309. 310; from our
Fort Wayne 359.

Leipzig Mission, annual festival of the - 229
Lenbach, the painter, end and ecclesiastical be-
eternalization of those who died in disbelief.... 184
Latvian Mission, ours, in Chicago - 408
Lithuanians, mission among the Lutheran - in this
country 38
Lodges in China 73; - even publicly commended in the
General Synod 391.
Lodge Abomination 247
Lodge religion, which, expressed in the "prayers" of the
chaplains of the legislative assemblies 72
Lottery, one, for the good of the church.... 217. 262
"Lutheran," encouragement to spread.

Luthers sämmtliche Schriften, Vol. XXI b.... 326

Admonition, a heartfelt one, to our newly confirmed,
which is also to be heeded by others 113
Measure, double - 391
Materialism, the present, in its influence on the
Christian life 115. 131. 147. 179. 194. 211. 227. 242.
371. 387. 404
Mecklenburg, from -53 83
Glorification of man 8 311
Methodists and Secular Pleasures.... 183
Mixed marriages between Christians and non-
believers, what to make of -? 17
Abuse of prayer 295
Missions, two new - 244
Missouri does not put the confession at page 311; - is
said to have strained the bow too much in the
doctrine of election by grace 311.
Mormons, position of the - on polygamy 136

Negro Mission, from the- 374
Necrological:
Honorary memory of the pastors: Bergt, Adolf Wilh.
357. Dorn, W. 102. Engelder, Konrad Georg 19.
Näther, Karl Gustav Theodor 151. 165.
Sagehorn, H. 84. Schwarzkopf, Hugo 198.
Obituary: Prof. D. A. L. Gräbner 401.
Death notices of pastors: Bischofs, Hugo 140th
Bötticher, Joh. Th. 106th Burfeind, Barthold 27th
Gölz, O. 393th Häfner, J. Geo. 11th
Hannemann, Herm. 250th Huber, Ludw. Jak.
140th Hügli, J. A. 140th Hunziker, Heinrich
234th Näther, Missionary Th. 104th Willner,
Aug. Alb. Ferd. 156.
Death notices of teachers: Deibel, Geo. 123.
Fuhrmann, Lorenz 331. Läscher, W. J. F. 362.
Stark, Fr. 331.
Student obituaries: Brundick, H. (Springfield) 106th
Dekarske, Karl (St. Louis) 140th Domrös, Emil
(Fort Wayne) 234th Schreiner, Martin (Addison)
378th.

New Zealand, off-117..... 295
New Orleans, statistics about our parishes in- 38
Norwegian Synod: Prof. Yvisaker's anniversary in
office 342; Fr. J. A. Ottesen died 359.

Nothruf, one- 277
Order of the Holy Cross in the Episcopal Church
..... 218
Ordinations: Abraham, M. 298. Ansgore, J. M. 299.
Arndt, Th. 331. Bähre, R. 267. Batz, O. 331.
Bernthal, A. F. 313. Blödel, Th. 313. Bruß, H. 251.
Dautenhahn, M. C. 298. Dobberfuhr, F. 331.
Dornseif, H. 314. Doswell, J. 331. Drignat, P. 411.
evers, Th. 299. franke, R. 331. frey, T. S. 282.
goesswein, Th. 283. grotheer, L. 298. harder, I. 58.
hempel, E. P. 267. hereth, C. 298. herzer, J. E.
345. hömann, Th. 313. jlten, A. 234. Jordan, F.
298. Keim, H. 267. Kersten, F. 283. Kirchhöfer, A.
331. Kreinheder, O. 282. Kretzschmar, J. 378.
Krotke, C. 283. Krüger, M. 299. Lash, W. H. 345.
Lindemann, P. 282. Lohrmann, J. 282. Loßner, O.
345. Lußky, W. 331. Maas, H. 313. Manz, C. 299.
Mennicke, C. G. 313. Meyer, F. 331. Meyer, J. 299.
Meyer, R. 283. Möbius, J. F. 234. Müller, H. F. C.
313. Nüchterlein, L. 298. Oldsen, C. 331.
Olsavsky, A. 251. Pautz, R.

| | |
|--|-----|
| 267. Pebler, F. 331. Petersen, H. 58. Plunz, C. 298. Reisig, O. 313. Ristow, G. 299. Rühm, L. 331. Roß, P. 283. Schimmelfennig, H. 251. Schmidt, P. 313. Schoppe, F. 298. Schrein, P. H. 313. Schulz, Emil 74. Schmecke, D. E. 157. Schwede, F. 313. Senne, A. 331. Sieck, L. 313. Spiegel, Ad. G. 298. Tönn, E. 267. Vathauer, H. 313. Wählers, F. 331. Wangerin, A. 282. Wehmeyer, H. 298. Weidmann, F. 299. Wilk, W. F. 299. Wyneken, A. 313. Ziemendorf, G. 282. | |
| Easter, Char Friday and - | 97 |
| East India Mission, ours: News from Krisch-nagiri 37; a wreath on Missionary Näther's grave 116; Christmas celebration on Missionary Mohn's 132. | |
| Pabst calendar, one - | 154 |
| Pabstthum and workshop | 263 |
| Pabst worship, idolatrous | 169 |
| Paris, celebration of reason in - 24; moral rot in - 73. | |
| Passion time, at -49..... | 65 |
| Peru, the holding of Protestant divine services in - released | 23 |
| St. Peter's penny, American Catholics and the- | 360 |
| Pentecost, to the holy - | 161 |
| Philippine Islands, severe obstacle for the Protestant mission to the - | 39 |
| Pilgrim House, the Lutheran -, and its Mission in 1903 | 99 |
| Pius IX is to be canonized | 328 |
| Pius X makes the same claims as his predecessors 23; still tightens the old rules and regulations 200; calls for the celebration of the proclamation of the doctrine of the Immaculate Conception of Mary by Pius IX 86. | |
| Shortage of preachers in Southern District | 85 |
| preaching ministry, dem, gereicht vie application for bochsalarirte places to the disgrace | 85 |
| Previgt at the reconnection of the renovir Concordia College at Fort Wayne... | 2 |
| Preaching the gospel, which, the most important Business in the world | 209 |
| Protestant Association, the German, pays homage to the crassest disbelief | 391 |
| Protestant Church, the present shape of the - in Germany | 225 |
| Race Question, which, at a meeting of American women | 247 |
| Recensions: American calendar for German Lutherans for the year 1905 363. Aubke, H. F., Rejoice, Zion 123; - Jauchzet dem HErrn, alle Welt 250. Beer, R. H., How does one become righteous and blessed before God? 27. report of the first free conference of pastors of the Michigan and Missouri synods 282. Birkner, H., sermon on Deut. 33, 24. 25. 27. Breuer, A. H. F., Christmas Cantata No. 2 378. the Life of Dr. Mart. Luther 106. Dallmann, W., Patrick Hamilton 298; - William Tyndale 394. descriptive list of the Lutheran School Exhibit 221. Drewes, C. F. A., Catechism on Membership in the Order of the Knights of Pythias 345. ev. Lutheran Church Bell 58. Lutheran City Missionary 58. F. K.: Virginias, Experimental Religio 58. Spiritual Songs for Male Choirs 27. 74. 123. 141. 250. 345. Glad Tidings of Christmas 394. Great, Th., Der geplante Kirchenbund 74. Hanssen, Th., Ev.-luth. symbolic catechism 394. Ilse, Herm., Six festive hymns for mixed choirs 250. Just, G., and Färber, Th., Der Biblische Geschichtsunterricht der Unterstufe 266. Kanold, H. C. A., Bereitet dem HErrn den Weg. | |

| | |
|---|-----|
| 362; - Behold, this is God's Lamb 89. Käppel, A., Six Organ Compositions 298. Knippenberg, K., Church Sermon 221. Kühn, Chr., Sermon after the Great Fire 74. Lenk, Marg., The Foundling 141; - Storm and Sunshine 394. Lindemann, F., The Parochial School System of the Missouri Synod at the World's Fair; - Exhibit of Parochial Schools at the Louisiana Purchase Exposition 221. Little Lambs. Nos. 42-49. 411. Lutheranism and Americanism 106. Nommensen, B. P., School Preaching 140. Pieper, F., Brief Statement of the Doctrinal Position of the Missouri Synod 106. Plehn, G., Liturgical and Catechetical Celebration of Christmas 394. Pröhl, H. B., Christ Lives! 58; - Des HErrn Wort vergehet nicht 250; - Wach auf, meine Ehre! 378. Rechlin, F., Manual of Physical Exercises for School and Home 221. Schmidt, Karl, Sermon on the 100th Anniversary of the Founding of Chicago 27. Sieck, Henry, Sermons on the Gospels of the Ecclesiastical Year 313. Singet dem HErrn I 313. 363. 378. Should a Lutheran stick to his church and not be moved to fall away from it? 221st Statistical Yearbook 106th Synodal Reports: - II. of the California & Nevada Districts 42; - 8th of the District Synod of Michigan 74; - 27th of the Free Church in Saxony & St. 220; - 21st of the Illinois District 331; - 17th of the Iowa District 106; - 11th of the Kansas District 58; - 12th of the Kansas District 411; - 41st. of the Michigan District 362; -16. of the Minnesota & Dakota District 282; - 38. of the Middle District 140; - 39. of the Middle District 344; -15. of the Nebraska District 27; - 39. of the Eastern District 250; - 3. of the Oregon & Washington District 88; - 38. of the Western District 123; -16. of the Wisconsin District 378. Synodical Number of the Ev. Lutheran Church Journal for South America 298. Tisza, J. A., Interludes to the Most Common Chorales of the Lutheran Church 11. The Lutheran Clarion 27. Indispensable to Everybody 74. Ungemach, J. H., Te Deum 378. Directory of Notes and Easter Catalogue of Concordia Publishing House 74. Von der Au, M. J., The Religion of the Oddfellows 74. Walther, C. F. W., Why do we hold so firmly to the Lutheran Church 27. Wambgsanß, Luther's Battle Hymn 298. Christmas Catalogue of the (Concordia Publishing House 378. Willkomm, O. H. Th., The Lutheran Home Friend 394. wrath, C. M., Food on the Way 58; - Sunday. Translated by J. A. Rimbach 331. | |
| Reform Jews want their children educated at their own colleges | 184 |
| Saxon Free Church, statistics of the - | 86 |
| Schleswig Holstein, from -53..... | 83 |
| School exhibition, our, at the world exhibition the golden medal 342 Guilt, the, of the innocent u. the guilt- looseness of the culprits | 65 |
| Sweden, the oath of confession at the inauguration of the pastors abolished in- | 184 |
| Seiß, P. I)r. J. A., died | 217 |
| Suicide statistics 230..... | 231 |
| Self-baptists, a new sect in Russia ... 154 Sunday Excursions | 135 |
| Sunday schools, inadequacy of - for the religious education of the youth also among the sects almost universally conceded 7 Speier, Dedication of the Protestation Church in - by unrighteous preachers | 360 |
| St. Paul, Minn. storm damage to our Institution in- | 279 |

| | |
|--|-------------------|
| City Misston in St. Louis, Information Bureau & Hostel of - | 408 |
| City missionary societies, meeting of representatives of various - | 390 |
| Statistical Yearbook: call for timely submission of annual reports 6; some of the main figures 103. 119. | |
| Student of theology in Germany, the first- | 184 |
| Southern California, Inner Mission in - | 390 |
| Suppers condemned for the good of the church by a Methodist conference | 120 |
| Synodical Assemblies, Reports on: Brazilian District 245; California- & Nevada District 274; Canada-District 340; Concordia Synodi. Australia 168. 375; Hermannsburg Free Church 247; Illinois-District 195; Iowa District 324; Iowa-Synod 294; Kansas-District 307. 322; Michigan-District 214; Minnesota-District 213; Minnesota-Synod 262; Middle District 293; Nebraska-District 339; Ohio-Synod 328; Oregon-u. Washington-District 276; Eastern District 163; Saxon Free Church 375; Southern District 258; Synodal Conference, Ev. Lutheran, of North America 279; Western District 340; Wisconsin-District 245; Wisconsin-Synod 246! 375. | |
| Synodal purposes, a rich gift for - | 199 |
| Synod, from our- | 38. 199. 327. 342 |
| Synod, division of our - into four districts. " fifty years ago | 119 |
| Deaf and Dumb Institution at North Detroit, Annual Report on the- | 261 |
| Mission to the Deaf and Dumb, from ours: Mission to the Deaf-Blind 72; an account by Fr. Salvner 180. | |
| Chubby Worshipers | 8 |
| Theater fire in Chicago a ties-shaking sermon 24; much talked about in both the ecclesiastical and secular press 55; the public school teachers and school children who perished in it 56. | |
| Theatre, the present - | 18 |
| Overestimation of the ten commandments, warning against- | 103 |
| Conversion from the Roman Church in the Austrian Lands | 169 |
| Uganda one of the most hopeful mission fields ... 169 | |
| Unbelief, the modern, in Berlin preachers | 295 |
| Misfortune, the appalling -, at the outing of a Sunday school in New Dort | 218. |
| delusion, sad - | 263 |
| Associations and hedonism | 9 |
| Engagement, binding nature of the - | 183 |
| Legacy, a - | 103 |
| Petrifaction of two corpses after 7 years 9 Preface 1 | |
| Walther League, annual meeting of the - . 294 Calling away pastors from important fields of discord 310 | |
| Signposts, who is the right - ?.. 129. 177. 193 Moving away from the previous place of residence, what to consider when - | 135 |
| Christmas time, grace- | 402 |
| World's Fair in St. Louis: Hostels for Lutheran World's Fair visitors 5. 103. 168 | |
| Winnipeg, petition for church building in - 101 benevolent societies, assembly by representatives of various - | 390 |
| Benevolence idea. Unhappiness at a- 184 Zionist movement, which, has its leader lost | 247 |
| Legal position, a -, and declaration | 21 |



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No. 1.

To the new year.

In, in, it won't be that deep!

He who prepared the way for Israel in the sea And wonderfully guided you until today, He will go with you into the new year - So enter freshly, it will not be so deep!

Up, up the steep skyway!

Hold on to Him, and you will succeed, And like eagles you will soar upward. O be comforted! Thy Jesus goeth forth, Therefore fresh up the steep heavenly way!

Out, out, thou art not at home here! Why do you build yourself so firm on earth? Here we are but pilgrims and brief sojourners. Soon it's time to go: Away! O send thy heart on ahead Out, out to our dear father's house.

And then in, in, to heaven in! Bless this new year on earth, O Lord; And to whom it shall be his last year here - We don't know, you alone know - Let it be his first in heaven!

Preface.

In Ecclesiastes Solomon once says: "There is no end to the making of books", Cap. 12, 12. If this was already the case in the time of the Old Testament, it is even more of a fact in our time. The world is virtually flooded with books. And this is not always an advantage and a blessing, but rather in many respects a real damage. Let us now dispense with the innumerable ungodly and pernicious writings, which are a curse to mankind; and also with the innumerable other books, the reading of which is of no real use to men. There are also too many so-called good books, because, as experience shows, they prevent people from reading the best books.

to read diligently and again and again, especially the unique Bnch of all books, the holy Scriptures. That is why already 465 years ago a man whose books belong to the best human writings ever written said: "I would gladly have seen my books all remain behind and perish. And one of the reasons is that I am afraid of the example, for I can see what good has been done in the church, since in addition to the holy Scriptures, people have begun to collect many books and large libraries, and especially to collect all kinds of fathers, concilia, and teachers without any distinction. So that not only the noble time and study of the Scriptures is missed, but also the pure knowledge of the divine word is finally lost, until the Biblia is forgotten in the dust under the pew.... This was also our opinion when we began to translate the Biblia itself, that we hoped there would be less writing and more studying and reading of the Scriptures. For also all other writing in and to the Scriptures, as John is to point out to Christ; as he saith: "I must decrease, and he must increase" (John 3:30), that every man himself may drink of the fresh spring. . . . But now that I cannot help it, and they want to collect my books without my thanks by printing them (in small honor of me), I must let them dare to eat and work on them. . . . Well, then, let it go in God's name, without my asking nicely, whoever wants to have my books at this time, let them not be a hindrance to him in his life to study the Scriptures himself." Thus Luther wrote in 1539 in the preface to the first part of his collected German writings.*) But the whole of today's conditions in the world and also in the church, which are not to be explained in detail now, bring it about that books are written on books and spread by printing. We Christians are to

*) St. L. ed. XIV, 432 f.

But in this state of things we must be on our guard lest we be drawn into He always wants to judge according to your "law and testimony" and in wrong ways; we must be careful that we do not waste our noble time in general use the word of God for teaching, for punishment, for correction, reading useless books; we must read only such religious books as really for chastisement in righteousness and for comfort. He wants to "edify" his lead us into the Scriptures; and we must not let the best book of inheritance readers in the right biblical sense of the word. In this way, he does not seek keep us from the study of the dear Word of God, or shorten the hours which to turn any of his readers away from the diligent study of the eternal Word should be devoted to Bible reading. of God, or to rob them of the time to do so, or to take away their taste for

What has just been said about books is also true of many it, but rather to drive each reader more and more into the Scriptures, to newspapers and magazines. Yes, the latter are almost displacing the awakened in him a right, holy desire and love for the diligent reading of the books the longer the more. It is hardly believable what a vast number of Scriptures, and to promote and ground him in the understanding of the newspapers are printed and read in our time. We have before us a Word of truth, so that our Lutheran Christians will also become more and compilation which shows that the number of copies of newspapers printed more true Bible Christians through his ministry. May God, the Lord and only in the more important countries of the world amounts annually to Shepherd of His Church, grant that in the year of Irena, too, the will may about 12,000 million. In the last forty years the number of newspapers in be joined by the accomplishment according to His good pleasure. L. F. Europe has at least doubled, and here in America it has increased more than thirty-fold. By tens of thousands and hundreds of thousands are the houses in which not one, but two or more newspapers are daily received, morning and evening, weekday and Sunday. That these innumerable magazines are not a pure blessing, but rather in many respects a harm, is obvious. Far too much time is generally spent in reading them, time that could be spent much more usefully in other ways and also in reading, quite apart from the fact that the great majority of magazines are in the service of the world hostile to God and its prince, the devil, serving and wanting to serve sin, and thus becoming dangerous and corrupting to many souls. And the more the newspaper system has become a power and, due to the situation in the world, a necessity, the more serious it is the Christian's duty to use it rightly and not wrongly, and also not to forget in this matter that the essence of this world is perishing, 1 Cor. 7:31. Christians should never let themselves be robbed of their time and taste for the spiritual and divine, for the precious word of God in the Bible.

Even the ecclesiastical periodical can become reprehensible, and a great many ecclesiastical papers fall under this judgment. We are now we, who have gathered here from near and far, are also in a festive and silent about the mass of false-believing journals that continue to spread joyful mood. Yes, in loud songs of praise and jubilation we have already the murderous poison of false doctrine. Even a church periodical that is given expression to the joy and thanks of our hearts. orthodox in name is of no real use if it merely wants to be an entertainment journal or a church bulletin and does not place current events and church that we are celebrating today with praise and thanksgiving to God? Oh, it happenings in the light of God's word and apply the infallible standard of concerns our local educational institution, our dear Concordia, which is so the same, or if, instead of leading the readers more and more into the dear to all of us. One of its main buildings, which after many years of use Scriptures, it draws them away from the word of God and does not let them had become worn and rotten at every corner and end, is now thoroughly come to read it, wants to replace the Scriptures for them, so to speak. The repaired. From the cellar to the roof it has been put in good) condition. With "Lutheran" has another aim. He does not want to fill his columns with all joy and pleasure our dear professors can now teach again in the newly kinds of news from the various ecclesiastical circles, but his first intention restored rooms. With pleasure and joy our dear boys and young men can is to teach in his sphere, to teach God's Word and to punish false teaching now study in them again. contrary to the holy Word of Scripture and all ungodly life in conflict with How, is that not reason enough for us Christians to joyfully praise the Bible. And what he has learned from the kingdom of the church and and thank God? Most certainly! So let us confess and praise with heart and mouth: "The Lord has done great things for us, and we rejoice in them. Yea, "Bless the LORD, O my soul, and that which is in me, his holy name. Bless the Lord, O my soul, and forget not the good that he hath done thee."

Sermon preached at the re-dedication of the renovated Concordia College at Fort Wayne, Ind. on October 11, 1903.

(By decision of the ^ehrercollegium left to the printer by P. Aug. Senne.)

Text: Luc. 24, 2': "And they urged him, saying: Stay with us, for it will be evening, and the day has come on. And he went in to abide with them."

In Christ, our highly praised Lord and Saviour, beloved members of the faith and of the feast!

Our dear Concordia is resplendent in festive adornment today. And we, who have gathered here from near and far, are also in a festive and joyful mood. Yes, in loud songs of praise and jubilation we have already given expression to the joy and thanks of our hearts.

Tell me, what is the meaning of all this? What is this festive event that we are celebrating today with praise and thanksgiving to God? Oh, it concerns our local educational institution, our dear Concordia, which is so dear to all of us. One of its main buildings, which after many years of use had become worn and rotten at every corner and end, is now thoroughly repaired. From the cellar to the roof it has been put in good) condition. With joy and pleasure our dear professors can now teach again in the newly restored rooms. With pleasure and joy our dear boys and young men can now study in them again.

How, is that not reason enough for us Christians to joyfully praise and thank God? Most certainly! So let us confess and praise with heart and mouth: "The Lord has done great things for us, and we rejoice in them. Yea, "Bless the LORD, O my soul, and that which is in me, his holy name. Bless the Lord, O my soul, and forget not the good that he hath done thee."

But, dear ones, we should and want to thank heilte not only. We should and want to pray today as well. Yes, in these last times, this very teaching institution of ours, in

The prayer of the synod, in which our young men receive their training for the sacred ministry, is very much in our prayers and in the prayers of our whole synod. But what should and will we pray? Certainly, in the prayer of the disciples of Emmaus: "Lord, stay with us!" we have the right prayer for our Concordia. Let this then be the object of our further prayer, namely:

Our prayer: Lord Jesus, stay with us!

We consider:

1. How confidently and assuredly we can do this prayer;
2. What high cause we have for this prayer.

1.

"Stay with us," those two disciples asked the Lord Jesus when they arrived with each other at Emmaus late on Easter afternoon. And how could they not make this request with confidence? Jesus had so kindly joined them, had accompanied them, and had remained with them until now. In addition he had taken care of them so faithfully on the way. He had taught them, helped them, comforted them, strengthened them, and so made them blessed. O surely, what the disciples at Emmaus had learned of Jesus made them confident and confident to ask, "Abide with us!"

"O Lord Jesus, abide with us!" We too can make this request as confidently as the disciples of Emmaus once did, when we look to our dear Concordia. Everything that this institution of ours has hitherto experienced from Jesus justifies and encourages us to make this request. Jesus has been with this institution from the beginning to this day. Through his Word, which dwelt and flourished here, he himself has dwelt, ruled and worked here. He has made his gracious presence known and experienced here at all times.

Look back to the small, outwardly so poor beginning of this institution. Who helped so wonderfully at that time? It was Jesus. For all the poverty of temporal goods, there was always enough. Who saw to it that the little was sufficient? It was Jesus. In spite of all the adversity, the work went forward gloriously. For who saw to it that all obstacles were happily overcome, even that they served as a blessing? It was Jesus. Even if the professors were sometimes sour in their work, Jesus always gave them new strength. Even if the students sometimes found it difficult, even repugnant, to study, Jesus always gave them new zest and joy for it. Yes, even if this institution was often despised by people, it was and remained a highly pardoned institution, an institution in which Jesus himself lived and worked and which he made into a place of blessing for many.

Furthermore, look at the various special emergencies that came over this institution in the course of the years. Who helped out again and again? It was Jesus. How often, for instance, have faithful and able professors been taken from the institution, whether by removal, or by death, or in some other way! But who then always made other men willing and able to serve our young men as teachers here? It was Jesus. How often the room became too small,

soon to study, soon to live, soon to do business! But who then always gave the necessary means to create more space? It was Jesus. This institution was also afflicted by serious misfortunes. Remember, for example, how in 1869 the main building was almost completely destroyed by fire within a few hours. But who awakened the hearts of our dear Christians at that time to help and give abundantly, so that all need was removed in a short time and the building was restored? It was Jesus.

Furthermore, look at the life and behavior of the students in the institution. Where so many young people live together, as here, the devil and one's own evil flesh are constantly on the lookout to cause harm and destruction. But who has graciously presided over our disciples these many years, so that God's Word has kept the discipline and rule among them? It was Jesus. And even if there were sometimes gross sins and excesses among the disciples, what did Jesus always do? He has given grace to repentance, or he has seen to it that our institution has not suffered any permanent damage from those sins and outrages.

Yes, my friends, "the Lord is not yet and never will be separated from his people. This also applies to our dear Concordia. Jesus was with this institution from the beginning. And he has remained with it to this day with his grace and help, with his protection and blessing. How confidently we can draw the conclusion from this experience that he will also remain with it in the future! How confidently and assuredly we can pray to him: "Lord Jesus, abide with us!"

But, beloved, what above all makes us confident and joyful in this petition, "Lord Jesus, abide with us," is this, that we know so surely from His Word that He will grant this petition of ours. The request of the disciples at Emmaus, "Abide with us," was immediately granted. For it is said in our text, "And he went in to abide with them." And though Jesus soon after withdrew his visible presence from them, yet that same evening he appeared to them again at Jerusalem in visible form. And well weeks later he gave them, and all his believing disciples, the express promise, "Lo, I am with you always, even unto the end of the world."

O how confidently and assuredly we too can now pray, "Lord Jesus, abide with us!" For his precious promise, "Lo, I am with you always, even unto the end of the world," is also true of us. Yes, as surely as Jesus promised, so surely will he be and remain with us, and therefore also with this institution of ours. As long as his word continues to be heard here, so long will he himself be present here through his word.

Yes, Jesus wants to remain the head, the Lord and King of our institution. He wants to provide for the spiritual and physical well-being of our institution, as he has done in the past and will do in the future. He will give it professors and teachers; he will provide the means necessary for its entertainment; he will guide and rule the hearts here so that they serve him. -Jesus also wants to prove himself as a blessing giver in our institution. He wants to give fruit and prosperity to the work of the professors. And he wants to make the students' studies prosper for their own good.

Blessing and to the blessing of many of their fellow men. - Jesus also wants to prove himself here as advisor and helper. He wants to show the right way in dark hours. He wants to fill the discouraged and despondent with new courage, strengthen the weak, straighten the weary knees, help the erring. - Jesus also wants to prove himself as savior here. He wants to be present here with his grace and all his merit, so that professors and students can flee to him in their need of sin and find grace and forgiveness with him. Through Jesus, the way to the Father's heart and to heaven should be open to all.

Behold, all this is in the promise of the Lord Jesus: "Lo, I am with you always, even unto the end of the world." He himself, with all that he is and has, wants to dwell, rule, and work in our institution. And on this we can and ought to rely as surely as his promise is true and cannot lie. Oh, how confidently and assuredly we can therefore ask the Lord Jesus today that He will continue to maintain His gracious presence in this institution. How confidently and assuredly we can pray today, "Lord Jesus, abide with us!" -

But, beloved, the petition, "Lord Jesus, abide with us," we can not only make with confidence, but we have good cause to make it. And this we will now consider in the second place.

2.

The disciples of Emmaus had come to know their own great weakness and frailty on the way. They had experienced what ignorant, erring, miserable people they were without Jesus. They had learned that without JEsu they could do nothing. And therefore they did not want to see JEsu depart from them. Therefore they asked, "Abide with us!"

"Lord Jesus, abide with us" is a plea to which we too have great reason, if we first look to ourselves. For how is it with us, so much depends on ourselves? This our Saviour tells us in the words, "Without me ye can do nothing." We must confess with Luther:

Our might is no good, we are soon lost.

Ah yes, without JEsu we are utterly helpless, miserable and lost.

What, therefore, would our educational institution be without Jesus? It would be a sad human work without any value in God's eyes. Without Jesus, this institution would lack the right head, which God Himself has set over His people. Without JEsu, this institution would lack the right foundation and cornerstone upon which God Himself has built His kingdom. Without Jesus there would be no Christians here, but pagans, no shepherds of souls, but destroyers of souls. O surely, we have high cause to pray from the heart, "Lord JEsu, abide with us!" For only if JEsu abides in and with this place can God have his work here and build his kingdom here.

How would it be with the professors of this institution without Jesus? All their labor, however diligent, would be in vain without JEsu. Without JEsu they could not teach and educate their students properly. Yes, without Jesus they would take wrong paths with their students and go astray.

Beat them. Everything, everything that they need for their ministry must come from Jesus. Only from Jesus comes to them the right wisdom for teaching and educating; only from Jesus blessing for their work; only from Jesus patience with the weak; only from Jesus courage and joyfulness when the heart wants to despair; only from Jesus comfort and grace when their own sins and infirmities challenge them. Ah yes, our dear professors have great need of the Lord Jesus. What great cause have we to pray, "Lord Jesus, abide with us!"

How would it be with the students of this institution without Jesus? Their work, their learning and study, would also be in vain without Jesus. Yes, without Jesus they would lack the right desire and love for work. Without Jesus they would not pursue their studies in the right spirit; not out of love for the Saviour, but to please men; not to serve their neighbour, but to seek their own honour. To the disciples also, therefore, all that they need must come from Jesus. Only from JESUS do they get desire, strength, and endurance for study. Only from JESUS do they receive blessing and success for their work. Only from JESUS do they learn faithful obedience, right humility, true godliness, so that it can be said of them: They increase in wisdom and grace with God and men. Oh yes, our disciples also have great need of the Lord Jesus. What great cause have we to pray, "Lord Jesus, abide with us!"

But, my beloved, we have good reason for this request, not only when we look at ourselves, but also when we look at our enemies. The disciples of Emman were happy and blessed people now that they had Jesus with them. But they also knew that they had many enemies from whom they were not safe for a moment. For this reason, too, they had great cause to ask Jesus, "Abide with us." It is the same with us. Especially now, as evening approaches, as the end of the world draws near, we Christians are everywhere surrounded with enemies who seek to harm and destroy us. And this is true, as it is true of us, so it is true of our school.

What a fierce enemy our institution has in the devil, because he knows that through it great damage is done to his kingdom. He seeks to do harm here, sometimes in one way and sometimes in another. He tempts and incites to error, unbelief and apostasy. He tempts and incites to sin and ungodly living. And all this just now, when he knows that he has but little time left. And the devil is a terrible enemy.

Great power and much cunning is his cruel armour; On earth is not his like.

Now say, who can help here? Who can protect our institution so that the devil does not cause harm and destruction here? Jesus alone can do that.

Furthermore, what a poisonous enemy our institution is. She hates this institution because it is a Christian place. She mocks the students because they do not want to become great men of this world, but preachers of the gospel. She seeks to intrude here with her worldly nature and thereby wreak havoc. Now who can help here also and ward off the enmity of the bet? Jesus alone can do that.

Finally, what a powerful enemy is our own evil flesh. It wants to make our congregations sluggish and take away their interest in our institution. It also attacks our professors in many ways and is even powerful in the students, keeping them from good and driving them to evil. Who then can help here also, and take away the dominion of the evil flesh? Jesus alone can do that.

O verily, beloved, we have then, even as we look upon the enemies of our institution, high cause to pray and entreat, "Lord JEsu, abide with us!"

Well, my fellow Christians, since we know that our Concordia is well only with Jesus, that Jesus must do everything here and accomplish everything from beginning to end, how will we not and should we not ask him cordially to remain with her and with her, as before? O therefore hearts and eyes upward! And may our lips also not grow weary in supplicating and praying, "Lord JEsu, abide with us!" He will do it-He will do it. Amen!

"Jesus accepts sinners!"

The precious scriptural truth that Jesus accepts sinners, Luc. 15:2, not only serves to bring us Christians the only true comfort in the distress of sin, but it also impels us to bring the gospel of Christ, the Savior of sinners, to other sinners. The more and better we feel this comfort in our own hearts, the more joyful and eager we become to bring it to others.

I want to tell you, dear reader, briefly about two sinners whom our dear Lord Jesus still accepted in the last hour. You will then rejoice with all your heart and support the mission to such sinners through your intercession.

During my weekly visit to the prison in Echester, Ill, I met a young prisoner in the hospital, a murderer who had been sentenced to life imprisonment. He was dying of consumption and could not live much longer. No one cared about his salvation.

I greeted him and said to him, "G., you are seriously ill and will soon die."

He: "Yes, Pastor."

Me: "Where are you going to go when you die?"

He: "O, I am going to hell, that is certain."

Me: "How do you know you're going to hell?"

He: "I am a murderer, and God must condemn me. I have sinned terribly and have nothing else to expect."

Me: "Is there nothing that can save you? Hast thou not yet heard of the Saviour of sinners?"

He: "I am baptized, but not brought up a Christian, and have never heard that there is a Savior of sinners."

Me: "Shall I tell you about the Savior?"

He: "O please, Pastor."

I now told this poor man about JEsu, about his birth and his work of redemption. I told him that JEsus had completely redeemed all sinners, and that through his merit they could and should be eternally blessed, if only they had this

believed. I also told him about the thief on the cross who, even in the last hour, turned to Jesus and firmly relied in faith on Jesus' salvation and based his desire to enter paradise on it. The transfigured face, the hopeful look of the poor man cannot be described. He asked me urgently to visit him again soon.

For about five weeks I visited him every week. His eagerness to hear the Word of God was great, and his joy at the comfort it contained was even greater. Again and again I had to read to him from the Scriptures.

The last two times I had to visit him in the room where he had been taken to die. But he no longer knew anything about fear of death. He confessed his sins, but he did it with the joyful certainty that Jesus had atoned for them all. At the last parting he said, "Pastor, I will gladly die, I will then go home." When I came back he had gone home, and I could tell myself that dear Lord JEsus had accepted the poor sinner.

But Jesus wanted to save another sinner through my small services. Let me tell you about that, dear reader.

In the dying room next to G. lay a negro, also a murderer, also in the last stages of consumption. When G. had died, I said to the negro, "Sam, G. has died, now who do you suppose will be next?" With difficulty he straightened up and answered, "I am, Reverend."

Me: "So how are you going to drive?"

He: "O Pastor, do not think that I have not heard what you said to G.: 'The blood of JEsu Christ, the Son of God, makes us clean from all sin.' I am an awful sinner, there is no greater; but the blood of JEsu Christ makes me clean from all sin."

Me: "Sam, how do you know that's true?"

He: "That little book" (the New Testament) "you read from is God's Word. God says it and God does not lie."

Me: "How do you know that means you?"

He: "Have you not read: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'?" Doesn't Sam belong to the world? Is he not one of the worst in the world? Surely I am meant; the blood of JEsu Christ, the Son of God, makes me clean."

Me: "Sam, when the hour of death comes, the devil will try to rob you of such faith."

He: "O Pastor, he cannot, for JEsus has promised to be with me to the end, and JEsus is stronger than the devil."

I then encouraged him and comforted him that God would keep him in this faith and make him blessed. At parting he said to me: "Pastor, I am going home, soon I will go home, because the blood of Jesus Christ, the Son of God, makes me clean from all sins. If one day you also go to heaven, then I will take you to the Saviour and say: 'This is the German pastor, from whom I have heard it: The blood of Jesus Christ,' etc., and thereby I am blessed.

... Then let us rejoice!" He then asked me to visit him again if he was still 181.22 was raised from the outside. I have communicated this in order to alive, but immediately added that he would have gone home by the time I show the officials of the Kirchbaukasse that it is really worthwhile when returned. When I returned, Sam had fallen asleep. His guard told me that this fund helps young and needy congregations in their time of need with he had prayed aloud and wrestled with God for almost a whole hour that an interest-free loan. May God therefore continue to bless the missionary evening at about ten o'clock, after which he lay down and fell asleep quietly. work of the Church Building Fund and help that my now stronger

See, dear reader, "JEsus accepteth sinners!" He accepts even the congregation will continue to be grateful for this benefaction in the future. very grossest sinners, often at the very last hour. Is it not delicious to be allowed to serve the Lord JEsu, to bring the saving gospel to sinners whom he will accept? Wilt thou not help? O include in your intercession the mission that is being carried out to the prisoners. Later on I can tell you again about the great grace of God that he shows in this mission.

C. Strn.

With warm greetings and thanks

Your

E. H., the 26th of October 1903.

C. S.

A report on the fruit and blessings of our District Church building funds.

Dear Pastor H-!

I received your dear letter last week. Since our leaders were still busy collecting the \$200.00, I am only replying now. At the same time I am sending you back the last \$200.00 for the church building fund in the name of the congregation with many and heartfelt thanks. May God repay the officials of the church building fund and the many donors for all the good they have done for us in the first and also in the second loan. At the same time, I am also very happy that we have been able to pay back the promised part of the borrowed sum every year. I must say that it is precisely with the money borrowed from the church building fund that my congregation has learned to pay off debts. For this was clear to them from the beginning: this money must be paid back at a certain time, even if we have to collect among our members twice a year. Thus the church building fund is really a blessing for a young congregation, in which it learns to return what it has borrowed. In addition, the church building fund generally helps congregations to learn how to give. I don't want to boast about my church to others. I sometimes think: Many of your people could be more diligent in giving, but when I then calculate again how much comes annually to the voting members to pay our current expenses and pay off debts, I find much cause to praise and thank God. Not only to praise my congregation, but for the praise of God, and to give courage to the officers of the church building fund to continue to speak and write in trust in God for this cause, here may follow in conclusion a brief Nechenexemplar. My congregation, which now consists of 70 members - last year there were 65 - and in part of quite poor people, has raised \$1750.00 for its own budget in the last year and then about \$400.00 for debt repayment. That makes a little over \$30.00 a year for each member entitled to vote. I believe that in few communities is the average sum as high as in ours. Besides this, my parish has set aside for charitable purposes after

And the stewards of the above-mentioned funds ask for a space in the columns of the "Lutheran" for the above lines, because they will please all Christians who are zealous for the cause of the kingdom of their dear Savior and especially for this way of helping to spread it, which is not yet old among us, and will warm the hearts of others for it. Such an example convinces more than many words. And yet, may we add a few words? A congregation is gathered. Not infrequently a few Christians have gathered together. They have no millionaires among them. They lack a church or school building. They do collect money themselves, and they are allowed to put gifts from sister congregations into their coffers, but there are debts. Interest is a spoon in the soup. Especially a young congregation carries a heavy burden of interest. Their expansion is inhibited. Fear of interest not infrequently prevents the erection of necessary buildings. And even such loans must be sought and are difficult to obtain. In order to remedy such distress, the congregations of the district have come together, have merged, and are still adding to it. This is the so-called church building fund. From it, interest-free loans are made; as soon as a small sum is returned, the hand of another parish is filled. Many a little church, not a few school buildings, here and there a parsonage, have been built in this way. And then the servant, the borrowed money, comes back again, and another little church or a school building or even a parsonage is built elsewhere with the help of the same money. And the congregation learns to stand on its own feet, yes, helps other groups with gratitude, as the above letter shows. "And the Lord our God be kind unto us, and promote the work of our hands among us; yea, the work of our hands may he promote."

On behalf of

L. Hölter.

To the ecclesiastical chronicle.

America.

For the "Statistical Yearbook" that is now to be compiled, a week ago, schemata with precise instructions were sent to all pastors of our Synod. All who have reports to send in for this yearbook are again cordially requested to do so immediately. It is very important that the reports are complete and filled out. And the sooner this is done, the sooner the Yearbook, which takes several weeks to print, can appear.

L. F.

That the youth of our country must be better instructed in religion daily, and shall also be under Christian influence during the other school than can be done in the one short hour on Sunday in Sunday school is hours. L. F.

admitted almost in all American church circles. We have already reported many sayings to this effect, and could publish new ones in every issue. A well-known preacher of Boston complained not long ago at a conference there that there were congregations which paid \$2000.00 a year to a singing choir of four persons, which had to sing three times in the service, but only spent \$250.00 to religiously educate 500 children and young people entrusted to them. Dr. Rufus Miller, the secretary of the Reformed Sunday School Board, i.e. a representative of the Sunday School, writes in the *Christian World*: "It is evident that, in view of the

changed conditions of society today, something must be done to give young people more systematic and clear instruction in Bible history and Christian doctrines." Episcopal preacher Dr. Montague Geer in New York wrote a sensation in the *New York Sun* a few months ago

a stirring article. He would like to see our present public school system abolished, because in our country we are "educating a generation of young heathens" through the religionless school. He emphasizes that "the right and duty of educating children belongs to the parents, who may also leave it to the church and private teachers. In this way the parishes will be given a free hand in education, and numerous church and private schools will be established to teach religion and patriotism to the young. This is the right position in education. Pagans may educate their children in Paganism, Jews theirs in Judaism, Protestants theirs in Protestantism, Catholics theirs in Catholicism." At a Methodist meeting in Cincinnati, the editor of the

"The Roman, Episcopal, and Lutherans have long since seen the importance of thoroughly instructing children in the fundamental doctrines of the Christian faith, and the Methodists are losing thousands of children every year because they did not sooner see how important this matter is."

A writer in the *Advance*, a Baptist paper, expressed a very similar view of the churches,

who teach their children catechism, and says, "They bring up their children in catechism, in the teaching of the Word of God; and when they are older, they do not fall away from their church. It is such a reasonable idea that one must wonder why so many churches have departed from this way." The "Lutherische Kirchenzeitung" correctly remarks on the latter debate, that this is not only a reasonable idea, but an express command of God to bring up the children in discipline and admonition to the Lord, Eph. 6:4. Of course, the only correct and best solution of the question, the

establishment of church schools, is not approached. The *Lutheran* of the General Council, who calls the matter of the better religious education of children a "troubling question," repeatedly refers to this as the solution of the difficulty, that the individual churches should make arrangements with the school authorities that several school hours during the week be left free, in which each church can then have its children instructed in religion. In this way the greatest deficiency of the State schools would be removed, without yet giving them up. The *Lutheran* rejoices that so distinguished a man as the well-known President Schurman, of Cornell University, has recently spoken quite to the same effect. But this plan will hardly be generally carried out in the foreseeable future, and yet is not sufficient before all, for the children are not to be taught religion only two or three hours a week, but

The so-called "Christian Science", which with its teachings contrary to the Scriptures and nonsensical, has already bewitched so many Christians and is still gaining new followers, has recently been judged quite correctly by an Indian philosopher, Pundita Ramabai, who visited America. As is well known, the followers of this delusion teach that nothing corporeal really exists, and that therefore sickness and pain of the body are only imaginations. One must fight against these illusions and overcome them, and then one will be healthy. The Indian woman mentioned above remarks that this is nothing but old pagan Indian philosophy, and says: "I am

astonished and amazed that, with all the progress of the 19th century, old philosophies appear in the guise of Christian names in the United States. It is a sad sight to one acquainted with the consequences of pagan philosophy and superstition, to see educated people, who enjoy all the privileges of Christian civilization, deceived by the glamour of a new name.

When I landed in New York in the spring, I heard that a new philosophy was being taught in America, and already had many adherents. It was called 'Christian Science,' and when I inquired into its teachings, I found that it was the same philosophy which had been taught among my people for four thousand years. Being born and instructed in it, I am acquainted with its writings and its influence on the people, and I wish to testify to its depravity." Pundita Ramabai then gave as the content of this philosophy this: "Thou shalt regard the whole universe as nothing but a fraud. Thou must think it does not exist at all. You yourself do not exist. I do not exist. When you have grasped that, you have wisdom." Of the Americans she

said, "You are a people who have compassion. Everything is real. You feel that if others want to starve, you have to give them food. In India it is quite different. There no one has compassion for the other, there is no compassion for the starving or the wounded. In our last famine our philosophers had no pity on the suffering and helped no one. Why should they help them if they teach that all suffering is imaginary and that the death of children is imaginary? The first consequence, then, of this false wisdom is the most reprehensible cruelty: no pity for the suffering and supreme selfishness." - And yet even among Lutheran Christians there are those who believe these "powerful errors and lies," 2 Thess. 2:11, just as the most disgusting of all lying prophets, the blasphemous Dowie, has seduced people from our congregations to apostasy. So great is the power of error and its author, the devil. L. F.

From land.

Bible falsification. The newer theology in Germany as well as in America has long since fallen away from the old Bible faith and no longer considers the Scriptures to be the Word of God. This unbelief of theirs they now want to bring more and more to the people and try it in many ways. The latest is that they now also want to put a new Bible in place of the old one. In a widespread German ecclesiastical periodical, which calls itself the "Christian World," "Words of JEsu, as they might sound today," are printed. The author, Walter Classen, wants to show the people of our day the Lord Christ as modern theology sees Him; and because Christ's words have become so unfashionable in the opinion of this theology, they are now to be made quite modern. And in so doing, the words of the Saviour are then, with a sacrilegious hand, completely changed in wording and content. The word: "Blessed

are the merciful, for they shall obtain mercy," Matth. 5, 7. is now rendered thus: "I praise the helpful, for everyone helps them gladly." The other Bismarck's grave. They formed a semicircle in front of the entrance, and beatitude, "Blessed are the pure in heart, for they shall see God," Matt. 5:8, is rendered thus, "I praise them that are pure in heart, for they can see God in the world." And so it goes on, and with a bold hand the word of Christ is perverted. - Just so does in America the magazine published in Chicago, *The Biblical World*, edited by the theological professors of the great university there. In each number of the last year it took a Bible verse, put together the various translations of it, and then brought out its own version at the end. The whole thing she calls "A Study in modernizing the English Bible". Two examples may show how she proceeds and kicks holy words of God into the dung of her wrong human opinion. The saying Ps. 19:13, which the Old English Bible translates thus: "Who can understand his errors? Cleanse Thou me from secret faults," is rendered thus, "No one can avoid errors due to human weakness and ignorance; do Thou therefore not hold me responsible for offenses unconsciously committed." The exhortation of St. Paul Rom. 12, 1. 2. reads in the English Bible thus, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The *Biblical World* but models this word thus: "Fellow Christians, God is very loving and good to us ; and His will is the only true guide to life. Therefore free yourselves from sinful practices, be pure and noble, think and act according to the gospel teaching; this is the kind of worship which God wishes from you." L. F.

The highest official of the Prussian regional church, the president of the Berlin Oberkirchenrath, Dr. Barkhausen, a lawyer, died a few months ago. A lawyer, not a theologian, has now again been appointed as his successor, the former President of the Consistory in Hanover, Voigts, who belongs to the Lutheran Church of his native land, but who is now transferring without further ado to the Unirte Landeskirche of Prussia. It had been suggested that a theologian be appointed to the leadership, in the hope that this would improve the plight of the church. But this proposal did not pass, and was rejected even by ecclesiastical periodicals. One of these, the "Kirchliche Wochenschrift," justified this by saying that the modern theologians had fallen away from the truth of the Scriptures. This is much worse than if the church were led by lawyers. The paper states that the article of justification by faith is no longer accepted by modern theologians, and as far as the position on the Holy Scriptures is concerned, many theologians have only the covers of the Bible in their hands, but they do not believe the contents. And this, he said, was what brought the church into contempt, especially among the people. - This is a sharp, scathing, but only too justified condemnation of modern theology. And it is no wonder that great masses of the people are alienated from the Church, when those who should be the teachers of the people have fallen away from the right faith of the Church. From this may the dear heavenly Father protect us and preserve our church in His word and faith!

L. F.

Glorification of Man. In October, the well-known Gustav-Adolf-Verein gathered in Hamburg, which was especially dedicated to defending the Protestant confession against the papacy.

At the end of the meeting, the participants made a trip to Bismarck's grave. They formed a semicircle in front of the entrance, and the Oberconsistorialrath Superintendent Dr. Dibelius from Dresden, a representative of the Lutheran Church of Saxony, stepped in front of the half-opened grave door and spoke, facing inward:

"Here rests in peace, mighty hero, Your spirit's earthly wandering tent. But thou wilt never die, thou, German people's honour and defence. Thy spirit remind us ever anew To fear of God and loyalty to man, To uphold as our sacred good, What thou hast won with iron and blood. We want to be German to the core; The Gospel make us strong! The fatherland may be quiet: Thou look'st bless'd from heaven!"

That is really strong. Therefore, the "Hannoversche PastoralCorrespondenz" rightly reproaches these alleged "fighters" of the papacy with having done nothing but imitate an abuse of the Roman Church and having venerated Bismarck as a Protestant "saint". The whole verse is unevangelical and unchristian. - Recently the famous historian Prof. Theodor Mommsen died in Berlin and was then buried with great pomp and church honors. The body was taken to the Kaiser-Wilhelm-Gedächtniskirche and laid out there in front of the altar, which was surrounded by lights, something that does not usually happen in Berlin. That Mommsen's position on Christianity was a very liberal one can be seen from the fact that he stipulated in his will that no one other than the well-known irreligious Prof. Harnack should be allowed to speak at his coffin. Harnack also ascended the pulpit and spoke on the Scriptural word: "I have set you to go and bring forth fruit, and your fruit shall remain." The "Freimund" says: "The fruit which was praised after the deceased was his scientific achievements. These, of course, soon became obsolete and forgotten. The HErr Christ means a very different fruit, wrought for eternity. Of spiritual life and of the life of the world to come there is not a word spoken in the whole address. God' was mentioned only once in the final sentence: 'But I pray God that he may bless our work like that of Theodor Mommsens/' - But it is a misuse of the house of God when it is thus used for the idolatry of men. L. F.

Devil worshippers. That there are still devil-worshippers or so-called "Satanians" in our day was most irrefutably proved the other day by a telegraphic message from Paris. It reported that the police had surprised and rooted out a large gathering of Satanists while they were celebrating the most shameful orgies. According to the statements of these devil-worshippers, quite unnameable moral crimes belong to their cultus or devil's service. The principal celebration which they give to their master, Satan, they call the "black mass," which begins with dreadful ceremonies and ends with hideous immoralities. An infidel French newspaper writer, who had denied the celebration of the "black mass" in his paper, calling it a fixed idea and groundless accusation against Christians, received an invitation one evening to appear at a house more particularly named at 10 o'clock to attend a "black mass." He complied with the invitation. At the appointed time he entered a dimly lit room, the walls of which were hung with dark red cloth. He saw all sorts of grimacing, horrifying figures and a statue of Christ made of gypsum. Suddenly the room was brightly illuminated by electric light: in front of a red-hanging "altar" stood

a red-clad Satanic priest, who rolled his eyes terribly, distorted his face horribly, folded his hands convulsively: he was "praying" to the devil. The whole hall was densely crowded with men, women, and children, who had their faces hideously smeared and tattooed. Now suddenly grimace-painted choirboys enter and intoned the "mass chant." The whole congregation joins in: Quietly at first, gradually louder. The priest leaves the altar and with grim gestures turns to the image of Christ, raises his chasuble with his left hand, with his right he seizes a hammer and approaches the hated image, uttering terrible curses against Christ. The whole congregation flares up in infernal hatred and utters unspeakable blasphemies and impolite filthy speeches against Christ. The newspaper writer's hair stood on end, his knees trembled, and sweat poured out of every pore. He would have liked to sneak away, but he was petrified. Suddenly there was a deathly silence: the priest stood directly in front of the image of Christ, he raised his hammer and, cursing hideously, he struck the statue until it crashed to the ground. The crowd burst into loud cries of applause and sang "mass hymns" anew. Women threw themselves on the ground and rolled around like wild animals, the priest strode through the crowd and sprinkled them with "holy water". Then he delivers a "sermon" to the wild-eyed crowd, so disgraceful, so atrocious, that the newspaper writer seeks the back door in horror: he had seen and heard enough, he did not want to be an eyewitness to the shameless immorality with which the "black mass" finds its conclusion. He testifies that the whole affair was by no means a farce on the Catholic Mass, nor a mockery of the devil, but that all participants were in bitter earnest. - "For the devil us bewahr!" Br. M.

From World and Time.

Associations and pleasure-seeking. The "Lutheran Zion Messenger" says quite correctly about this: "Most associations exist for the purpose of pleasure and to live out the craving for pleasure. Even in some singing societies singing is only a secondary matter. A German newspaper has the following written for it: 'You Germans should be here one day, when we are in the right mood. Then all worries disappear. Our women, who belong to the singing club, have bought a K300 piano for the club hall, and it must give away what is in it. And once a month, the better sex visits us in the club hall and they treat us to lunch and coffee. After we have fortified ourselves, then the dancing starts, sometimes until 2 o'clock in the morning. But when it comes to the beautiful "Abc song" and the "Schwefelhölzlein", then it is also 3 o'clock. Otherwise we're well satisfied here - Yes, yes, "well satisfied"! 'The world perishes with its lust; but he who does the will of God abides for ever.' " L. F.

Two bodies were recently dug up in Hannibal, New York State, which were completely petrified. They were perfectly preserved in all their parts. One was the body of a woman who died in 1896. So after only seven years a complete fossilization. This, of course, does not agree well with the calculations of unbelieving naturalists, who assume so many centuries for the process of petrification and conclude from the various "petrifications" that the age of the earth is usually ash-grey. But these naturalists have already more than once become disgraced with their fight against the truth and credibility of the Holy Scriptures. Br. M.

The best guide.

It is only a short time since we began the new year. Some of us have entered with high hopes and fresh courage, many with quiet trepidation, the new path of life which lies so unknown before us all. Each of us has certainly asked himself the question: Will it lead through sunny meadows or through dark valleys? Will my foot not slip and will I not miss the right path? Among such questions I remembered a little incident.

During our last stay in Switzerland, an excursion was made to one of the most magnificent heights in the Alps. "We were told right from the start that we could not go without a guide. At first we didn't need a guide, but more and more we learned to appreciate him. How safely it went forward under his proven leadership. When a crossroads came, all looked to him to follow his direction. If the path led over dangerous cliffs, past steep precipices, then one after the other the strong hand of the leader grasped. At particularly narrow places he exhorted us to always follow his footsteps exactly, and so we overcame all difficulties. Moreover, we were allowed to put our loads on his strong shoulders, and if one of us got tired here and there, he encouraged us by telling us that we would soon reach our goal. At last we reached the top, and the view of the wonderfully beautiful alpine world was well worth every effort and every sour step. We had to fold our hands and think of the even more glorious goal that awaits us up there when our earthly pilgrimage is completed.

And, praise be to God, even in this great wandering a faithful guide will stand by us. Oh that each one would choose this one! No earthly guide can protect us as he of whom we must confess: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." May we not cast all our cares and troubles upon him? Does he not strengthen our weary knees? Yes, just look into your Bible: every delicious promise that this most faithful of all leaders gives us in the Old and New Testaments will be fulfilled in us daily as we follow him. And when at last the way becomes steeper and steeper, when our courage wants to sink and our strength to leave us, then all the more shall we learn that his word to us becomes truth: "I will carry thee unto old age." You who are weary of the long, often arduous pilgrimage, and, as it is ever said of the fathers in the old covenant, are full of life, you may always boast anew:

Thou rememberest the aged and the weary, O Lord, so faithfully; Thy word brings them peace, restores them daily.

Thou say'st, "I will lift thee up." Though the tide rise higher, yet shall not my heart tremble, I'll keep my guard up.

Thou sayest, "I will carry thee." When my strength fails me, Then I will not despair, You hold me strong and firm.

Thou wilt also deliver me From every slavery, Thou breakest the chains of death And makest me gloriously free.

In thy faithful arms I fear no distress, Thou bearest me full of mercy In life and in death. (Christian messenger.)

The power of the Word of God.

It was around the year 1665 that the preacher Johann Flavel, who awakened many souls from spiritual death to life in Christ by his powerful time, that Sunday when Flavel preached on the Tert, "If any man love not the Lord JESUM Christ Hai, let him be Anathema, Maharam Motha!" All Sunday on the words of Paul 1 Cor. 16, 22. "If any man love not the Lord Short sinks deeper and deeper into the memories of that unforgettable Jesus Christ, let him be anathema, maharam motha," that is, let him be day, he hears once more that sermon, he sees the deeply moved accursed, or banished to death, when the Lord comes to judge the ungodly. congregation, he sees the distinguished gentleman sinking down faint! The sermon was unusually serious and moving, and made a shattering The old man feels himself close to fainting. Trembling, he rises from the impression on the congregation. A gentleman of high rank was so taken tree trunk and walks, not knowing where he is going. The sun is setting, over by his feelings that he fell fainting to the ground. reminding him of the near end of his own life. "If any man love not the

Among those present was Lucas, Shon, then a young lad of fifteen Lord Jesus, he is accursed and condemned to death." He cannot get rid ears, the son of respectable burghers of Dartmouth, but reckless, of that word. Behold, the seed of this word is still alive, though it is now thoughtless, and worldly. Not long after this sermon, which, though it made 85 years since he heard it. an instant impression on him, seemed soon to be forgotten, he enlisted on The hour of God had come. A dew from heaven and a reviving a ship as a sailor, and drifted about the sea for some time, until at last, tired sunbeam of grace fell into his heart, and it was not long before you saw of sea-life, he stepped ashore in America, purchased a plot of land there, the Bible lying open on the table in old man Short's chamber; you heard the voice of the cry for grace and forgiveness of sins, and then also the

Externally he was doing well. He found a well-behaved companion in voice of praise and thanksgiving for the living salvation in Christ Jesus. life; a number of healthy and vigorous children grew up to him; his estate Lucas Short lived another sixteen years as a monument of God's grace was in a flourishing condition; there seemed scarcely anything wanting to and as a testimony of the imperishable vitality of the divine Word. As a his happiness. Above all this, Short attained an age far beyond the ordinary disciple of Jesus he entered eternal rest at the age of 116. length of human life. When he was already a hundred years old, he still worked his fields with unbroken vigor; his powers of mind, too, were as fresh and unimpaired as if he were only a man of fifty. (Blossoms from the garden of God.)

But alas, he was in danger of being numbered among those who persist in impenitence even in the face of approaching death. He went to no church, read no word of God, had no morning or evening devotions with his people, and the voice of prayer was never heard in his house. It was outwardly respectable. There was no cursing, no quarreling, no strife, no noise of the wine-buyer, or the like; but the souls were just "without Christ, strangers, and aliens from the citizenship of Israel, and strangers from the testaments of promise," and therefore "without hope, and without God in the world" ; and it remains true for ever what the prophet says, "The wicked have no peace."

One evening, when the day's work was done-it was in the year 1750-old Short sat on a fallen log in the field, and sank into deep thought, and, as is the way with old people, his thoughts were lost far back in the early days of youth, and lingered very long. His long-dead parents' house in Dartmouth, the streets and harbor of the town with the ships that sailed now and then, the games and playgrounds of his youth, the school where he had studied with his peers-all, all came before his soul with unusual vividness. One name after another of those he had known and loved crowded into his memory; where were they all now? He went in his mind to the churchyard and saw there one grave mound after another, among which all those he had once known had long since been asleep. Above the churchyard towered the church of his hometown. It was there that he had been baptized and confirmed; it was there that he had first partaken of Holy Communion, with deep stirrings of the heart. And since then? Oh, since then he had never again approached the table of the Lord! Then the mighty Flavel, the preacher whom he had heard so often in the days of his childhood, appeared before his mind.

Home devotion.

The famous historian Leopold von Ranke used to fortify himself every morning for the day's work with a short word from the Holy Scriptures. His son, a preacher in Prussia, told a synod some time ago: "For many years, before we went to grammar school, my brother and I read three sayings from the Holy Scriptures to our father from a small booklet called the 'Threefold Cord'. On Sundays this morning devotion was extended by reading the Gospel and the Epistle of the Sunday to our father. Also the feasts, both ecclesiastical and domestic, were consecrated by the reading of a psalm or another Bible passage. Every year the Holy Communion was celebrated in the house. One celebration in particular stands out in my mind: Oberhofprediger Dr. Strauß, who had confirmed me, had distributed the Lord's Supper. We had said the prayer of thanksgiving on our knees; now my father stood up and said that in a Protestant house the father of the house would also be the house priest, and now he praised the goodness and grace of his Savior. From this devotion to the house we have received an undeliverable blessing."

Some tried and true home remedies for the new year.

Bury all enmity, all strife and resentment that have burdened your heart in the old year. Go to the one against whom you have held a grudge, or who holds a grudge against you, and say from the bottom of your heart, "Forgive! I also will forgive!"

Bury that wicked wretch who makes your hands and feet lame and your heart sluggish, who chases the sunshine from your house and with it prosperity and peace. This worthless man is called Mr. Schlendrian.

Take a sheet of paper, pen and ink, and make an estimate of the expected income and expenses for the coming year, all under certain headings. As for the expenses, you should not only make the old headings: for rent, food, innovation, etc., but also some new ones: for the mission, for Christian institutions, for the poor, and the like.

From January on, read a psalm or a short passage from the Bible with your family every morning and pray an Our Father. This is a blessing for your house and good for body and soul.

5. celebrate Sunday according to God's will and let your own celebrate it too! Go to church regularly with your family. But do not go to the tavern or to the dance hall! Then you will be a rich man, even if you were poor in earthly goods, and every week will become a Sunday week for you and the whole year a Sunday year.

6. look through your linen and clothes and those of your children, and see if there is not among them some that is useless to you, lying in the closet or hanging in the cupboard. And then look around for a poor family who will be greatly served by several shirts and skirts in this cold season! Give it in secret and with love! And let your children add to it some of their toys. And you yourself, put some bread or rice or flour on it. You will bring much joy and help this and that out of trouble.

When he realized his mistake, it was too late. He fell down with the block. Jesus is the lifeline. Only he who has taken hold of him is saved. Whoever has any other refuge, however seemingly safe, is lost without salvation.

After the wedding of Princess Augusta Victoria, the present Empress of Germany, with Prince Wilhelm, the song "Jesu, geh voran" was to be sung in the church at Primkenau at the request of the former. The high bride was asked beforehand whether the second verse of the said hymn might be omitted. But the princess answered: "This verse shall be sung all the more, for God will not lead Prince William and me alone rose ways."

The verse, however, reads:

If it's hard on us..,

Let us stand firm

And even in the hardest days

Never complain about burdens;

For through tribulation here Goes the way to thee.

Jesu, lead the way.

An escort to the exit.

No calamity can befall, nothing so sad or bitter come upon us, that, as soon as the holy Scriptures take us up, we are not either quickly frightened away or easily endured.

How often, dearest Jesu, it is evening with me! How often does the daylight of a little consolation be followed by an unbearable pain, like the darkness of night! Everything becomes repugnant to me. Everything I see becomes a burden to me. Someone speaks and I hardly hear it. Someone knocks and I hardly notice it. My heart becomes as hard as a stone. My tongue stops and the tears in my eyes dry up. How then? I at least go out to contemplate, I search the holy scriptures. And behold, undaunted, suddenly > thy grace comes to meet me, dear Jesu! With its light it chases away the darkness, it drives away the displeasure, it breaks the shell. Soon sighs are followed by tears, and heavenly joy mingles with the tears.

O the poor, who, when sadness presses them, enter not these pastures to gain joy!
(Aelred, † 1166.)

Supposed rescue.

Some years ago a boat in which two people were sitting got caught in the whirlpool above Niagara Falls. In a few moments it was overturned, and the poor people were struggling with the curses. Unstoppably they drifted toward the precipice. On the shore stood horrified people, watching the terrible plight of the unfortunates, not knowing how to help them. Then a man rushed up with a rope and threw it to them. One of them seized it at once. He was saved. At the same moment a large block of wood came swimming up. The second man clung to it and failed to grab the rescue rope.

P. J. Geo. Häfner died after a long illness, although he was still waiting until several weeks before his death, on 14 December 1903 at the age of 51 years and 2 months, and was buried on 17 December with numerous attendants. He leaves a widow and 5 children, three of whom are deaf and dumb. P. F. Drögemüller conducted the funeral service in the house, in the church the undersigned preached the sermon and a short English address, and P. O. Mencke officiated at the grave. Six of his fellow ministers were bearers.
C. Hafner.

Obituary.

New printed matter.

Interludes to the Most Common Chorales of the Lutheran Church, edited by J. A. Tisza, organist at Bethlehem Parish, Milwaukee, Wis. St. Louis, Mo. concordia publishing house. 1903. 191 pp. 12^X9^.
Bound inHalffrank with gilt title. Price \$2. 50.

This work, which was completed just before the end of this number, must be called a meritorious one and one that can be thoroughly recommended to our organists. We have not been able to go through all of these interludes, but we have been able to go through quite a number of them, and we can say, first of all, that they are neither trivial nor effectual, but dignified, and that they are not all the same, but are of a very different nature, and yet always correspond to the character of the chorale and are based on it in one way or another. And that is the main thing for us, and we can only wish that such and similar interludes will be used in our churches and replace the own ideas and fantasies of very immature organists that unfortunately still occur in many places. - On the other hand, the work is also very rich. It offers interludes to 159 chorale numbers, more for the more common and frequently played chorale melodies and less for the less frequently used ones. Thus, for example, there are 18 interludes for the chorale: "Wir gläuben all an einen Gott", "Wer weiß, wie nahe mir mein Ende" has 17, "O Lamm Gottes unschuldig" has 8, "Nun lob, mein Seel, den HErrn" has 6 interludes. Consideration has also been given to the fact that some chorales are played in different keys, according to the character of the various texts or for other reasons.



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No. 2.

What is to be thought of mixed marriages between Christians and unbelievers?

In Genesis 6:2 the Holy Spirit tells of such intermarriages. He says: "Then the children of God" (who belonged to the church) "looked on the daughters of men" (who lived without God's word) "as they were fair, and took them to be their wives, which they desired." That was in the early days of the world. Then the young men no longer asked whether those whom they wanted to take as wives were faithful and God-fearing. No, they only looked to see if they were beautiful girls who were pleasing to their eyes. They took the daughters of the unbelieving and godless children of the world as wives, and they did not let them resist. - This is how the church of God mixed with the unbelieving world at that time.

What did the Lord God say to this? "Then said the Lord, Men will not suffer my Spirit to reprove them, because they are flesh:" v. 3. The Lord perceived that men would no longer be governed by his Spirit through his word, that they no longer inquired after his grace and eternal blessedness, that they would no longer live godly, but that they would do according to the lusts of their corrupt hearts, that they had therefore fallen away from the faith.

And what was the result? A wicked generation arose on earth, whose wickedness was great, and all the thoughts and actions of their hearts were evil forever. It is true that there were mighty and famous people among them. But what good was that? It was only an earthly power and fame, v. 4. 5.

And what was the consequence? The flood. - Why does the Holy Spirit tell us this? To warn us. Even now many young people who have grown up in the church no longer ask whether those they want to marry are faithful and God-fearing. No, they only ask

after what they please, and take unbelieving and ungodly children of the world in marriage, and suffer it not. - Thus even now the church of God mingles with the unbelieving world.

What does the Lord God say about it now? Quite the same as he said then. Even now many young people no longer want to be governed by his spirit through his word, even now they no longer ask for God's grace and eternal happiness, even now they no longer want to live godly, but they want to do according to their corrupt heart's desires, even now many have fallen away from the faith. For if it were not so, would they enter into marriage with unbelievers and the ungodly, into the most intimate fellowship? Certainly not.

And what will also now be the consequence? A godless generation will grow up, whose wickedness will be great and whose thoughts and actions will be only earthly, worldly, carnal, sinful and evil forever. It is true that even now there will be mighty and famous people among them, people who will achieve great things in this world. But what good is that?

Oh, there are exceptions. It happens by the grace of God that an unbelieving man or woman is led to the church in marriage and becomes a child of God. But as a rule it is as the Holy Spirit says.

And what will be the consequence now? The judgment of God. Yes, yes, we are to know "that the heavens also were of old, and the earth in the water and in the water by the word of God: nevertheless in those days the world was destroyed by them with the flood of sin. So also the heavens now, and the earth, are saved by his word, that they should be kept for fire in the day of judgment and damnation of ungodly men," 2 Pet. 3:5-7.

Therefore, let us be warned. -

You ask what Christian parents and pastors should do with young people who want to enter into mixed marriages with unbelievers? - They should warn them with the word of God you just heard.

Will that help? - Once the young people get rid of the warning will be of little help. The old faithful fathers and preachers before the flood certainly warned too. But what good did it do? And forcing - forcing cannot be done. The cause is within, as God saith, "Men will not let my Spirit punish them any more, for they are flesh." But still - we are to warn.

But I will say something that is even better than warning.

Let all diligence be made to bring up the children from a young age in discipline and admonition to the Lord.

Parents, let God's Word dwell in your homes. Share God's Word with your children, young and old and old. Have regular, short, simple home devotions. Pray with your children. Set a good example for them. Send your children to a truly Christian church school. Because they are confirmed, watch over them in the love of Christ. Pray for them without ceasing.

Teachers, hold fine religious lessons. Make them dear and valuable to the children. Paint Jesus before their eyes. Teach them the heavenly doctrine in such a way that they realize that you want to make them blessed.

And you pastors, let your very lowly fellow servant say a word to you. Keep the confirmation classes and the Christian teaching and the sermon very clear and childlike and simple, always with the fervent prayer that through them the Spirit of God may come into the hearts.

These are the means of bringing up children and youth in discipline and admonition to the Lord.

This will not, this cannot remain in vain.

In this way a youth is brought up who allows itself to be governed by God's Spirit through God's Word, who asks for God's grace and eternal blessedness, who lives godly, who wants to fight against corrupt lust and keep the faith.

This youth will then also not want to marry with the unbelieving world, but will be warned.

C. M. Z.

Today's Theater.

There is much talk at the present time of the educational and formative influence of the theatre. The well-known New York theatre director Conried said publicly last year that the theatre could and should take the place of the church as the teacher of the people; for many more people are gathered in the theatres of New York every evening than in all the churches of the city on Sundays. Various American preachers, especially of the Episcopal Church, have virtually made a covenant with the theatre, and wish to co-operate with it in the elevation and ennoblement of mankind; other sectarian preachers have lately established a theatre in their church, and hope to reach the people more by it than by their preaching. Now what about this education of the people which the theatre is supposed to bring?

This time we do not want to elaborate on our own why we consider today's theatre to be quite reprehensible and highly pernicious.

...to keep it a secret. Rather, we want to let other people who know today's theater very well have their say. For when we judge so harshly of the theater of today and describe attendance at it as a piece of sundering worldly life in which Christians should have no part, it is usually retorted that there are, after all, also unoffensive plays. Yes, there are objectionable plays; but such plays are seldom or not at all performed, and if they are performed, they are not attended as boring. What gives the theatre of to-day its character is precisely the offensive, immoral, disgraceful plays which are viewed and listened to by the masses. Everyone who lives in a city, sees the playbills and reads the reviews of the plays in the daily press knows this. This is also confirmed by the debates of the two men whom we want to let have their say.

A well-known New York preacher and writer, Cyrus Townsend Brady, wanted to get to know today's theater and its "educational influence" firsthand last winter. He therefore attended - it is certain that a preacher should not visit the theatre even in such an interest - 21 performances, and only in the best theatres. He did not include comic operas, so-called vaudeville performances, and finally the places that are considered bad theaters by the world, etc., in his investigation at all, otherwise the result would have been quite different. What Brady found in the best theaters, he then described in more detail a few months ago in a well-known magazine.

Of the 21 pieces he looked at and listened to, he calls eight objectionable. We are, of course, very doubtful whether all eight were really quite objectionable, and whether there were not also things in one or the other of these plays that a serious Christian conscience must reject. We know from people who know today's theater better than we do that they cannot name three completely unoffensive plays. But let us hear what Brady goes on to say: "Four of these eight obnoxious plays, that is, just half of them, were so deadly dull that even the good acting of the actors could not lend them any interest. They were soporific. But who goes to the theater to be bored? Among the four other unimpressive plays were Shakespeare's "Julius Caesar," two war plays, and a drama set in medieval Rome.

Then there were eleven plays which, in Brady's judgment, were thoroughly offensive in one respect or another. In each of them illicit love, that is, fornication, played a leading role, and things were said or implied on the stage that could not be repeated in any worldly respectable society. Of these eleven plays only two were uninteresting, only one was badly performed. In the very worst play the best actress acted with the best company of actors. That's usually the way it is. This is precisely why today's theater has such a pernicious effect, because the most famous actors appear in the most objectionable plays. Two of the eleven plays under consideration were great operas, which therefore also fall under the condemnation verdict, and Brady remarks on this that it seems impossible to find even one among the great operas that has a decent or

have a clean theme. As a rule, forbidden love is sung about, and the text could not be worse than it is. Moreover, in each of these eleven plays there had still appeared liars, rogues, adventurers, and divorces had been as numerous as in the present society. Each of these plays had left a bad taste in the mouth. And instead of all these plays "preaching" and showing how the wrongdoers had improved, only in one play had the wrongdoer begun a different life, and this play had otherwise been the very worst and nine-tenths of it downright animalistic.

Finally, there were two plays that were not as bad as the els, but still contained something offensive. This is Brady's verdict on the best theaters in New York. He leaves the dozens of bad theaters, as he himself says and has already noted, completely out of consideration.

The other man who has recently delivered a scathing verdict on the present-day theatre is the orator of the St. Louis Ethical Society, Walter L. Sheldon. This society is not a religious association, it has no creed, it asks nothing of what its members believe or do not believe, but only wants to achieve a "moral life". Sheldon therefore speaks only from the standpoint of a man of the world, but as such he considers it necessary to protest against the "downright appalling realism" that is represented in the theater today. By "realism" he means the unvarnished portrayal of sin and vice, and he rightly says that the feeling of the inhabitants of our country has become dulled, so that they no longer realize how grossly fornication is portrayed in word and action in the theater. "I cannot understand," he remarks, "how a young girl can sit beside a young man without trembling with shame when she hears some of the words in the famous plays as performed here in St. Louis. And the man who put her there will surely blush when he realizes the position in which he has unwittingly placed the young girl beside him." Sheldon then turns to the mothers and asks them if they want to expose their daughters to such experiences, destroying anch the delusion as if such disgraceful plays "preach morality" by depicting vice and discouraging viewers from such vices. Thus even the world condemns the theater of today, and especially the most excellent, most popular, and most frequently performed plays. What plays and scenes may be heard and seen in the acknowledged bad theaters! And what else can be the "educational, formative" effect of the present-day theatre than that it awakens the evil desire dwelling in the heart, and incites and seduces to sins and disgraces?

And should our young Christians, our youths and virgins, be able to attend this present theater without harming their souls, without staining their consciences, they who have already renounced the devil and all his works and all his nature in their baptism? Answer this for yourself, dear young Christian, and you Christian parent, who are placed to watch over your adolescent sons and daughters, and therefore are to warn and preserve them from the present theatre especially. L. F.

Honorary memory of the faithful Father Konrad Georg Engelder who died on April 2nd 1903.

P. Konrad Georg Engelder was born on March 1, 1837 at St. Leonhardshof near Beerselden, Erbach County, Grand Duchy of Hesse-Tarmstadt. His father, who was a master clothier, was named Johann Wilhelm Engelder and his mother Elisabeth, a née Haupt. He himself learned weaving outside. In 1854, at the age of seventeen, he immigrated to America and came first to Philadelphia, where he stayed for several years. Here he worked for a time at the shoemaker's trade.

Engelder's German pastor was a rationalist. The school he attended in his hometown left much to be desired, but he learned Luther's Small Catechism as a boy. Eager to learn as he was, he diligently researched biblical history at home and eagerly read all the world and church history books he could get his hands on. In general, he loved history and in the course of time acquired a rare knowledge of church and world history, from which treasure he was always ready to share. He did not come to America with the intention of studying theology, but because of merit. Initially he attended the church of Father Demme in Philadelphia, where he did not feel at home. At last he became acquainted with Father Hoyer, who induced him to enter our seminary at Fort Wayne. In the fall of 1857 he entered the seminary. Here he pursued his studies in the right fear of God, faithfully and with great diligence under the guidance of our dear, now blessed teachers.

Already at Easter 1830 he passed his final exam with three of his fellow students, and he was sent into the ministry sooner than he would have liked. He would have preferred to stay longer in the seminary in order to learn even more and to be prepared even more thoroughly for the leadership of the sacred ministry, but he submitted to the judgment of his professors. He followed a call from two Lutheran congregations in New York State, Olean and Wellsville, in the midst of which he was ordained and introduced by the blessed Father Dulitz on June 5, 1860. He faithfully presided over these two congregations in the Lord for nine years. In 1869 he received a call to the newly formed Zion Lutheran congregation in Pittsburg, Pa. which he also accepted with the consent and after peaceful dismissal of his former congregations. Here, by God's grace, he labored in great blessing until the year 1877. From there the Lord of the Church led him to the Lutheran congregation at Punxsutawney, Pa. which, with its branch at Brady, belonged to the Ohio Synod, and he thus, by accepting this calling, became a member of the said Synod, which at that time was in doctrinal, confessional and religious agreement with our Synod, and, like it, belonged in membership to the Synodical Conference. But when, in 1881, the Ohio Synod rejected our Scriptural and confessional doctrine of election by grace and called it Calvinistic, and also publicly renounced the Synodical Conference, our dear Eilgelder, together with many other of his Synodical and ministerial brethren, conscientiously resigned from the Synodical Conference.

Ohio Synod, after they had previously earnestly, but unfortunately in vain, testified before it against their false doctrinal position and faithfully confessed the pure doctrine. These resigned then formed with their congregations the Concordia Synod, which, however, after existing only four years, dissolved and went out in the Missouri Synod. Thus Eilgelder again became a member of our Synod; his two congregations also joined it.

He served these congregations until the year 1891, when he was called by St. Lucas Lutheran congregation at Hannahstowu, Bntler Co, Pa. He recognized this calling as a godly one and followed it. For twelve years he then conscientiously and beneficially served this his dear parish and our Concordia orphan homeath, of which he was pastor, as well as two small congregations which he was added to in the course of years, as by God's grace a pious, wise and zealous servant of Christ, until the Lord, according to his wonderful but ever gracious counsel, suddenly rief him from the midst of his blessed labors to himself into eternal, blessed rest. On the day before his death he held confirmation classes, worked on his confirmation speech for the next Sunday, Palmarum, and performed other works of his ministry. All day he was apparently well, and after holding the evening service with his own, he went to rest. Scarcely had he slept an hour, when he awoke, tormented with breathlessness, a consequence of the asthma with which he had been afflicted for some time, got up, and sat down by the warm stove. His faithful companion stood by his side and tried, as she had often done before, to alleviate his suffering by all kinds of means. But this time nothing would help; pain and fear increased. Then he looked once more at his dear wife, who had wrapped her arm around him and laid his head against her breast, and with the fervent sigh: "Dear God, take me home!" he passed away blissfully in her arms, sitting on his chair. His soul, torn from all fear and distress, is now at home with the Lord. His earthly pilgrimage lasted 66 years, 1 month and 1 day. He was allowed to work in the vineyard of the Lord as his appointed servant for 43 years, where he honestly bore the burden and heat of the day, but also received much grace and blessing from the Lord.

In the autumn of 1860 he entered into holy matrimony with his surviving wife Katharina, née Gras. God blessed this marriage with 14 children, three of whom preceded their father into heaven. He leaves his only aged brother, his afflicted widow, seven sons, of whom the two oldest are in the holy ministry, four daughters, three sons-in-law, four daughters-in-law and 14 grandchildren.

His earthly shell was buried on April 4 with great congregation of the members of his congregations and the inmates of the orphanage as a noble seed. All his children from near and far had come to his funeral. In the house as well as at the grave Father Totzke officiated, and in the church the undersigned preached the funeral sermon on Hos. 6, 1.

We have all lost much in our dear Eilgelder: his wife her best earthly support, his children the faithful one,

His congregation the pastor who was well ahead of them in the Lord, firmly founded in pure doctrine, conscientious and extremely diligent, and we, his fellow ministers, especially we members of the Pittsburg Conference, one of our oldest and most experienced members, who was our chairman in the last years, but our whole synod a pious and fervent intercessor, who always took an intimate interest in their and the whole church's welfare and woe. Yes, the deceased was a heartily believing, sincere, humble child of God, a faithful, diligent and skilful preacher and pastor, who sought not his own, but only God's glory and the true salvation of the souls entrusted to him; he was an example to us all in his faith and conduct. Of course, he did not believe this of himself, but rather thought of himself as the least among us; he knew nothing else of himself than that he was a poor sinful man, to whom, however, without all his merit, great mercy had been granted by God, because through God's grace he had recognized Christ as his Savior and believed in him from the heart, and thus certainly had in him redemption through his blood, namely, the forgiveness of his sins and eternal life. And this he has now obtained; because Christ was his life, even dying has been his gain. His last wish, "Dear God, take me home!" is now fulfilled. He is at home with his Saviour, who delivered him from all evil and helped him to his heavenly kingdom. Let us take comfort in our grief over the passing away of our beloved father and brother and praise God's grace, which was so gloriously shown to him. By the same grace may the faithful God also help us, so that when our hour is at hand, our end may be like the end of this righteous man, for Jesus' sake. H. St.

News from our Indian mission in Wisconsin.

As to the older mission among the Stockbridge Indians, the work of the Lord among them, though slow, is making visible progress. Church attendance may well be called a good one. Missionary Kretzmann recently reported that an average of 50 to 55 persons attended the services. School attendance is also visibly increasing. The school was recently attended by 29 children, and 5 are still expected in the near future. There is still a branch connected with the main congregation, seven miles distant, in what is called Hinterbusch. The missionary goes there every four weeks of the afternoon. Attendance at the service there was not the best at first, but it is gradually getting a little better. The last time there were twenty in attendance.

The missionary friends, however, will certainly like to hear something of the Woriaskesit or heathen settlement, as it is called on the reservation. This settlement is rightly called the heathen settlement; for as the heathen practice gross idolatry in their lands, so it is still done in the northwest corner of Shawano County, Wis. where an idol festival and idol dances have been held as late as this fall. So we also have in our

The Lord's own country gave him the opportunity and reason to carry out actual missions to the Gentiles.

Our missionary friends will have heard by now that the school and the apartment for a teacher in that settlement have been completed. To our joy we found a man of whom we hoped that the school would get off to a good start under him. The beginning was also made; but unfortunately the teacher was not the right man; for when some difficulties had to be overcome and inconveniences borne, he left the station quite suddenly. Missionary Kretzmann and our missionary commission were thus greatly embarrassed. The school had begun and had to be continued by necessity. The Indian agent had demanded that our school begin on September 1, 1903, otherwise he would have all the children brought from there to K. to the negation school. If this threat was not carried out, for our school was not allowed to be interrupted. In our distress we knew no other way to help ourselves than to hire a Christian Indian woman as a teacher for the time being on the advice of Missionary Kretzmann. This woman was baptized by Father Nickel and later confirmed by Missionary Kretzmann. She has quite a bit of knowledge in the secular subjects, also has some Christian knowledge and also leads a Christian life. She teaches the children, 11 in number, the secular subjects and tells them Bible stories. This is still the case with the school there, for as much effort as we have made since then to find a teacher for it, everything has been in vain. All professions have been refused. Perhaps this profession is thought to be even more difficult than it is.

Our Lord Christ demands self-denial from all his disciples, his Christians. It is certainly true that much self-denial must be practiced there by a teacher or missionary, and that many hardships must be endured. The nearest place where the post-office is, and where white men dwell, is six miles distant, and the nearest church of our faith fourteen miles distant, that is, by the roads hitherto existing. But the manner of true Christians is that they look not to the visible, but to the invisible. To them also the intercourse and fellowship with God is of much higher value than the intercourse and fellowship with men. It is certain and beyond all doubt to us Christians that if the gospel of Christ is not brought to these heathen, they will go to eternal destruction. Everyone who can prevent and avert this by the grace of God is bound to do so. And what blessed joy it is to experience the truth of the word: "He that hath converted a sinner from the error of his way hath saved a soul from death," Jac. 5:20. This blessed joy will certainly not only outweigh all the sacrifices of self-denial, but will go far beyond them. And also in the earthly things will soon become a little better there. Already now the teacher or missionary can from time to time attend conferences with his fellow ministers and believers, where he can get advice and comfort and cultivate brotherly fellowship. To the south, east and west he is surrounded by many fellow ministers and believers at no great distance.

Finally, the undersigned, on behalf of the Mission Commission, would like to make a heartfelt request to all readers of these lines: Whoever can tell us of a suitable teacher or missionary to be called to the mission, please do so at the following address: Rev. H. Erck, 150 Bowen St., Oshkosh, Wis.

On behalf of the Indian Mission Commission

P. H. Thickness.

A Znlegal Position and Explanation.

Unfortunately, we feel compelled to return to Goesswein and his accusations against our synod and the local faculty. 8 G. continues to write such accusations into the world. He has begun to publish a monthly leaflet, which is to serve this very purpose, as he expresses it, "to bear witness" against "Neumissouri. In this paper, too, I>. G. engages in invective, in distortions and misrepresentations of words and facts, yes, in obvious fabrications and conceits. It is almost impossible, nor is it necessary, to correct and refute everything that P. G. writes. We will only highlight individual points here that make P. G.'s manner particularly clear.

Father G. continues to put words into the mouths of individual members of the faculty that they have never spoken, and continues to foist upon them doctrines that they have never taught. Thus, for example, his paper says: "Now Dr. Gräbner and his friends call the church to wait before Christ's second advent at the last day for a man who must first corroborate a biblical book according to text and interpretation by direct divine illumination before it may take anything certain from it." (p. 2.) Further, "But Dr. Gräbner and comrades tell the Church that the Holy Spirit may also have given her a book which shall remain entirely useless to her, so long as he does not interpret and authenticate it by any heavenly mission." (P. 2.) "Thus says Dr. Gräbner: 'Nothing has ever been so repugnant to me as Walther's and his friends' firmness and confidence against their opponents.' Text and interpretation must remain uncertain. There can be nothing certain." (P. 3.) "But they cannot, if they insist on their authority, like Praeses Pieper, who, in answer to my question: 'Have I personally offended you?' he replied: 'I can't say that, but mean, you didn't mince words with me either.'" (p. 7.) All these expressions, and many more which P. G. has put into the mouths of members of the faculty in his publications, have either never been used by these men, or they have been so distorted, torn out of their context, and put into another context, that the words now read quite differently than they were actually meant.

However, P. G. tries to provide proof for his assertions in his paper. For this purpose he repeatedly cites "Lehre und Wehre," Jahrg. 47, p. 263. Here again P. G.'s manner becomes apparent. On the one hand, the words cited do not say at all what P. G. takes from them, that the Revelation of John must remain uncertain according to text and interpretation, that it is completely useless; they do not call the Church

wait for a new prophet. But then these words are not at all words that Dr would have done. But since he did not hold this office at that time, it is Gräbner or his friends and comrades have said or written, as it must seem already clear from this that I could not possibly have spoken the words that from Father G.'s citation, but these words are found in the 9th report of our Mr. D. Goesswein put into my mouth. In any case, they are a product of his General Synod of 1857 and have been included in "Doctrine and Faith" for a pathologically excited imagination, which is easy to explain in view of the purpose of showing and proving in them what our Fathers have ever Father Goesswein's mental and physical condition. Since the brother has taught and testified about the 20th chapter of Revelation and its been General Praeses, I have neither seen Father Goesswein nor interpretation.

Furthermore, Father G. writes in his paper: "Thus, the St. Louis What shall we say to such things, if we also take into account what lunatic seduces Christians into human bondage and makes it their duty to the "Lutheran" has stated in No. 25 of the last volume, p. 390 f.? For those leave every complaint against the faculty unchecked, but rather to take untruths and distortions which we have uncovered there belong also to Fr. care of it, as Jews and lodge brothers help their own through. This is G.'s account. The "Kirchenblatt" has, as we have subsequently learned, blatant falsehood. The Faculty has never made it the duty of any member taken its information from the article by P. G. in the "Kirchl. Sendboten" just of the Synod to leave any, or even any, petition against the Faculty mentioned. We ask, what should one say to all this? There is only one unchecked, P. G. will probably owe the proof of this charge, P. G.'s petition either-or possible. Either P. G. is a man who, against his better knowledge against the Faculty has been checked by the Synod in exactly the same and conscience, tells the untruth, a man who deals with gross, shameful way as the Synod checks any other petition against one of its members of lies and is not afraid to write purely self-invented and -conceived things of one of its authorities.

Finally, Father G. wrote the following in an article in the "Kirchl. excited state that he no longer knows what he is saying, that his Sendbote": "The General Praeses was repeatedly accused of tyranny, and imagination ill ill Weife him incidents as having happened and words as after such a synodal hearing his own brother spoke to me in the presence having been spoken, which ilie have happened and been spoken. The of Professor Herzer: 'Woe to the poor soul of my brother if all that N. N faculties have always assumed the latter, and still do. This assumption is has testified of him is true!' I do not hope so, but I will not deny it either based on the fact that P. G. has been suffering from a serious illness, The presidency is too dangerous for a theological professor. He is all to epilepsy, for many years, ever since he was a student. We do not hold P. easily tempted to regard synod members as subordinates. I urged my G. fully responsible for what he says and writes.

brother scholl to resign the presidency; for I dared not be blessed in his According to this, it is also to be judged what Father G. says in his stead. How often have I thanked God that he did not let me come into the paper about the calling of witnesses, which was supposedly given to him same position as him! Ah, how hard temptation can become among by the blessed Dr. Walther. As far as we know, no one in the entire Synod flatterers who approve of everything." This whole passage does not except Father G. knows anything about such an event by Dr. Walther, as contain any distortions or twisting of the truth, but simply vain fictions and described by Father G., to transfer the supervision of individual teachings conceits. Dr. Pieper was never accused of tyranny at the Synod, as the to certain persons. In this way it is also explained that Father G. continually whole Synod can testify. So there has never been "such a synodal hearing" considers and declares himself to be persecuted, while in fact no one is after which anyone could have said anything of the kind to Fr. G. The words persecuting him, but, if there is to be any talk of persecution at all, it is which Fr. G. puts into the mouth of Dr. Pieper's "own brother" have been entirely on his side.

spoken in. We have turned nills to the three brothers of Dr. Pieper who We have reason to suspect that Father G. will continue to attack are in office, whether they profess to have spoken these words. Prof. Augand slander the Synod and the Faculty in his own way, and thus to deliver Pieper and P. A. Pieper write that, as far as they could remember, they had his supposed testimony. This, of course, we cannot prevent. We are of the not spoken to P. G. at all since the expiration of their common student opinion, however, that we should not continue to consider in the "Lutheran" days, that is, since the year 1879. Prof. R. Pieper, who is probably meant such omissions, which are either gross lies or conceits of a morbidly by "his own brother," writes: "As I have already communicated to you excited imagination.

verbally, I have seen and spoken with Father Goesswein only once, and that was on my return from the meeting of the Synodal Conference at Evansville, Ind. about six or eight years ago. I was with him only a short time, and to my knowledge there has been no talk at all from us about the position of the General Presiding Officer of our Synod. Nor did it occur to any one at that time that my brother would ever be elected General Praeses.

G. M.

To the: ecclesiastical chronicle.

America.

Our brothers in Brazil, much like the fathers and founders of our Synod in 1839, are already beginning to found a small teaching institute. In the latest issue of their recently launched newspaper, it says: "An institute for the training of teachers and preachers.

The above title denotes a work that is only in its infancy, but through which, we hope, streams of spiritual blessing will flow over our church in this country. The purpose and aim of this enterprise is: to give gifted young people so much theological and scientific instruction that they can serve as teachers or preachers of the church in their own country. The aim was twofold: first, to save the high travel expenses for foreign workers in the future; second (and this is the main point), to supply the local church with servants born and grown here, so that the church, so to speak, grows and strengthens on its own. Only then, when the local church trains its own teachers and preachers, can it hope to become independent and self-sufficient. A healthy child wants to learn to stand and walk by itself. According to the conditions here, especially in the colonies, a twofold course will be established, one in which young people will be trained as school teachers in about four years. Such young people could take over a position where a pastor from the surrounding area would provide the church services. In this course, a thorough knowledge of the subjects used in school would be imparted, as well as a sufficient knowledge of the German and Portuguese languages, and a necessary introduction to higher accounting, history, geography, and similar subjects. The second course for the training of preachers will naturally cover a longer period of time, and accordingly the instruction will also be more extensive. In both sections, attention will be paid above all to the formation of the spirit and character, since this is more necessary and more useful than the formation of the intellect. For the time being, the place for this institute is within the community of Vom Jesus on the colony of Sao Lourenco (P. J. Hartmeister). A modest local for the accommodation of several students is being prepared. If in the course of time a more favorable place should appear, it may be moved there permanently. As I said, the work is only just beginning. Four students are already registered and are waiting for the opening, which, God willing, should take place in October. Whoever now has a heart for the cause, after he has seen its necessity and usefulness, to him it is heartily recommended for warm intercession."

L. F.

In the stock Catholic countries of South America, such as Peru, Ecuador, and Bolivia, all public worship meetings not conducted by a Catholic priest have been forbidden by the state. Now the united efforts of American churches have succeeded in persuading the governments of the United States, England, and Germany, through their envoys in Peru, to make representations to the government there that the holding of Protestant services be permitted. Thereupon a bill authorizing such worship has also been presented in the legislative assembly, and the hope is expressed that more religious liberty will be granted to Protestants in the other countries also. The Presbyterians, Methodists, Episcopalians, and Congregationalists have missions in Peru which have suffered under the anti-Protestant laws. That there are also many scattered Lutherans there, who are only poorly supplied with church supplies from Germany, has been reported before. The main station of the Lutherans is Callas, near the capital Lima.

L. F.

Abroad.

Women's Empowerment. The German Association for Women's Suffrage, as reported in the Lutheran Herald, has sent a letter to the most prominent Lutheran, Reformed, and Catholic professors of theology with the following questions: 1.

2. whether there is any trace of a difference in the rights of male and female church members in the constitutions of the early Christian churches. - The questions are posed quite cautiously and are formulated in such a way that the answers should possibly be favorable to women. And yet the whole inquiry is most superfluous. If these women really want to know what the Scriptures say about the modern women's movement, they need only open the Bible and read what the Apostle of Jesus Christ, St. Paul, has to say about it. He repeatedly refers to the old, unbreakable order of God: "Thy will shall be subject to thy husband, and he shall be thy lord," Gen. 3, 16. Therefore he calls the husband the head of the wife, 1 Cor. 11, 3. Eph. 5, 22. ff. Col. 3, 18. and relegates the woman from public life and activity to the sphere of the home and family, 1 Cor. 14, 34. see 1 Tim. 2, 11. ff. Where, of course, these words of the Holy Spirit are disregarded, and scoffed at, no heed would be paid even to a special word of Christ.

L. F.

Great Britain stands at the head of all countries in the amount of money raised for the heathen mission. The annual receipts of its ten largest missionary societies, in round figures, amounted last year to \$7,000,000. At the head of the list is the Church Mission Society, with about \$1,750,000, which is more than all the German missionary societies put together. It is followed by the Scottish Free Church Mission, the London Mission, the Wesleyan Methodist Mission, the Society for the Propagation of the Gospel, the Baptist Mission, the Scottish State Church Mission, and the China Inland Mission. Each of these societies has an annual income of more than \$250,000. To these must be added two auxiliary societies of the heathen mission, not included in this compilation, namely, the British and Foreign Bible Society, with an annual income of about \$1,200,000, and the Tractate Society, with \$500,000 income. After England follow in annual income the Missionary Societies of the United States, then in order Germany, the Scandinavian countries, Canada, France, Holland. - These are indeed large sums raised for heathen missions. And yet they stand in no relation to the earthly wealth of visible Christianity.

L. F.

The new pope, Pius X, has very quickly put to shame the beautiful hopes that some who do not know the papacy had placed in him. His predecessor Leo XIII was, as is well known, a shrewd politician who was ceaselessly intent on consolidating the external, political power of the papacy. Pius, on the other hand, was portrayed as a "quiet, modest, pious, religious" man who would care little about politics and the power of the papacy, but would rather place all emphasis on religion and piety. In particular, it was hoped that he would not maintain the tense relations of his predecessors with the Italian royal house. Also the paper of the German reform Catholics, the "Twentieth Century", wrote: "On the throne Pius X. - of that we can be sure - will be no other than he was as a simple priest and bishop. He will be humble and modest, concerned not with earthly pomp but with honor and glory in the hereafter: he will be the religious pope whom the peoples have longed for in our day, when they do not understand and will not endure the politicizing priest." But in his first official address to the assembled Cardinals on November 9, Pius struck a completely different tone and clearly indicated,

that he would go exactly the way of his predecessors. First he returned to The church was worshipped as the "Goddess of Reason", with the help his election as pope and said in a hypocritical, hypocritical way that he had of the "Goddess of Reason", with incense, speeches and chants. In the tried in vain to refuse the office; finally he had recognized it as God's will other churches of Paris and in several thousand churches of the country that he should accept it. If the pope would ask even for a moment what this celebration was imitated. And now the news comes from Paris that God's will was, he would at once have to abolish the whole papacy. For the atheists there, at the instigation of the former Catholic priest Christ does not want to have such a master and supposed representative Charbonnel, held a new celebration of reason in a large hall on November of Himself in the church, but says, "One is your Master, Christ; but ye are 8 to commemorate that event. A number of speeches, interspersed with all brethren," Matt. 23:8, 10. - Then the pope comes to speak of his papal poems and songs, were offered to the assembly of several thousand program, of the policy to be followed by him, and says there, according to heads. A God did not exist, the Christian Church had lost its influence, no the report of the Catholic "Kölnische Volkszeitung," literally as follows: educated man believed any longer what he could not comprehend with "Since it is necessary and also the Christian state has the greatest interest reason - in such and similar phrases were spoken the whole evening. - that the pope be free in the leadership of the church and be recognized as "The foolish speak in their hearts, 'There is no God.' They are good for free and not subject to any power, the conscientious conception of our nothing, and are an abomination with their nature," Ps. 14:1. "He that office and the oath we have taken compel us to deplore the grave injustice dwelleth in heaven laugheth at them, and the LORD mocketh at them," done to the church in this point." But it is not true that the pope wants mere Ps. 2:4.

freedom in the government of the church. Rather, he wants to be at the same time a worldly ruler and to participate in worldly affairs, while Christ said: "My kingdom is not of this world," John 18:36. Therefore the pope also complains about the "grave injustice done to the church. He means by this the taking away of the Papal States, the abolition of the temporal rule of the Pope by the Italian government. Pius then goes on to say: "One must be surprised that there are people who, in their curiosity, torment themselves with conjectures about our government program. As if this investigation, or as if it were not quite obvious that we want to and must follow the same path that our predecessors have followed to this day. ... If one takes offense at our concern for politics, every fair-minded person must realize that the pope cannot separate questions of a political nature from his magisterial activity in the areas of faith and morals. Moreover, as the head and leader of a perfect society composed of men and existing among men, as the Church is, he must undoubtedly desire that relations exist between him and the heads of state and state leaders, if he wishes to see for the safety and freedom of Catholics provided for in all parts of the world." The world, then, has quite the same to expect from the present pope as from his predecessors. He will make the same insolent claims in spiritual and worldly matters, pronounce the same condemnatory judgments on those who disobey him, utter the same vituperations and blasphemies against our Lord and Saviour Jesus Christ and his precious merit, hold fast the flesh, and the lust of the eyes, and the pride of life, is not of the Father, the same abominable abuses and soul-corrupting heresies. We cannot be surprised at this. The papacy remains the papacy, whoever is the pope: the papacy is not something that depends on the individual holders of the papal chair. It is a system, an institution, which, as Luther recognized and said, can only be improved and reformed in such a way that it is completely abolished. The papacy is an institution of Satan, and only the Lord will put an end to it by the appearing of his future, 2 Thess. 2:8 ff.

L. F.

At the time of the French Revolution, November 10, 1793, as is well known, the Christian religion was quite formally abolished in Paris, and reason was exalted, acknowledged, and celebrated as a goddess. An actress, dressed in the colors of the Revolution, ! was led through the streets in a triumphal chariot, lifted upon the high altar in the principal church of Paris, Notre-dame, and celebrated with verse.

From World and Time.

The horrible disaster of the Chicago theatre fire, which killed hundreds of people in a few minutes, is still on everyone's lips. The dailies and weeklies have carried column-long accounts of the details, and we need not dwell on them. The whole thing is a profoundly shattering sermon. In a few moments these theatregoers were torn from earthly revelry and placed before the throne of the divine Judge. The world, of course, asks nothing of such preaching, and in a short time the excitement will have died down and the incident will have been pushed into the background by other events. That all Christians, especially our young men, who are especially threatened by the temptation to take part in worldly affairs, may take this admonition to heart and not forget it. For the theater of today, with its largely offensive and immoral performances, is a part of the sinful worldly affairs which Christians renounced at their baptism. The words of Scripture apply to this very thing: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever," 1 John 2:15 ff.

L. F.

The martyr Euplius.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matth. 16, 24.

On August 12, 304, the Roman governor Calvisian sat in judgment at Catana in Sicily. According to Roman custom, a curtain had been lowered behind the judge's seat so that the judges could withdraw undisturbed, deliberate, and pronounce the verdict. Calvisian was still behind the curtain when Euplius was led into the courtroom. The governor ascended the judge's chair. Euplius stepped before him, the gospel book in his hand. Angrily Marimus, a friend of the governor, cried out to him, "How dare you appear here with a book which, according to the commandments of the emperors, is to be read out and burned?" And Calvisian asked, "Whence hast thou these

Writings? Do you bring them with you from your house?" Euplius replied: the condemned man addressed the Lord: "O Lord Jesus Christ, I thank thee! Strengthen now also that which thou hast wrought in me!" On the

The judge now commanded him to read something from the gospel place of execution he prayed on his knees for a long time; then he willingly book. Euplius opened Matth. 5, 10. and read: "Blessed are they which are offered his head to the executioner for the death stroke and entered the persecuted for righteousness' sake: for theirs is the kingdom of heaven." dwellings of eternal bliss.

Then he turned over some leaves, and continued reading Matth. 16:24. "If any man will come after me, let him deny himself, and take up his cross, and follow me." "This," he added, "is the commandment which my God hath given me." "Through whom?" asked the Roman. "Through JEsu Christum, the Son of the living God," answered the Christian. Hereupon Calvinian cried, "Since Euplius himself confesses that he is a Christian, let him be handed over to the henchman and put to the torture." His command was immediately carried out in the most cruel manner.

After some time the judge ordered to pause with the chastisement and to give the martyr a few hours of rest. But not out of pity. The pain was only supposed to have a better effect during this period and to wear the martyr down. After this period he was put on the rack a second time, and during the new severe tortures he was asked again whether he still wanted to stick to his opinion. Euplius answered: "I have already confessed it and confess it anew that I am a Christian and that I read the holy scriptures. If I were to deliver them up or deny them, I should offend my God; therefore I would rather die than commit such an outrage; for my death will be followed by a blessed life." Then Calvinian ordered the torment to be redoubled. But Euplius prayed aloud, "I thank thee, O Lord, that thou wilt save me! This is what I beseech thee." Calvinian cried to him, "Renounce thy foolishness! Worship our gods, and I will set thee at liberty." But the Christian replied, "I worship JEsu Christum, and abhor the devils. I am a Christian, so condemn me now, if thou wilt, to new torments; I will endure these sufferings for the love of my Redeemer."

Again the enraged governor paused with the chastisement. Euplius was harnessed from the rack at his command, and he cried to him again, "Worship our gods, thou wicked one! Worship Mars, worship Apollo, worship Aesculapius." But Euplius cried aloud, "I worship the Father, the Son, and the Holy Ghost; I worship the Triune God, for he is the only true God, and there is no other besides him." Then Calvinian's anger flared up anew, and he ordered the torture to be applied a third time, and with all possible cruelty. But Euplius strengthened himself with renewed prayer. Under the most dreadful tortures he cried out repeatedly, "I thank thee, my God, that thou dost make me worthy of such sufferings for the sake of thy holy gospel; my JEsu, stand by me; for thy name's sake I suffer this torture!" And when, under the terrible pain, his strength had already so diminished that he could no longer speak aloud, his lips still moved softly.

At last Calvinian stepped behind the curtain to pass sentence. After a while he stepped out again and read the following sentence: "We order that Euplius, whom we have convicted of being a Christian, be beheaded as punishment for his rebellion against the laws of the emperors and against the gods.

Then the book of the Gospels was tied around the neck of the martyr. A public crier went before him and called out in a loud voice: "Behold here Euplius, the Christian and the enemy of the emperors and the gods!" On his GanP to the place of execution cried

A fine example.

In another part of today's issue there is a noteworthy article about mixed marriages between Christians and unbelievers. Nowadays, however, many marriages are also contracted between orthodox and false believers, even in our circles, and continued instruction and admonition is necessary about this, too. For in all such mixed marriages there is the danger that the right-believing part will leave his church and go with the wrong-believing spouse to the wrong church, or that both, because they do not agree in ecclesiastical matters, will become indifferent and ask little more about the church and let their children grow up without a church or go to any church. Who can count the many sons and daughters that our Lutheran Church has lost through such mixed marriages with Unirt Protestants, Reformed and Roman Catholics! A bad example in this respect has often been set by the princesses at princely courts, who, when they married, joined their husband's church without further ado. The pious Luise of Prussia, wife of King Frederick William III, who in 1817 introduced the disastrous union between the Lutheran and Reformed churches in his country, took a different view. Queen Luise did not go to Holy Communion with her husband and children in the unchurched church, but remained faithful to her Lutheran church. When in 1876 her centenary was celebrated throughout Prussia, the well-known church historian Guericke wrote the following about it: "A more intimate family life than that at the royal court of the unforgettable, a more faithful bond than that between her and her royal husband, a more conscientious motherly care than hers towards the sons who awakened the richest hopes, a more devoted love of the people and the fatherland than hers, a more humble and modest resignation to voice-leading spirits in church and state than hers is hard to imagine. and yet this splendid princess, wife and mother, even at the court of the Hohenzollerns and at the heart of a Frederick William III. could not fail to give the holiest and deepest communion of the innermost life preferably to it, and has, far from the altars of the court, of the husband, of the children, quietly and noiselessly approached the table of the Lord in a house of God of her paternal Lutheran confession (at St. Nicolai in Berlin, under the pastoral care of Provost Ribbeck)." (Zeitschrift für die gesammte lutherische Theologie und Kirche, 38, 91.) — L. F.

Where two young men parted ways.

A preacher once told the following story: Thirty years ago, two young men set out to visit the Park Theater in the city of New York. There was a play on the boards that was designed to ridicule religion.

Both young men were sons of pious families. They felt inwardly that they should not go to the theater, least of all to see this play, but nevertheless they directed their steps there. So at last they came to the entrance of the playhouse.

One of the young men whose conscience won't let him rest...

turned back there and started on his way home again. And although he could not resist the temptation to return once more to the door of the theatre, he finally won the victory over temptation and turned his back on the place of lust.

The other youth entered the theater and followed one temptation after another. In a life of sin and recklessness he sank from step to step. He lost his business position, his good name, his immortal soul, and finally came to an end in horror.

"I stand before you today," the preacher continued, "and thank God that I have been allowed to preach the gospel for the last twenty years. I have been the other youth."

There is no telling how many young people annually perish by attending the theater (and just as much by attending the dance hall). It may at first seem to them an innocent pleasure, but it has already proved to be a snare of Satan, with which he has drawn his victims away from Christ from his church, from the faith, and from eternal blessedness, and into eternal ruin. Oh, that Christian young people would take warning and stay away from these corrupt places of worldly lust. God's word says: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers; but delighteth in the law of the Lord, and speaketh of his law day and night."

The Stage and the Bible.

The famous Swedish singer Jenny Lind, called the "Swedish Nightingale", had great success as an opera singer and the money just poured in. Nevertheless, she left the opera stage when she was at the height of her art and never returned to it. She gave everything to it, money, fame, the applause of the crowd, and withdrew into silence.

An English friend once came to her as she sat on the seashore, holding her dear Lutheran Bible on her lap and watching the sun set. The two fell into conversation and the friend asked her what so many of the singer's admirers had often silently asked themselves: "O Madame Goldschmidt" (that was Jenny Lind's name after her marriage), "how did it come about that you left the stage just at the height of your success?"

"What else could I do," was the simple answer, "when every day of my stage life made me think less of these" (at this she laid her finger on the Bible) "and not at all of those" (at this she pointed to the setting sun) "?"

What I was and what I am now.

Dear friend! I once dwelt at 2 Tim. 3, 4. and walked in Eph. 2, 2. and my daily manner of life is still described Eph. 2, 3. Then one day I heard that an inheritance was available for me, and also received a description of it, which you can still read 1 Petr. 1, 4. A gracious Lord dwelling in Heb. 4, 14. had purchased it for me, and paid the price of it 1 Petr. 1, 19. But, to confess the truth, I did not believe the statement, not knowing the man at all, and knowing from long experience that we had no favours to expect from strangers out of mere love, and from friends seldom such that

cost a lot. Nevertheless I auditioned in 2 Tim. 3, 16. because my prospects in Eph. 2, 12. were as bad as they could be.

I found the house I was looking for in 2 Cor. 5, 1. and the conditions under which it was available - you will find them excellent in Is. 55, 1. 2. and Joh. 7, 37. - were indeed wonderfully inviting for the poor and needy. But the house had only one door and it took me a while to find it in Joh. 10, 9. My permanent home will now be in 2 Cor. 5:1. But if you will come to Heb. 4, 16. you will find me and many others, my brothers and sisters, there, because we meet there daily. If you want to come, you can firmly rely on what the servant Luc. 14, 22. says.

Death a king of terrors.

Two years ago, in a street of the inner city (Berlin), a shoemaker died who had led a desolate and ungodly life all his life. His marriage was not blessed and his children were not baptized. He had left the church. His children knew as little as he and his wife about religion. But now came the hour of death. That almost always gives people something to think about, and him too. When it came to dying and he lay there half unconscious in the last days, he demanded of his wife that she should pray with him, but she could not. Then he asked his children to pray the "Our Father" with him, but none of his five children could. Then he asked them to find a hymnal or a 'New Testament', but in spite of all their searching they could not find one. And finally he asked for a preacher, but none of his relatives knew one. So he went away in despair, as a shattering example that death gives people much to think about.

(Leaves from the city mission.)

Rom. 14, 8.

"If we live, we live unto the Lord; if we die, we die unto the Lord. Therefore, whether we live or die, we are the Lord's." Blessed is he who can include himself in this "we." "When I die," said Bengel, the well-known interpreter of the Scriptures in Württemberg, "do not make much fuss; it is just as when I step out of my study into the next room and close the door behind me. I am only out of your sight with it." Another preacher said, "When I die, I move from the ground floor to the first floor; but I remain under the same roof and with the same master of the house." Indeed, for the Christian, the vast difference that exists on earth, the difference between life and death, is suspended in a higher unity.

For grandmothers.

An old grandmother was sitting behind the stove in the recliner, her usual place. The pastor entered. "Well, grandmothers," he said, "there is nothing more you can do; you will like it best if the Lord comes soon and takes you home?" "O reverend sir," she answered, "do not consider that I have a great work to do continually, that of praying for my children and grandchildren, and for the whole house." The priest could only agree with her wholeheartedly. You too?

*) To read with the Bible in hand.

Obituary.

On December 15 of last year, Barthold Burfeind passed away in Chicago, Ill, after a long illness, at the age of 62 years and 7 days. At the funeral on December 18, Fr. Karl Spannuth of Defiance, O., spoke in the house on Matth. 10, 42. and the undersigned in St. Stephen's Church on Ps. 126, 1-3. The deceased served the following parishes in Illinois in a 31-year ministry: East St. Stephen's Church, East St. Stephen's Church. effectiveness the following churches in Illinois: East St. Louis (1864 to 1866), Clayton, Adams Co. (1866-'71), El Paso (1871-'75), Richton (1875-'89), Lemont (1889-'95). For sixteen years he was secretary of the Illinois district. He leaves a wife and ten grown children. A. J. Büniger.

New printed matter.

Fifteenth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, & other States. 1903 St. Louis, Concordia Publishing House. 120 pages 9X6. Price: 25 Cts.

This report contains a very instructive paper by I)r. Gräbner. On the basis of the Acts of the Apostles and the apostolic letters the church life of the apostolic time is described to us. There we are shown in a lively way how the local church stood at that time, how the church office was administered. We also hear how the first congregations arranged their services and held them for the praise and glory of God and for the edification of the congregation, how God's word was abundantly spoken among them, and how the holy sacraments were administered. And at last we are shown how even the first churches, under the direction of the apostles, learned to exercise Christian church discipline in order to win over the sinning brethren or to exclude from themselves the impenitent. All this is held up as a reflection to our time and our churches. It would be desirable that this report would find many attentive readers. The mission report is also interesting and gives an insight into the activities of the District. G. M.

Sermon on Deut. 33:24, 25, preached on the occasion of the sixtieth anniversary of Trinity Lutheran Church, New York, June 7, 1903, by a child of the congregation (Rev. H. Birkner). 7 pages 9'2 X 6. To be obtained from Rev. O. Graesser, 602 E. 9th St., New York City. Price: 5 cts. postage prepaid.

A beautiful jubilee sermon, worth reading, preached to one of our old synodal congregations by one of their grateful children, culminating in the benediction: Thy age fei as thy youth! The preacher shows, by means of the very appropriate text, what the opinion of this wish fei and what must be done on the part of the congregation, so that what is wished for may be fulfilled in and with it. L. F.

Sermon preached October 25, 1903, on the centennial of the founding of the city of Chicago, by Karl Schmidt, pastor of the Lutheran St. Jacobi parish there. 14 pages 7X5. For sale at Concordia Publishing House, St. Louis, Mo. price 5 cts.

An occasional sermon that does not go along in the familiar sectarian manner, but strikes the right note. Based on the text Ps. 143, 5: "I remember the former times, I speak of all your deeds, and tell of the works of your hands", it deals with the topic: "Our participation in the jubilee celebration of our city", and shows what and how to rejoice. L. F.

The Lutheran Clarion.. 4 pp. 9 X 6. To be obtained

from Rev. Rev. W. Hallerberg, Jr, 728 8th 8ft 8t., Huive^, Ill. Price: 50 copies monthly per year K5.00.

Under this title our pastors in Quincy and its environs publish an English pamphlet, which especially encourages diligent, regular

and devout attendance of the place of worship and can therefore also be distributed quite appropriately as a tract at the church doors, similar to the well-known "City Missionary" published in Chicago. It is especially useful where English services are held more or less regularly and are attended by strangers. The above price includes the notices of the place and time of the services, specially printed for each congregation.

L. F.

From the Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen from Zwickau the following two writings have been received, which can be ordered from our Concordia Publishing House, St. Louis, Mo:

Why do we cling so firmly to the Lutheran Church? Answered by C. F. W. Walther, formerly professor of theology at St. Louis, Mo. 4th ed. 20 pages 9X5^ . Price: 10 Cts.

This is a very excellent treatise by our unforgettable Dr. Walther, which has already been published several times, and which can only be read with great blessing everywhere and will awaken in every reader a new love for his church. Walther answers the question posed with two broadly stated reasons, namely, first, because the Lutheran Church is guided in its doctrine quite precisely and quite solely by God's Word, and second, because it presents the Gospel in the narrower sense, the doctrine of justification by faith alone, so purely and loudly, so cheerfully and powerfully, so richly and in all its fullness. At the end, Walther briefly gives 15 more reasons. The book is again highly recommended.

How is one justified and blessed in the sight of God? Synodal Sermon on the Gospel on the 11th Sunday after Trinity by R. H. B eer, Lutheran pastor in Lincoln Township, Plymouth Co, Iowa. 16 pages 7X5. Price: 5 Cts.

This sermon was preached in 1900 on the occasion of the Synodal Assembly of our Jowa District. Based on the gospel of the Pharisee and the publican, it treats in a doctrinal manner the fundamental article of justification, showing how a person who wants to be justified and saved must have a right knowledge of his sin and a right knowledge of God's grace. L. F.

Sacred songs for male choirs. 4th ed. Concordia Publishing House. St. Louis, Mo. 12 pp. 11X8. Price: 20 cts; price per dozen: tzi. 50 and postage.

This latest issue of the already repeatedly warmly recommended collection brings a quite exquisite selection of Passion and Confirmation songs. The individual numbers are: Behold, this is God's Lamb (I. Chr. Weeber); The Seven Words (R. Palme); Glory to Thee, Christ (H. Wehe); HErr JEsu, dir leb ich (E. Palmer); Stärk uns, Mittler (Knecht); Verlaß mich nicht (E. Hauer); Wie könnt ich sein vergessen (Orlando di Lasso). We call attention in particular to the poignant Choral Canticle: The Seven Words. The piece is sung by two choirs. The first choir sings the seven words; then between each word the second choir, represented by a double quartet, sings three times: "HErr (Christe), erbarme dich unser" and the three verses of "Christe, du Lamm Gottes". Very cleverly is this woven together. Finally, after the seventh word: "Father, into thy hands I commend my spirit," both choirs sing together the chorale: "Wann ich einmal soll scheiden" in the well-known peculiarly beautiful setting from the "St. Matthew Passion" by J. S. Bach. Well performed, the piece will make a deep impression. L. F.

Introductions.

By order of Venerable Praeses Becker, Father Rud. M. N 0 rden was introduced into his parish at Fremont, Nebr. on the 1st of Sunday, n. Epiph. by Aug. Leuthäuser.

On the 22nd of Sonnt, n. Trin. teacher E. Munzel was introduced in the Zion congregation at Roseland (Chicago), Ill, by Alfred E. Reinke.

On the Sunday following New Year's Day, Teacher C. M. Brandt was inducted as teacher of the first grade of the Bethel congregation at Detroit, Mich. by I. M. Gugel.



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No. 3.

Three questions about the Christian church.

3.

With which churches should we hold fellowship and from which should we separate?

a. An orthodox church shall hold fellowship with other orthodox churches.

The three questions about the Christian church that we wanted to answer here in our "Lutheran" were the following: first, what the church really and truly is; second, how the church appears here on earth; third, with which churches we should hold fellowship and from which we should separate. We have already answered the first two questions in last year's volume, and we are now at the third question. And there we have already heard from God's Word that a church of orthodoxy should hold fellowship with other churches of orthodoxy. But we want to consider this important point a little further and therefore take another well-known word of God, which will illuminate our sentence from another point of view - our sentence that a church of righteous faith should hold fellowship with other churches of righteous faith.

Eph. 4, 1-6. Thus it is written: "I therefore exhort you, prisoners in the Lord, to walk according to the manner of your calling, wherein ye are called, with all humility and meekness, with patience, forbearing one another in love, and being diligent to keep unity in the Spirit through the bond of peace. One body and one spirit, as ye also are called to one hope of your profession. One Lord, One Faith, One Baptism, One God and Father (our) of all, who is over you all, and through you all, and in you all."

Again an apostolic exhortation. Again an exhortation for Christ's sake. Again an exceedingly serious and urgent exhortation.

To whom?

First to the church gathered from Gentiles and Jews in Ephesus, the capital of Asia Minor.

There was always a great distance between Gentiles and Jews. In Asia Minor, and especially in Ephesus, this distance had intensified into bitter enmity after the Emperor Augustus had granted special rights and freedoms to the Jews living in Asia Minor. And there was danger that something of this enmity, of this distance and opposition, might "carry over" into the church at Ephesus, which, as I have said, was made up of Jews and Gentiles, and there cause discord and even open division; all the more so, since among the Indo-Christians the old Jewish, and among the Gentile Christians the old Gentile, still more or less asserted itself - though among the sincere Christians only as a weakness - and was noticeable. Old traditions and old habits did not disappear all at once after conversion; as a rule, the long and patient work of the Holy Spirit through the Word was part of this. Therefore the Holy Spirit exhorted the Christians at Ephesus to walk according to their profession, as true disciples of Jesus, with all humility and gentleness, and with patience; and to bear with one another in love; and to be diligent to keep unity in the Spirit through the bond of peace; That they, whether they be of the Jews or of the Gentiles, be now one spiritual body in Christ, and be ruled by one Holy Ghost, and have one hope of salvation; and that they have one Lord, and one faith, and one baptism, and one God and Father, who ruleth over them all, and worketh through them all, and "dwelleth in them all.

The same exhortation, with all its earnestness and with all its forcefulness, applies to the orthodox churches of our day.

The individual orthodox churches and ecclesiastical associations have different pasts and histories. Some of them have long been under the banner of the true confession and under the salutary influence of the unadulterated doctrine and in connection with other orthodox churches. What they were before and originally, for instance, has been forgotten; it no longer shows itself, it no longer exerts any influence on them. - The others have only recently come under the banner of the true confession and under the wholesome influence of the unadulterated doctrine and in connection with other orthodox churches. In former times and originally they were unchurched, or not in truth and in all things Lutheran, orthodox. Now they are orthodox and want to be so in truth. But they are like a man who has just recovered from a long illness: the after-effects of the old diseased condition are still there, individual limbs are still quite weak, here and there a relapse threatens. They lack the right experience, the right self-knowledge, the right caution. They think they are stronger than they really are.

With this twofold difference among the orthodox churches, for example, we shall be content here. For the sake of brevity and convenience, we will call the former "the Old" and the latter "the New."

There is now danger that disagreement will arise between them. How?

The old look more at the old disease and its aftermath than at the new recovery and its fine manifestations in the new. And they now demand full power. And they want to mend. Well, they shall. But they approach the matter in an incorrect, carnal way: they pose as guardians, they lay claim to unconditional and immediate obedience; they look at the newcomers with a furrowed brow, they work themselves into a hasty judicial and unfavorable sense; they criticize the newcomers behind their backs, they even make solemn representations to them about their faults - item, they lack the right Christian attitude toward the newcomers. In their behavior toward the new, they lack the right Christian humility, gentleness, patience, compatibility, in sum, love, without which no blessing can rest on their actions.

And the new ones? They look more at their new recovery and its pleasant symptoms than at their old long illness and its still existing aftershocks. They think they have full power now. They do not want to be mastered by the old. They want to take care of the necessary improvement themselves. Instead of looking objectively at what is said to them by the ancients, they open their eyes wide against the possibly wrong way in which the ancients attack the thing, criticize the ancients in their turn, and reject good and evil, divine and human in the same way. They, too, in their behavior toward the ancients, lack the right Christian humility, gentleness, patience, compatibility, in sum, love, without which they, too, will have no blessing.

Thus there is danger of disunity between the old and the new. Yes, this is how disunity comes about. Thus unity in spirit, in faith, in confession, in doctrine, is endangered and finally destroyed. - And this is not only the case with the

This is not only true of the "old" and the "new" that I have mentioned, but is similar among the orthodox churches. Through lack of Christian humility, gentleness, patience, compatibility, item, of love, unity in the spirit is endangered and destroyed.

Now the Holy Spirit, in our words of God, admonishes the orthodox churches to be mindful of their calling as Christians. God's words exhort the orthodox churches to be mindful of their Christian vocation and to act and walk among themselves accordingly. Help God! truly! as individual Christians ought to act and walk among themselves, so also ought whole churches to act and walk among themselves. And now even such churches to which God has given the grace of orthodoxy by grace and which he has made especially the light of the world!

And how are they to act and walk among themselves accordingly? Love.

Yes, in love. Orthodox churches, in order to maintain their unity of faith and confession, should act and walk in love among themselves. Do not presume unionism here! Let no one here cite the words of Luther, who says that love has no part in matters of faith, but who only means that love must not be valid against faith. Read 1 Corinthians 13 and quote to yourself v. 2: "If I could prophesy, and know all mysteries, and all knowledge, and have all faith, so as to move mountains, and have not love, I should be nothing."

Let love surge and flow from the old to the new, and from the new to all, from those who want to improve to those who want to be improved, and from these to those.

And in both, love is to appear in humility, in all humility, in thorough, true humility, running through everything, and in subsequent gentleness, and in again subsequent patience and long-suffering, and in the one tolerating the other, precisely in love. - Yes, as long as the old Adam is not yet finally dead, even in the orthodox churches love has much work to do to prove itself in all humility and gentleness and patience and toleration.

But love should prove itself in this way, first and foremost with the old, with those who want to improve others. Otherwise they will do a great wrong, and be foolish, and do harm, and be of no use.

And so, in this fine love, with all humility and gentleness and patience and compatibility, orthodox churches should be diligent to maintain unity in the Spirit through the bond of peace.

This is what the Lord has called them to do. This is their calling as Christians. This is how God wants his true believing churches to be and do among themselves. They are to be diligent, they are to have a zeal, a godly zeal, they are to use all effort, all self-denying, all enduring effort - for what? For the purpose of maintaining, preserving, and holding fast among themselves unity of spirit, unity of faith, unity of confession, unity of speech, unity of mind, and unity of opinion; and that then peace, as a bond firmly and intimately embracing them, may bind them together among themselves and toward those who are without.

How is it now? How is this to be put into practice?

There is a sickness in the orthodox church. One perceives something sickly in it, in its faith, in its speech, in its doctrine, in its utterances, in its thoughts and deeds. Therefore they admonish her. She is unprincipled. - All this is not right. - But as long as such a church does not manifestly and clearly lead false doctrine or tolerate it in its midst; as long as a church does not stubbornly defend false doctrine or resolutely refuse to banish it from its midst: so long shall we not hold it as a false believer and treat it and leave it, but so long shall we be diligent to keep unity in the Spirit by the bond of peace, in the manner indicated by our word of God.

Does a mother also reject her child when it is sickly and behaves in an unintelligent manner? She would no longer be a mother, she would be unworthy of the name, she would have denied all her profession because she would do this. - Whichever church now has to admonish another church, and thus wants to represent the mother's place, let it take note of this. Is Christ our Lord so quick to cast out the lampstand of a church from its place?

And if such an ailing and hitherto ungiving church changes and shows itself willing to accept the exhortation and give heed to it, what then? Then mail should show all the more love to her, draw her most kindly and intimately into the fellowship, receive her most lovingly and with the greatest confidence - "that we may not be overtaken by Satan. For we are not unaware of what he has in mind", 2 Cor. 2, 11.

Does not every Christian see that God wants Christians to act this way? Or does anyone think that God wants a peculiar church policy? That he prescribes a different conduct for churches than for individual Christians? Where is that?

Or, let us now consider the other side, one orthodox church, in a certain zeal for pure doctrine, has treated another, which has given occasion for suspicion and censure, wrongly, unbrotherly, uncharitably, and has thereby grievously offended it, and given it great offence; what then shall this other church do? Shall she then sit on the judgment seat, flaunt, condemn, and demand repentance in sackcloth and ashes?

Nay, she shall let love rule. Let her walk and act as befits her calling: With all humility and gentleness, with patience; she shall bear with love; she shall be diligent to keep the unity of the Spirit through the bond of peace. Let it acknowledge with all humility that it has given rise to suspicion and censure. Let it bear with gentleness and patience, in undiminished love, the wrong done. She should be diligent to maintain unity of spirit through the most unequivocal confession of the truth and through the most explicit retraction of all misunderstandable or wrong speech. It shall do everything, everything, to restore the loosened or even severed bond

of peace again, to strengthen it. And she should do all this with all the more power and cordiality, because she sees that her sister church is only beginning to realize that she has gone too far.

And then again also the latter is not to be ashamed to admit their wrong fully and completely with all humility and to make amends as far as it is still at all possible.

"One body and one Spirit, even as ye are called unto one hope of your profession. One Lord, One Faith, One Baptism, One God and Father (our) of all, who is over you all, and through you all, and in you all." In these words the Holy Spirit holds up to orthodox Christianity a thing so precious and so pleasing to God, that all orthodox churches, with the greatest zeal and diligence, and with an effort utterly denying themselves and their private interests and sentiments, should seek to preserve this unity in the Spirit by the bond of peace where it is, and to keep it where it will depart.

Whichever orthodox church does not do this makes itself a carrion around which the eagles will gather.

C. M. Z.

Beautiful experiences from the life of the congregation that can serve as encouragement to other congregations.

Many of our congregations find themselves in a difficult, oppressed situation on one side or the other. In some congregations there is discord, strife, and factionalism; the members do not hold together and do not want to go forward, but rather backward. Other congregations have a difficult outward condition; they are surrounded by unbelievers and false believers who are gray to them; little or no outward growth is to be recorded; the old members die off, new ones do not join, and only with the greatest difficulty and hardship can the congregation still be held together. Still other congregations are constantly struggling with lodges and ungodly associations that want to penetrate or have already penetrated into the Genwinde, and a serious, decisive stand threatens to break up the whole congregation. Still other congregations groan under a heavy burden of debt, and yet are scarcely in: They are scarcely able to meet the current expenses of municipal maintenance, much less to reduce their debts. Such congregations will be encouraged and comforted when they hear how the Lord has wonderfully helped sister congregations that were also oppressed, gloriously blessed their faithful adherence to the Word and their resolute confession of the truth, and made the hearts of His Christians willing to sacrifice abundantly for His kingdom and His church. Two incidents have recently come to our knowledge, which the readers of the "Lutheran" will be glad and blessed to hear. The first has been communicated to us by a member of the congregation, the second by the pastor of the congregation. The parishioner writes as follows:

"The year 1903 was ----- an eventful one for our community in -----" (the name and place of the community is not important) "the year 1903.

year and will remain unforgettable to the members of our congregation. A report of what we have experienced may also be of use to others, or may serve to make them rejoice with us and praise God's goodness with us.

"In the early months of the past year a number of tried and true members died, who for many years had faithfully devoted their goods and gifts to the service of the church. This loss was painfully felt. Many people asked themselves the question: How will we now raise the necessary funds to continue the church budget? How can we think of paying off our debts completely under these circumstances? No thought, however, was further from our minds than that of taking up arms against the Lodge under these circumstances. We knew from experience that a fight against the Lodge would shake our community to its core. In the course of the years a number of our members of both sexes had unfortunately become entangled in the ungodly lodge system.

"But what happened? As careful as we were to avoid a lion's fight under the present circumstances, we were driven into the fight at this very moment. The devil and his tools thought that now was the right time to finish off our congregation. The outward cause of the fight was a funeral case. A woman who was a member of our congregation and also a member of the Women's Relief Corps died. Her husband, who was not a member of the congregation, asked our pastor to officiate at the funeral together with the Lodge. Of course he could not agree to this. In this he acted entirely in the sense of the congregation, but by no means in the sense of the Lodges. They took his refusal as a great insult. The declaration of war followed. The rumor began. In particular, the wife of a newspaper editor, who had previously attended our school and had been confirmed with us, felt called upon to take a stand for the lodges. For months, lengthy articles appeared from time to time in the newspapers attacking the pastor and congregation in the most hateful manner. Even the rights guaranteed to us by the state constitution were objected to. We kept silent, but our opponents became all the more defiant. Thus it went on for three months.

"The day of the grave-dressing was approaching. Then one day an invitation appeared in the newspapers from the local German Methodist preacher, addressed to the Grand Army of the Republic, the Sons of Veterans, and the Women's Relief Corps to hold their memorial service in his church. To this invitation was added the remark that in his church they would not be offended. The invitation was accepted, the Methodist pastor, a renegade Lutheran, preached the sermon and the next day had this so-called sermon published through print. He abused God's word, idolized the old soldiers, and flattered the lodges. The climax of his remarks, however, was that he pointed fingers at our pastor and our congregation as people who were not worthy of the protection of the flag. Now our congregation realized that the time had come when they, too, would have to speak and give a very decisive testimony.

niß ablegen muss. This was done publicly through pressure from both the congregation and the pastor.

We demanded respect for our rights, resolutely stood up for our pastor, and confessed our position on the Lodges in terms that could not be misunderstood. Our testimony culminated in the declaration: "People who belong to the anti-God Lodge cannot become members of our congregation, and those members of our congregation who still belong to the Lodges must, after so much instruction about the false religion and the anti-godly nature of the Lodges, make up their minds and either leave the Lodge or be disciplined because of their disobedience to God's Word.

"This declaration of ours caused no small sensation, and the general opinion was that the congregation could not continue in this position towards the lodges. Some went so far as to think that the beautiful church of the congregation could soon be used as a dance hall. But what happened? From higher lodge officials came a request to the editors of the newspapers to publish nothing more in this trade. So we got silence from the outside. And what was the outcome of this trade with the lodge members within the community? We were permitted to experience the joy of several of these declaring: We renounce the Lodge and remain with the congregation. Others, however, with whom we had already had to deal because of contempt for the means of grace, no longer allowed themselves to be negotiated with in the matter of the Lodge, but left. With others the congregation is still negotiating. In short, the divorce has taken place.

"But what about the community itself? Is it really going to perish over this trade? Nevermore! Those who have not been of us inwardly for a long time may well leave. But among the great multitude of the church members the struggle has had only good effects. We have learned to heed the word. We are more sharply separated from those who are outside, but the members of the congregation are drawing closer to one another. It is as if a spell has been lifted from us. Whereas indifference used to be very noticeable, we are now beginning to rejoice that we are Lutherans and as such are worthy to worship the truth of God's Word. In place of those who have dropped out, new members are steadily coming in, and they are those who profess a love for the Word. In short, we have lost nothing, we have only gained.

"Finally, would like to be asked: How is the financial condition of the church now? Only a few years ago we were burdened with a debt of more than \$3000. The remainder of this debt has not only been completely paid off in the past year, but we still have a surplus of \$300 in the treasury.

"The Lord has helped/ Realizing this, the congregation decided to hold a special service of praise and thanksgiving on Sunday, January 10. We rejoiced and silently praised God in Zion. Yes, 'the Lord has done great things for us, we are glad'."

In a letter, the writer remarks the following: "The reason why I am making this announcement (in complete agreement with P. -) is that others may thereby wish to

be encouraged to take a stand against the idolatrous lodge system. But it would also serve to strengthen our brethren here and in the surrounding area. Where wars are fought and battles are fought, there are the weak and the wounded who need the most careful care. So it is with us."

The second example that can serve as encouragement to other churches is this:

Recently there was a report in the "Lutheraner" about a young congregation whose members had made financial efforts and had not only covered their current expenses, but had also paid off their church building debts. This had come to the attention of a reader of our paper in another congregation, and he turned to the editor with the question whether all these funds had been raised in the right way, namely through voluntary gifts, and not through bazaars, fairs, oyster suppers, ice cream socials, lotteries, etc. The article itself had already been published in the "Lutheraner". Although the article itself already indicated this, and we had no doubt that the members had offered their earthly gifts in the right way, admonished by the mercy of God and moved by the love of Christ, we nevertheless turned to the pastor of the congregation, who wrote us the following about it:

"The money has been raised in the right way. No money has ever been raised among us for church purposes except through voluntary contributions. This is also indicated by the report, which speaks of the 'Collectiren unserer Vorsteher' (Collecting of our leaders) of a 'twice repeated Collectiren unter unsern Gliedern' (Collecting among our members), if the money was not collected by a single Collectiren. Therefore it is hardly necessary for the 'Lutheran' to write anything more about it. But I would like to add that, next to God, the 'Lutheran' has a merit in the matter. For we have, as the 'Lutheran' suggested in his time and proved with reasons, abolished the monthly school fee and put the salary for the teacher on the general contribution list, and this has brought such good fruit that last year we received \$500 more for our parish treasury from about the same people and as a result were able to divide our school of 95 children into two classes and to pay a second teacher, whereas before we could hardly get one. This is certainly a blessing and also worthy of imitation for other communities."

Who would not want to rejoice over such beautiful experiences in our congregations? And certainly there are many, many other congregations among us that have experienced the help and blessing of the Lord in one way or another. Short words which some pastors enclose with their parochial reports for the "Statistical Yearbook" indicate this.

The Lord is not yet nor ever parted from his people; He remains their confidence, their blessing, salvation and peace. With mother hands he guides his own steadily to and fro. Give glory to our God!

L. F.

Our East Indian Mission.

News from Krishnagiri.

From a letter written last autumn by Missionary Naumann, who is working together with Missionary Näther in Krischnagiri, we learn the following:

Vengadaramen is an old man from nearby Pariadorfe. He used to be a tanner, but now he earns his living with knitting. Since his wives - he had two of them - have died and he has no other relatives nearby, he is all alone. Already last year he had signed up for baptism classes. So far he had been taught together with two Christian teachers who were reformed and wanted to join our church. Lazarus - that was the teacher's name - was also already old, but worked faithfully and diligently in the parochial school. Before he could be received with his wife, whose name was Packial, God took him quickly and suddenly. He died, after suffering but a short time from dropsy, of heart-attack. He was still active in his school until his last day. In the mission garden, where Missionary Näther's children also rest, he was laid to rest in a Christian manner next to his nephew, the son of the teacher Samuel. He is now already with Jesus, and his body rests in his chamber until one day the Lord will call out to him, "Lazare, come out!"

Packial, the deceased's widow, now continued to study with the old pagan Vengadaramen until she was received on Sunday, August 16, on the occasion of our communion service. Previously she had been examined with Vengadaramen in the weekly service. For the better fortification in doctrine she now continued to study together with the old Vengadaramen.

Vengadaramen was baptized in church on Sunday, August 30. He himself had asked to be baptized after all. In order that the pagan school children and the pagans present might also learn from his mouth what it was all about, a few more questions were put to him. By his answers he gave a fine testimony and proved at the same time that he is well informed in spite of his age. He could read just as little as Packial, so he had learned everything by recitation. After this examination he received holy baptism and was given the name Simeon.

At the eleventh hour, as it were, the Lord hired this Gentile into his vineyard. Let him lay hold more and more firmly on his Saviour, whom he has grasped in faith. Let him remain steadfast, that when his hour comes he may depart in peace, and behold his Saviour face to face in everlasting joy and blessedness.

This is the first heathen run in Krischnagiri.

The work of our missionaries in the East Indies is not in vain. The Lord is with His Word and works through it in the hearts of the Gentiles. But the fruit of the seed that has been scattered is not to be seen to such an extent that missionary reports could continue to point to great multitudes of those who have been converted to Christianity. The missionary work is like a harvest of honors: here and there

a harvest collected after much labor. This is especially true of our heathen mission in the East Indies. May God strengthen our brethren there to patient and faithful work. May God help them to know that they are our messengers and that we pray for them. May God also be kind to them and gladden their hearts and build up their courage, so that they may find honor and prosperity there.

The congregation in Krischnagiri now numbers twelve native Christians: the two teachers with three children each, Packial and Simeon. One of the teachers still belongs to the Reformed Church, and the other is a young Muhammedan who himself was a pupil in the mission school.

For several weeks now, the plague has been showing up in Krishnagiri. About ten cases have so far occurred in the town itself. The authorities have taken drastic measures to eradicate the disease. The whole town has been cleared to make everything thoroughly clean. The people have to live outside the city in huts, for which the government gives the poorest people mats for roofing. All traffic and trade is interrupted by this. Naturally, our schooling suffers as a result.

God keep our missionaries with their families and our Christians. He turn all things for the best and for the furtherance of His kingdom among the Gentiles.

C. M. Z.

To the: ecclesiastical chronicle.

America.

fairs, oyster suppers, ice cream socials in Christian families has diminished, an accurate inquiry in the individual homes would soon reveal. In all church communities this is complained of. And yet such home worship is so exceedingly necessary and important to the welfare of the church and the family. The soul of the Christian does not receive its due if it is not daily instructed, admonished, encouraged, and comforted from God's Word. It wastes away because it lacks air. And how necessary, especially for the younger generation, is daily contact with God's Word and prayer to strengthen them against the many dangers and temptations in the world. Will they be zealous and diligent in this, when they see that their parents are content with the often not even regular attendance of the public church service? No home lacks the time necessary for home worship, but many lack the will. God's word exhorts: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, and sing to the Lord in your hearts," Col. 3:16. God grant you, dear reader, to will and to do.

L. F.

New Orleans, La. The last number of the "Evangelisch-Lutherische Blätter" brings the annual report from our New Orleans congregations. According to this, there are ten Lutheran congregations in New Orleans and the suburbs, including the three Negro congregations. The number of voting members is relatively small, only 359. It amounts to only 359. This has its reason in the peculiar conditions. In New Orleans, as in the South in general, the pernicious lodge system has a very special power and keeps especially the men in the all-world religion, who have no beatitude.

through Christ crucified. Nevertheless, the number of Lutheran Christians who profess the same faith with us in the city of New Orleans is, by God's grace, not so small. The congregations include 3766 communicant members. The number of souls is 6008. 877 children are in the parochial schools. The 1735 children who attended the Sunday schools will also have learned from God's Word how to believe rightly, live a Christian life and die blessedly. It is indeed sad and wants to discourage us when we experience in some places in our synod that the congregations remain small in voting members. But let us not forget that the command of Christ is not first, "Form large, well-ordered churches," but, "Preach the gospel." Where we have opportunity to carry out this command, we are to work with great joyfulness, and to command all else to God.

F. P.

In Bakerssteld, Cal., as we see from the "Lutheran Messenger", a Lutheran congregation was organized at the beginning of this year. The congregation is admittedly small for the time being. It numbers only 13 voting members. But Bakersfield is a railroad junction in southern California, where a significant number of workers find employment. God grant that from here the word of the gospel may shine farther into the land.

F. P.

About the mission among the scattered Lutheran Lithuanians, which has been carried out mainly within our Eastern District since August by Father Brustat in Waterbury, Conn., there is a report in one of the last numbers of the "Zeuge und Anzeiger", from which we highlight the following. The missionary writes: "As in all missions, so in the Lithuanian mission there are difficulties of all kinds, which cannot be otherwise expected. In general, I think it must be said that there are many among the Lithuanians who have no desire for the word of God and for their souls' blessedness. They are cold because they have gone so long in this land without God's Word. But most are hungry and thirsty for the bread and water of life, and are anxious for their salvation. Yes, one often finds people who, with tears in their eyes, show their great longing for the Word of God, for the sweet gospel, so that one has difficulty in reassuring and comforting them. - It is difficult in this mission that the people live so widely scattered. For the many great and often circuitous journeys not only take up most of my time, but also involve great expense. And the Lithuanians, though they make an effort, still cannot afford much for my travels, as they are usually very poor and have large families to feed. - So far I have nine mission stations, namely, Waterbury, Naugatuck, and Bridgeport, Conn.; Boston, Mass.; Brooklyn, N. Y.; Scranton, Wilkesbarre, and Pittsburg, Pa.; Cleveland, O. The Lithuanians in these places have called me in writing or by word of mouth to be their pastor and minister, and desire me to minister to them as often as possible. There are Lithuanians in other places, especially in Pennsylvania, but I have not yet visited them. The people urge me to bring them the bread of life also; but where to get the time and means? In order to save time and traveling expenses, I have arranged my schedule of work so as to worship one Sunday in Waterbury and Naugatuck, Conn. and travel the second Sunday, so that the nearer stations are served more often and the farther ones somewhat less frequently. I have now, from August to December, already made nine journeys, some of them large and long, extending as far as Scranton, Wilkesbarre, Pittsburg, Pa., and Cleveland, O.; have preached in this time 24 times before a total of 584 persons, have

confession services were held seven times, Holy Communion was served to 91 persons, and other official acts were performed. In Naugatuck 10 children are taught every Wednesday afternoon from four o'clock, and Confirmation classes are held in the evenings. From Waterbury this time I can only report that our work is progressing very slowly. The main reason for this is that our place of worship is too remote for the people, who have to walk no less than forty to fifty minutes. In addition to this, we can only hold our services in the afternoon, as the church is otherwise in use in the morning; this also holds many back. I have tried hard to get another local, but in vain. So far I have also not succeeded in finding a room where I could teach the children at least a few evenings a week." - God also bless this mission and through it lead many Lithuanian fellow believers to eternal life!

L. F.

In the Episcopal Church of our country the inclination towards the Pabstacy and its antichristic abominations is becoming more and more general, and the so-called ritualistic or high church direction is gaining more and more ground. In Chicago alone there are nine churches of this communion, where the sacrifice of the Mass is offered daily. Twenty years ago there were scarcely two or three Episcopal churches in our country which had a device for auricular confession; now there are more than thirty of them. Many members of the Episcopal Church pray the Rosary regularly, and some differ from the followers of the Pabstical Church only by name. This fact must also be taken into account when considering the power and influence of the Roman Church in our country. It has many sympathizers in another church, which is likewise especially rich in earthly fortune and influence.

L. F.

A serious obstacle to the Protestant mission from the Philippine Islands is the great indifference of the Americans living there to the preached word. A Protestant newspaper writer, who has spent two years in the islands and has especially examined the religious and ecclesiastical conditions, reports that of the 8,000 Americans presently in Manila, only about 50 attend church on Sundays, while the Catholic Filipinos are accustomed to attend the Roman Mass quite regularly. They then conclude that what is held in such low esteem by the Protestants themselves can be nothing better than their previous religion, which, of course, is nothing more than a somewhat Christianized paganism. The consequence of this is that they want to know little of Protestant missionaries and persist in their Roman-pagan superstition. Even the actual mission to the Gentiles is greatly hindered by the ungodly conduct of those who bear the Christian name. There the scripture is fulfilled: "God's name is blasphemed among the Gentiles", Rom. 2, 24.

L. F.

Abroad.

During the lifetime of the previous pope, Leo XIII, priests from southern Italy had addressed a petition to the pope asking him to lift the ban on celibacy for the priesthood of the Roman Church. At that time this petition had not been presented at all to Leo, who was surrounded and guided by Jesuits. It has now recently been reported that the same petitioners with renewed hope wished to approach the new pope, Pius X. Their hope, however, will undoubtedly be dashed again. For Pius has already publicly declared and also clearly shown that he wants to walk entirely in the paths of his predecessors. And yet, just in this piece too, as even Catholics admit, a

Reform urgently needed. The Wartburg informs us that only recently has the *Osservatore Cattolico*, the organ of the Roman

Cardinal Rampolla, devoted a detailed consideration in an essay to "the extremely painful incidents that within a few days two clergymen ended by suicide, that several girls took cruel revenge with armed hands on clerical seducers, that numerous judgements marked numerous convicts as unworthy of the priestly garb, yes, that various murders of priests intended to cover up moral crimes were to be deplored". The *Osservatore Cattolico* turned sharply against the self-delusion of some Catholic newspapers to want to cover up the misdeeds by silence. - Scripture calls it a doctrine of the devil to forbid marriage, 1 Tim. 4:1, 3, and our Lutheran Confession therefore rightly calls the papal prohibition of marriage a sign of the Antichrist, saying, "Therefore the law by which priestly marriage is forbidden is quite a papal law of Roman tyranny," and shows how this tyranny leads to much fornication and adultery, to all kinds of shame and vice. (Apology, Müller, p. 240. 245.) This has been confirmed by the history of the papacy ever since, down to the present day.

L. F.

How crazily superstition expresses itself also in the Greek Catholic Church is shown by what has recently been reported in the "Allgemeine Ev.Luth. Kirchenzeitung" from Russia. Some time ago the Russian Church appointed a new saint, Serafim. In consequence of this, pilgrims are flocking to the tomb of the "saint" at Sarovo, and the cathedral there is daily filled with them. Not only pictures of the saint, but also water from the "holy" spring and even parcels of "holy" sand are sent daily to the most diverse parts of the Russian Empire, so that the post office in Sarovo can hardly meet all the demands made on it. Yes, some pilgrims have even attempted to bite off small pieces from the coffin in which the "saint" is laid, so that the coffin had to be provided with a metal cover out of precaution. - Poor, deceived people, who call upon the saints for help and thereby commit a twofold sin: they forsake the Lord, the living fountain, and make for themselves wells that are hewn out here and there, but which have no holes and give no water, Jer . 2, 13.

From World and Time.

"What is the real heaven for the working man?" asked the well-known English statesman and writer, John Morley, some time ago, in a speech which he delivered at Brechin, in Scotland, to a large audience. He then answered himself, saying, "It is constant work for which one gets a good wage," and with tumultuous applause this description of "true heaven" was greeted by the crowd. Very recently, according to the report of the "Lutheran Church Messenger for Australia," the president of the Tradesmen's Association at Melbourne, Australia, expressed himself in a very similar manner, and said before a large assembly: "My religion is work; I know of no other religion." Hundreds of thousands think and speak similarly in our day. This, as labor leaders have said, is "the gospel of the nineteenth century," and all over the world we hear the slogan of the workers:

We want to be happy on earth and no longer want to live in want.

But this is a wretched religion, a wretched gospel, a sad heaven. Christian worker gospel is the

The ancient and yet ever-new gospel of Christ, which is "the power of resisting thy will. Give them health, peace, harmony, well-being, so that God, which saves everyone that believes in it," Rom. 1:16; their religion they may enjoy the dominion you have given them.

is, "I live; yet now not I, but Christ liveth in me. For what I now live in the Without offence. Direct their counsel according to that which is good and flesh, that I live by the faith of the Son of God, who loved me, and gave acceptable in thy sight, that they may in peace and gentleness

himself for me," Gal. 2, 20.; and their heaven is the new heaven and the administer the authority given to us and obtain your grace. Thou alone art new earth, "wherein dwelleth righteousness," and where God's people able to bestow these and more abundant goods upon us; before thee we "shall dwell in houses of peace, in sure dwellings, and in proud rest," 2 make our confession through the high priest and ruler of our souls, JESUS Pet. 3:13, Isa. 32:18, God keeping all Christian workers, and preserving Christ, through whom be glory and honor to thee now and from generation them from the aforesaid lie of our day, and from the fate that is in store to generation and from everlasting to everlasting! Amen."

for them that love and do this lie. "As it was in the days of Noah, so shall it be in the days of the Son of man. They ate, they drank, they let themselves go, they let themselves go, until the day Noah entered the ark, and the flood came and destroyed them all. The same things happened in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. And it came to pass in the day that Lot went out of Sodom, that it rained fire and brimstone from heaven, and destroyed them all. In like manner shall it be also in the day when the Son of man shall be revealed," Luc. 17:26 ff.

L. F.

A dull church prayer.

Around the year 96 A.D., one of the preachers of the church in Rome, named Clemens, sent a letter to the Christian church in Corinth to settle a dispute that had broken out there through brotherly encouragement. For the sake of its delicious content, this epistle has been printed more than forty times in Greek and also a dozen times in German translation in the last 250 years. But always some leaves were missing at the end, and no scholar could say what had been written on them; no scholar dared to hope that, after all the libraries of Europe had been searched, what was missing could still be found. And yet, what no one thought would happen, did happen. About twenty-five years ago a complete manuscript of this strange epistle was found in a collection of books at Constantinople. There it turned out that the letter had been several chapters longer than had been known until then, and, what is most valuable, that it closes with an intercession and a prayer, which gives us an idea of how in those oldest times, thirty years after the death of Paul and Peter, the Sunday church prayer in the Christian community at Rome was. It is especially noteworthy that the intercession for the authorities, for the pagan emperor, stands out above all. And it must be remembered that the Roman emperor for whom prayers were made in this way was none other than Domitian, a bitter enemy and persecutor of Christians, "a piece of Nero in cruelty," as a later Christian church father called him. So this ancient Christian church prayer reads:

"O Lord, make thy face to appear upon us for good in peace, that we may be covered by thy strong hand, and saved from all sin by thy high arm. And save us from those who unjustly afflict us. Give peace and harmony to us and to all who dwell on the earth, as you gave them to our fathers when they called on you in faith and truth, and help us who are subjects of your sovereign and glorious name. But unto our authorities and rulers of the earth, O Lord, thou hast given the power of their kingdom by thy glorious and unutterable might, that we should be subject unto them, in nothing.

God's guidance.

The painter Peter v. Cornelius, who later became so famous, undertook a hike through the mountains as a young man together with a companion. Very tired, the two returned in the evening to a farmhouse, where they were gladly granted the requested night's lodging. But before the housemates went to rest after a hearty supper, the farmer gathered the family and the servants for the usual evening service; the young guests also took part in it, so as not to offend the friendly landlords, although one could tell that they did not ask much about it. When they parted, it was still too early for the painters to go to bed, in spite of the day's exertions, and Cornelius stepped out onto the wooden gallery that surrounded the house according to the local architecture. He gratefully enjoyed the wonderful, refreshing air and admired the dark night sky, in which countless stars twinkled brightly. As he stood there lost in thought, he heard someone talking in one of the rooms opening onto the gallery. Involuntarily the young painter listened. It was the voice of the old farmer, who was once again commending himself and his family to the Father in Heaven's faithful care. At the end he also interceded for the strangers who had come to stay under his hospitable roof, who seemed to know very little about God and his word; the Lord would not want to be unwitnessed by them! How did these words of the simple, pious prayer go to the heart of the involuntary listener! Was it not already a proof of God's searching love that He had led him and his companion to this very house and made them witnesses of this prayer? - From that evening on, the young Cornelius' former indifference to religious things was transformed into a search for true knowledge, and God allowed the sincere man to succeed. The impressions received in the simple farmhouse became of decisive influence on the life of the later great artist.

Unbelief and superstition.

"I see you are all too superstitious in all things," said St. Paul to the proud, educated Athenians, Acts 17:22. To how many can this be said! Man must believe something, to be sure. But where he does not believe in God, superstition is rampant. Moses and the prophets the rich man does not believe, but the ghost of Lazarus is said to work miracles. Voltaire, a master in mocking the Bible, always came home sorrowful, as often as he had heard the ravens cawing in the field to his left. Duke Philip of Orleans, who was a great free spirit and who had helped to depose God in the French Revolution and had caused the death of many, was finally sent to prison. There, with an anxious soul, he had the coffee statute read to him, whether he was free-

would be spoken or executed. - How different, on the other hand, shines the image of Landgrave William of Hesse, who, when he was shown the book of an astrologer in which the day of the landgrave's death was marked, calmly wrote in the margin of that passage: "Psalm 31:16: My time is in thy hands!"

Parish women.

Word came from the New England States some time ago that several pastors had divorced their wives. In each case the reason given was that the wife had left the husband. This, in turn, was sought to be justified on the part of the defendants by the fact that it would have been impossible for them to meet their social obligations on their husband's small income, and that it was boring to be a pastor's wife in the first place. These women were evidently ladies of fashion; they had no conception of the preaching office or of their position; they did not belong in the parsonage, therefore they left it faithlessly. The work of the pastor's wives is often held in very low esteem. Even some of them are heroines, heroines in the great art of self-denial, of renunciation. To keep the household on track with a small income and a family that is often not small, to satisfy all the various demands that are placed on them, and not to lose heart in the process, but even to maintain cheerfulness, truly requires a strength of character, a confidence of faith that the world does not know how to appreciate. These right parish women, who are the support and encouragement of the pastors, are lights that shine in secret and consume themselves by shining. God bless all the pastors' wives who understand their profession well! On the last day we will see what they have done.

(Messenger of Peace.)

The lock of hair.

"Do you see that lock of hair?" an old man asked me, showing me one.

Since the hair was blond, I suspected that it came from a child who had died at an early age.

"No," he answered, "they are hairs of mine. It is nearly seventy years now that it has been cut from my head!"

"So?" asked I, my interest awakening. "Why did you keep them?"

"Why did I do that?"

"This I will tell you," said the old man. "It is for God's glory! I was no more than four years old-my long golden hair flowed around my cheeks and shoulders in shining curls-when one day my father went into the neighboring forest to cut down a large tree, and I accompanied him. While my father, who was very strong, was hammering so hard with his axe that the chips flew up to me, I amused myself by collecting them. But when I came a little nearer to seize a chip, I stumbled and fell just at the place where at the same moment the axe came down with all its force. The father, seized with terror and not doubting that he had killed me, could do nothing but utter a cry of despair. But God himself, that faithful father who counts the hairs of his children...

has protected me. The axe had only cut off this curl when it came down, but otherwise it had not touched my head. When my father saw the miraculous rescue, he burst into tears, took me in his arms, fell down on his knees, praised God in a loud voice and asked him to let me grow up to his glory.

"Since that incident this curl has always hung in the great room under the mirror, and from time to time the father has shown it to me, saying: 'My son, remember every day that if the axe which was about to fall on you was deflected, you have God alone to thank for it!' But remember also that in his mercy he has spared thy soul from a far more terrible blow, by delivering thee from damnation through the grace of JEsu Christ! "

Church going.

Two acquaintances went to church with each other. "What's the use," said the younger one, "of going to church so often?"

"What is the use," replied the other, "of eating so often?"

"O that is quite another thing; by food I get my life and strength," was the reply.

"The two things are not so different as you think," said now again the elder. "What food is to the body, the word of God is to the soul.

"But," objected the latter, "whence is it that so many really have no desire for the moth of God, while every one would like to eat?"

"You're wrong," was the reply, "not everyone wants to eat. Just go to a military hospital and look at the sick! It is only natural that a man should have an appetite; if he has none, he is sick. And if so many bear no desire after the word of God, that is just a very serious sign of widespread and serious internal disease."

Indeed, when our soul is in the right condition, it cannot do without the edification of God's Word. But if it is hardened, it lacks the hunger for spiritual food, and even avoids it. But far from this being a state of health and strength, it is rather a sick and dangerous condition.

The inheritance of the saints in the light.

"Would not everyone consider it a great blessing to be placed in the inheritance of the richest and most powerful king? But it is a much greater blessing that we have a share and fellowship in the inheritance of the holy patriarchs, prophets, and apostles. There have been people who have openly said that they would gladly sit in hell until the last day, if only they could be sure that they would then be eternally saved. Oh, those poor people could have taken comfort from the preaching of the gospel, that we may be sure of salvation and of the inheritance of the saints through our Lord Christ. Likewise there have been men who at their last end would willingly have given up all their possessions, if they could have been sure of the kingdom of heaven and salvation. But in the gospel the door of the kingdom of heaven is opened wide enough for us, and it is said that we can attain to salvation through Christ without any merit on our part. Therefore we can never give thanks enough for such a great blessing."

(Joh. Brenz.)

Harmful generosity.

"Blessed are they that hear the word of God, and keep it," Luc. 11:28. A missionary in Africa once preached on the words, "What shall it profit a man, if he shall gain the whole world, and yet lose his soul?" Matt. 16:26, and said, among other things, "Many a man loses his soul by being too generous." When he saw that the congregation was astonished at this, he solemnly repeated these words, and explained his opinion thus: "Many attend the church, hear the sermon, and when it is over, distribute it among the people. This part is for this man, that part for that woman; those exhortations are for those persons, and those threatenings for those sinners; and so they give away the whole sermon, and keep nothing for themselves." But this is an experience not alone in Africa, but in America. What good is it to fill the pitcher to the top at the well, if when you go home you spill the water again? Remember: The word of God that you hear is for you first and foremost, not for others.

New printed matter.

Eleventh Synodal Report of the California and Nevada Districts of the German Lutheran Synod of Missouri, Ohio, & other States. 1903. St. Louis, Mo. Concordia Publishing House. 62 pp. 9x6. Price: 15 Cts.

The subject of the teaching was: "The right use of the means of grace." It is first shown what "means of grace" are, namely, the means ordained by God Himself, by which He offers the grace purchased by Christ to the sinner, appropriates it in faith, and seals it. Such means are the word of the gospel and the sacraments of baptism and the Lord's Supper. To these means God has bound us men. So then, if men are to partake of the grace acquired by Christ in any other way, they must come to the use of the means of grace. To seek God's grace apart from the means of grace is idolatry, and always leads to the falsification of the doctrine of justification; that is, the state of grace is founded on man's regeneration and sanctification, instead of on the gracious disposition of God acquired by Christ and testified to in the gospel. The right use of the means of grace is then explained in detail on the basis of Scripture, taking into account the errors of the sects and the Romans, as well as the weakness of orthodox Christians. From the report of the Missionary Commission it is evident that the collection work of this district extends over a wide area, requires arduous work, much patience and significant financial expenditures, but by God's grace has not been in vain. More laborers are urgently desired.

F. P.

Introductions.

At the request of the Honorable Vice-President Schulz, Father Albert Brauer was introduced to his congregation at Fairfield, Minn. on Sunday, New Year's Day, by W. Marth.

At the request of the Honorable President Becker, U-M. W. Fleckenstein was introduced to his congregation in Minden, Nebr. by H. Hopmann on Sunday, New Year's Day.

By order of the Hon. President of the Western District, 1'. F. Möller on Sunday, New Year's Day in the congregation at Mora, Mo., with the assistance of P. Wittrock, introduced by W. Matuschka.

In accordance with orders received, Rev. E. H. Polzin was instituted on Sunday, A. D. New Year, in the parish of Otis, Wesville and Porter, Ind. assisted by Xu. Clausen and Schlechte introduced by A. Rump.

By order of Venerable President Clöter, Father Martin Brueggemann was introduced to his congregation at Deer Creek Township, Iowa, on the 1st of Sonnt, n. Epiph. by A. H. Deletzke.

By order of Venerable Praeses Walker, Father Martin Gallmeier was instituted in his parish at Cumberland, Md. on the 1st of Sunday, n. Epiph. by G. Blievernicht.

By order of the Honorable President Clöter, A. Hemann on the 1st of Sonnt, n. Epiph. in his congregation at Atlantic, Iowa, introduced by L. Kolb.

By order of the Hon. President of the Nebraska - District, Rev. H. Ruphoff was installed on the 2nd of Sonnt, n. Epiph. assisted by the I'U. Cholcher, Eckhardt and Schabacker in Immanuel's parish near Deshler, Nebr. introduced by J. Meyer.

On the 2nd of Sonnt, n. Epiph. the Rev. A. F. Scharfenberg in Lena and Richland townships, Ill, introduced by A. C. Landeck.

By order of Hon. Praeses Hafner, Rev. H. D. Wagner was introduced to his congregations at Chepstow and Winklers Mills, Kans. on the 2nd of Sonnt, n. Epiph. by J. G. B. Keller.

By order of the Honorable President Niemann I'. A. Häntzschel on the 2nd of Sonnt, n. Epiph. in his congregation at Columbus, O., assisted ?.. E. A. Brüggemann introduced by H. M. Zorn.

By order of the Honorable President Clöter, Rev. O. Gurschke on the 3rd of Sonnt, n. Epiph. in his parish near Coon Rapids, Iowa, introduced by H. W. Säger.

On the 1st Sunday after Epiphany, teacher P. W. Natzke was introduced in the Zion congregation at Tobias, Nebr. by Th. Hartmann.

On the 2nd of Sonnt, n. Epiph. teacher G. Schuhmacher was introduced as second teacher at the school of St. Jacob's parish at Quincy, Ill, by W. Hallerberg, Jr.

On the 3rd of Sonnt, n. Epiph. teacher LeoH. Sippel, appointed to the lower class of St. John's school at Vincennes, Ind. introduced by C. Kretzmann.

Inauguration.

On Sunday, A.D., the Trinity congregation at Iowa Park, Ter. dedicated their bell to the service of God. It preached

F. M. Rudi.

Mifkionsfest and inauguration.

On the 1st of Sunday, Adv. the congregation at Leaf Valley, Minn. celebrated their annual mission feast. On the same day they also dedicated their new pipe organ to the service of God. Preachers: 1'. Matzat and J. C. Meyer. Collecte: K54.00.

I. H. Kleweno.

Discordfest.

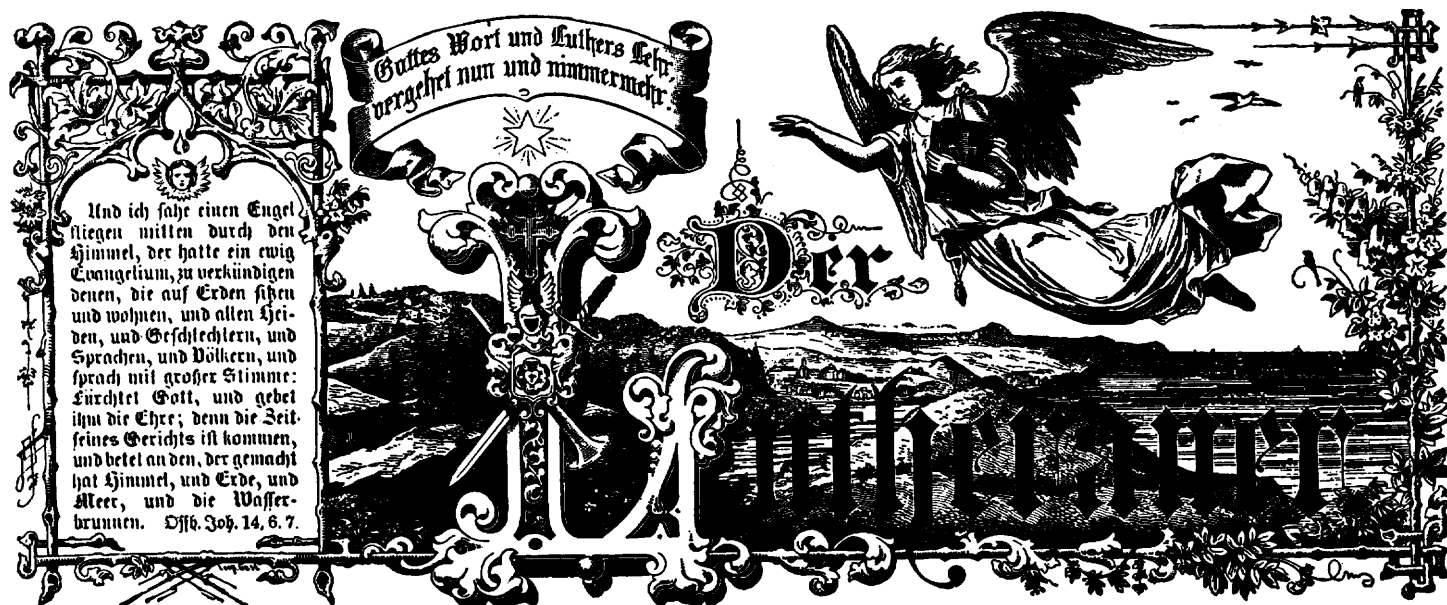
On the 24th of Sun. n. Trin. the Ebenezer congregation at Milwaukee, Wis. Preachers: UU. Schulenburg and F. C. Giese (English). Collecte: H36. 46.

Conferenz displays.

The New York and New England Pastoral Conference will gather February 9-11 within the congregation of Fr. J. H. Siekers of New York. Papers: The heresies of the Presbyterians: Bro. Mönkemöller. The heresies of the Episcopalians: P. Schönfeld. Preachers: Fr. Miller - U. Rösener. Confessor: Father Düssel - Father Schwoy. Not only all who desire night quarters, but also all who merely wish to partake of the common meals, must notify Father Loei of this no later than February 6. Those who fail to do so will not be entitled to quarters or meals. H. W. F. Wo klüger, Secr.

The Waterloo Special Conference will assemble at Reinbeck, Iowa, February 15. L. Traub.

The Bayou Conference of Texas will meet, s. G. w., February 16 and 17, at Wharton. Early registration is requested by the L. Ioel A. Wenzel.



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For Passiontide.

"But God, which he hath declared by the mouth of all his prophets, how that Christ should suffer, hath thus fulfilled it." Apost. 3, 18.

The holy time of Passion is celebrated by the Lutheran Church for the purpose of contemplating the bitter suffering of our Lord Jesus Christ more than any other time of the year. Here it is important to consider the prophecies of the holy prophets concerning the suffering of the future Messiah. Only in this way can we be sure that Jesus Christ is the one about whom God spoke to Adam, to the arch-fathers, to the people of God in the Old Testament, that we compare the words of the prophets about the future Saviour with the life story of Christ, and that we ascertain whether everything has been fulfilled exactly. This way of coming to the certainty of faith we hear from our Lord Jesus Himself. For when he was risen from the dead, he reproved the distressed disciples going to Emmaus, that they had been so slow to believe, saying, "Must not Christ suffer these things, and enter into his glory? And beginning at Moses and all the prophets, he expounded to them all the scriptures which were spoken of him," Luc. 24:25-27. And later, as he stood in the company of his disciples, he took the very same course of leading them to cheerful faith in him as the promised Saviour. He said to them: "These are the words which I spoke to you while I was still with you: for all things must be fulfilled which are written of me in the Law of Moses, in the Prophets, and in the Psalms. Then he opened their understanding, that they might understand the scriptures," Luc. 24, 44. 45. When the apostles went forth into all the world with the preaching of the gospel, they also constantly returned in their sermons to the word of the prophets concerning the Messiah to come, and showed, "All these things are written of Jesus in every detail.

Nazareth fulfilled. Thus every one who sincerely investigated and did not wilfully harden his heart against the testimony of the holy Scriptures and the holy apostles must have known: Jesus is the Messiah, the promised Christ of God.

In the following we want to turn to the prophecies about the suffering and death of the Messiah and observe how exactly they are fulfilled in JEsu of Nazareth.

The Messiah is to enter Jerusalem on a donkey's colt. Zechariah cries, "Thou daughter of Zion, rejoice greatly; and thou daughter of Jerusalem, exult: behold, thy King cometh unto thee, a righteous man, and a helper, poor, riding upon an ass, and upon a young colt of the ass," Zech. 9:9. - This is fulfilled in Christ. Matthew records, "And the disciples brought the ass and the colt, and laid their garments thereon, and set him thereon.... And when he was come into Jerusalem, all the city was stirred up, saying, Who is this? And the people said, This is Jesus, the prophet of Nazareth of Galilee", Matth. 21, 7. ff.

The rulers will counsel to kill the Messiah. Psalm 2 says: "Why do the nations rage, and the people speak in vain? The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed," Psalm 2:1, 2. John tells us, "Then the chief priests and the Pharisees assembled a council, and said: What do we do? This man doeth many signs. But one of them, Caiphas, who was high priest that same year, said unto them: It is better for us that one man die for the people, than that all the people perish. From that day they reasoned how they should kill him", Joh. 11, 47. 49. 53. Apost. 4, 23-27.

The Messiah will be betrayed to the enemies by a disciple. In the 41st Psalm he laments: "They have determined a knavery upon me: When he lies down, he shall not rise again. Even my friend, to whom I

He that trusted in me, which did eat my bread, trampled me under his feet," v. 9, 10. Matthew says, "And while JESUS yet spake, behold, Judas, one of the twelve, came, and with him a great multitude, with loaves and with staves, of the chief priests and elders of the people. And Jesus said unto him, Friend, why art thou come? Judas, betrayest thou the Son of man with a kiss?" Matth. 26, 47. ff. Luc. 22, 48. Joh. 13, 18.

The captive Messiah will be forsaken by His disciples. Zechariah cries: "Sword, arise upon my shepherd, and upon the man that is nearest unto me, saith the LORD of hosts. Smite the shepherd, and the flock shall be scattered," Zech. 13:7. - This is fulfilled in Christ. Marcus relates, "But the (enemies) laid their hands on him, and seized him. And the disciples all forsook him, and fled," Marc. 14:46, 50. Cf. v. 27.

The Messiah will be sold for thirty pieces of silver. Zechariah prophesies: "If it pleases you, bring how much I am worth; if not, let it stand. And they weighed how much I was worth, thirty shekels of silver," Zech. 11:12, which was fulfilled in Christ. Judas said unto the chief priests, "What will ye give me? I will betray him to you. And they offered him thirty pieces of silver," Matt. 26:15.

A potter's field will be bought for the silver pieces that are brought back. Zechariah proclaims: "And the LORD said to me, 'Throw it, and it will be given to the potter. A great sum of money I am worthy to receive from them. And I took the thirty pieces of silver, and cast them into the house of the LORD, to be given to the potter,'" Zech. 11:13. Matthew reports: "When Judas, who had betrayed him, saw that he was condemned to death, he was moved, and brought back the thirty pieces of silver to the chief priests and elders. And he cast the pieces of silver into the temple. And they took counsel, and bought a potter's sack for it, to bury the pilgrims," Matt. 27:3-9.

The betrayer of the Messiah will die a sudden death. In the 109th Psalm it is said: "His days must be few, and his office must be received by another", v. 8. - This is fulfilled in the betrayer of Christ. In Matthew the Evangelist it is said, "And Judas cast the pieces of silver into the temple, and departed, and went and hanged himself," Cap. 27, 5. Apost. 1, 20. The Messiah will be maltreated in the most shameful way. Isaiah describes it like this: "I presented my back to them that smote me, and my cheeks to them that reproached me: I hid not my face from shame and spittle. I offered my face as a pebble," Isa. 50:6, 7. - This is fulfilled in Christ. Marcus tells us, "And Pilate delivered JESUS to them to be scourged and crucified. And the soldiers brought him into the judgment house, and called together the whole company, and clothed him in purple, and wove for him a crown of thorns, and set it upon his head: and they began to salute him, Hail, King of the Jews. And they gulped

They hit His head with a reed and ate Him, and fell down on their knees and worshipped Him", Marc. 15, 15-19. Matth. 26, 67.

The Messiah will suffer the maltreatment in silence. Isaiah says: "When he was punished and martyred, he opened not his mouth, as a lamb that is led to the slaughter, and as a sheep that is dumb before her shearers, and open not her mouth. Matthew testifies: "And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate, Hearest thou not how sore they accuse thee? And he answered him not a word, so that even the governor marvelled greatly," Matt. 27:12 ff.

The Messiah is to be crucified among evildoers. The 22nd Psalm prophesies: "They have cut off my hands and my feet. All my bones were cut in pieces", Ps. 22, 15. 17. And Isaiah says: "He is counted among the workers of iniquity", Is. 53, 12. - This is fulfilled in Christ. Lucas tells us, "And there were also two other malefactors brought, that they might be taken away with him. And when they were come to the place which is called the place of the skull, there they crucified him, and the malefactors with him, one on the right hand, and the other on the left," Luc. 23:32, 33, Marc. 15:27, 28.

The garments of the Messiah are to be distributed and raffled. The 22nd Psalm prophesies: "They divide my garments among themselves and cast lots for my vesture", Ps. 22, 19. - This is fulfilled in Christ. Lucas reports: "Now the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also the skirt. And the skirt was unstitched, and was sewn from the top through and through. Then said they one to another, Let us not divide it, but let us loose it, that it may be filed. And the soldiers did so," Luke 19:23, 24.

The crucified Messiah will pray for His tormentors. In Isaiah it says: "He prayed for the wicked", Is. 53, 12. - This is fulfilled in Christ. Lucas reports: "Jesus said: Father, forgive them; for they do not know what they do", Luc. 23, 34.

The crucified Messiah is to be mocked. In the 22nd Psalm he laments: "I am a worm and not a man, a mockery of men and a scorn of the people. All that see me mock me, and open their mouths, and shake their heads: let him complain unto the Lord, and he will save him, if he delight in him." Ps. 22:7-9. Matthew testifies, "But they that passed by blasphemed him, and shook their heads, saying: Thou that destroyest the temple of God, and buildest it in three days, help thyself. If thou be the Son of God, descend from the cross. He trusted in God, who delivered him from all evil, and lusted after him," Matt. 27:39, 40, 43.

The Messiah will be abandoned by God! In the 22nd Psalm he cries out: "My God, my God, why have you forsaken me? I weep, but my help is far off," Ps. 22:2. - This is fulfilled in Christ. Matthew tells: "And

about the ninth hour JESus cried with a loud voice, saying, Eli, Eli, lama asabthani? that is, My God, my God, why hast thou forsaken me?" Matth. 27, 46.

The Messiah will be drenched with gall and vinegar in his thirst. In the Psalms he laments: "My strength is dried up like a potsherd, and my tongue cleaveth to the roof of my mouth," Ps. 22:16. "And they give me gall to eat, and vinegar to drink in my great thirst," Ps. 69:22. - This is fulfilled in Christ. The Evangelist says, "They gave JESu vinegar to drink mingled with gall," Matt. 27:34. "After this, when JESus knew that all things were already accomplished, that the scripture should be fulfilled, he saith, I thirst. And there was a vessel full of vinegar. And they filled a sponge with vinegar, and put it about hyssop, and put it to his mouth," Joh. 19, 28. 29.

The Messiah will die, but voluntarily. Isaiah proclaims, "He is taken away out of the land of the living," "He hath given his life unto death," Isa. 53:8, 12. - This is fulfilled in Christ. Christ saith, "No man taketh my life from me, but I let it go from me. I have power to let it go," John 10:18. Therefore Lucas records, "And JESus cried with a loud voice, saying, Father, I commend my spirit into thy hands. And when he had said this, he departed," Luc. 23, 46.

The side of the crucified Messiah shall be pierced. Zechariah prophesies: "They will look at me, whom those have pierced", Zech. 12, 10. - This is fulfilled in Christ. John prophesies: "When the soldiers came to Jesus, seeing that he was already dead, they did not break his legs, but one of the soldiers opened his side with a spear, and immediately blood and water came out", Joh. 19, 33. 34.

The Messiah shall be buried with honor. The 22nd Psalm says: "And thou layest me in the dust of death", Ps. 22, 16. and Isaiah says: "And he was buried like the wicked, and died like a rich man" (that means, the Jews intended to give him his grave with the wicked, but in death he was with a rich man), Is. 53, 9. This is fulfilled in Christ. Matthew tells us: "Now in the evening there came a rich man from Arimathea, whose name was Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate commanded that it should be given him. And Joseph took the body, and wrapped it in clean linen, and laid it in his own new tomb," Matth. 27, 57-60.

The Messiah will be crucified and killed innocently. Isaiah says, "He hath wronged no man, neither hath deceit been in his mouth," Isa. 53:9. - This is fulfilled in Christ. "Pilate said unto them: Ye have brought this man unto me, as one that turneth away the people. And, behold, I have questioned him before you, and find none in the man of such things as ye accuse him of; neither Herod: for I sent you unto him, and, behold, there is nothing brought upon him worthy of death. Therefore will I chasten him, and let him go," Luc. 23:13-16.

The Messiah's suffering shall be for the redemption of the world. Isaiah says: "He is wounded for our iniquity, and bruised for our sin. The punishment is upon

that we might have peace; and by his wounds we are healed," Isa. 53:5, which is fulfilled in Christ. The apostle testifies: "Christ hath redeemed us from the curse of the law, being a curse for us: for it is written, Cursed be every man that hangeth on the wood." Gal. 3:13. "Christ gave himself for salvation for all." 1 Tim. 2:6.

How wonderfully exact, then, did the Holy Spirit foretell the sufferings of the Messiah, and how wonderfully faithful is every prophecy fulfilled in Christ Jesus! God deliberately foretold even the smallest circumstances, because among all the millions of men there could and should be only One Mediator between God and man, only One Redeemer. God wanted to give such unmistakable characteristics of this Saviour, so that, when he would really send him, all the world would have to recognize him: Yes, it is He of whom God has spoken through the prophets; He is the Helper from sin and death! Now no man has a right to doubt whether Christ is indeed the future Redeemer, for behold, in him all scripture is fulfilled.

O Lamb of God, innocent slain on the trunk of the cross,
Always found patient, Though thou wert despised;
Thou hast borne all our sins, or else we should despair.
Have mercy on us, O Jesus!

Friedr. Brand.

Three questions about the Christian church.

3.

With which churches should we hold fellowship and from which should we separate?

b. A right-believing church should separate from wrong-believing churches.

We have already seen that a false church is a church which has a false, falsified confession of faith, which does not hold to God's pure Word and Sacrament in all things and does not confess the right and true Christian faith in all things.

False-believers are, first of all, all churches which openly represent themselves to every orthodox Christian as false-believers by their official confession of false doctrine.

It is the duty of every orthodox Christian to know and be acquainted with these. For the apostle saith by the Holy Ghost, But I exhort you, brethren, that ye take heed of them which cause division and dissension, beside the doctrine which ye have learned, and depart from them, Rom. 16:17. And the Lord Jesus says, "Beware of false prophets," Matt. 7:15. And the false churches, which themselves display the sign of the false confession very visibly, are easily known, and may be looked to and guarded against. What excuse could a righteous Christian have if he did not know them and was deceived by them?

Such false-believing churches are, apart from the church of the Antichrist, the Roman Catholic, also its sister, the Greek Catholic Church, and the Reformed Church with its countless related sects, as well as the Uniate Church, which wants to peacefully reconcile yes and no, truth and lies.

False believers, on the other hand, are also all churches which, that I again use the expression, officially, namely in their constitution, designate the true and unadulterated creed as their own, and also bear the name of the true believing church; but which nevertheless do not hold to God's pure Word and Sacrament in all things, and do not in fact and truly confess the right and true Christian faith in all things.

And among these, again, I want to make a twofold distinction.

Among these there are those in which more or less gross arbitrariness of doctrine prevails, that is, in which each one believes, teaches, and confesses as he pleases. - Such doctrinal arbitrariness prevails in the greatest way in the "Lutheran" regional churches of Germany. There, to cite only one example, I do not know of a single theological professor who really teaches the right doctrine in all things; but I do know of quite a large number who teach unbelief. And they teach the future pastors!

And then among these are found those who, in certain particulars, profess false doctrine, and lead and defend the same, and reject and blaspheme the right doctrine. - Such is the example given in this country by the synods of Ohio and of Iowa in the doctrines of conversion and election by grace.

Even such false-believing churches, which adorn themselves with the name of the true-believing church and use the confession of the same as a sign, must be known and known by a true-believing Christian, so that he does not lose his treasure, the right doctrine, and any treasure of the right doctrine.

From all false-believing churches a right-believing church should separate.

In what way?

A true-believing church should separate itself from the false-believing churches first and foremost in such a way that it keeps to doctrinal discipline, that is, that it strictly sees to it that in its midst only the right and pure doctrine of the divine Word is taught, and that it precisely the teachings of the divine word which are challenged and falsified and rejected by the false-believing churches - that it confesses those loudly and publicly, proves and defends them with clear reasons from the word of God, and refutes, rejects, condemns, item, fights the opposing false teachings, again from the word of God.

This must always be the first and foremost way in which a true-believing church separates itself from false-believing churches.

If this is done, as it ought to be done, with right holy earnestness, it comes of itself, and ought to come, that a right-believing church also separates itself outwardly from the false-believing churches. For to stand under an outer banner and to fight against it requires separation.

And how is this segregation to be done?

Like this:

A right-believing church is not to have church fellowship with wrong-believing churches.

What does that mean?

This means, first, that a true-believing church should have no fellowship with false-believing churches in the works which are the proper works of the church. And this means, secondly, that a true-believing church should not have fellowship with false-believing churches in any works where the churches are claimed as churches.

So a true-believing church should have no fellowship with false-believing churches in the preaching of the Word, in the administration of the sacraments, item, in public worship of any kind. These are the proper works of the church.

A church of orthodoxy, therefore, must not allow, for example, false-believing preachers to preach in its pulpits, nor its preachers to preach in false-believing pulpits. *It must not allow its members to partake of the sacrament of false believers as guests, nor must it allow false believers to partake of its sacrament as guests. It may not carry out missions together with false believers. . It must not hold services and prayer meetings together with false believers. It must not suffer its preachers to officiate together with false believers at funerals. It must not send deputies to church or synod meetings of false believers, nor must it send deputies of false believers to its church meetings. And what is more.

In the same way, a right-believing church may have no fellowship with wrong-believing churches if any public good is to be promoted or any public evil is to be remedied - in so far as the churches are claimed as churches and not only the individual members of the churches as members of human society and as citizens of the state are taken into consideration.

A church of orthodoxy, therefore, may not, for example, in communion and connection with churches of false faith, deliberate and take measures against the vice of drunkenness, or that of desecrating Sunday, or for the promotion of public morals, etc., but may take measures against the vice of drunkenness.

That a right-believing church should thus separate and set itself apart from false-believing churches is what God's Word teaches.

When the Holy Spirit says, "A little leaven leaveneth the whole lump of dough," Gal. 5:9, pref.

*It would be a different matter if a false believing church asked a true believing preacher to come to it and explain the doctrine of his, the true believing church. He could do that. But then he would really have to appear as a witness of the truth, and would have to avoid the appearance of taking part in the service of a false believer.

of the least false doctrine, and warns against every beginning and beginning of it, does he not then desire that a true believing church should practice doctrinal discipline in her midst? And when he commands that every preacher "hold fast the word that is sure and able to teach, that he may be mighty to exhort with sound doctrine, and to punish the gainsayers," Tit. 1:9. Does he not then want the orthodox church, first, to practice doctrinal discipline and, second, to confess aloud and publicly the very doctrines of the divine word that are challenged, falsified, and rejected by the false-believing churches, to prove and defend them on clear grounds from the word of God, and to refute, reject, condemn, and fight the opposing false doctrines? How? Do you think that I speak too harshly? Can you mean that when you read that Paul writes through the Holy Spirit: "But if we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed"? Yea, that every one may know that he wrote thus truly of the Holy Ghost, and not in heat and haste, he continues, "As we have said now, so say we again, If any man preach any other gospel unto you than that ye received, let him be accursed," Gal. 1:X, 9.

And when the apostle saith by the Holy Ghost, But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same, Rom. 16:17; and when he saith, Avoid a heretical man, if he be once and again exhorted, Tit. 3:10. And when another apostle writes by the same Holy Spirit, "If any man come to you, and bring not this doctrine, receive him not, neither salute him: for he that saluteth him maketh himself partaker of his evil works," 2 John 10:11, does not the Holy Spirit desire that a true believing church should also outwardly, as to all church fellowship, separate itself from the false believing churches?

Egg, my reader, if you think I have said too much, blame the Scriptures; for I have said only what they say.

And the confession required by God of the word of Christ and of all the words of Christ demands that a church of righteous faith separate itself from the churches of false faith in the manner indicated. For how could a right-believing church rightly confess all the words of Christ if it did not keep church fellowship with those who contradict the words of Christ? Do you think that a true believing church can be a true confessor of the truth if it shows itself in ecclesiastical fellowship with those who deny and fight the truth?

And if a true-believing church in any way has church fellowship with false-believers, it gives grievous offence. It thereby weakens its other testimony to the truth. She thereby strengthens the false believers in their error. It thereby promotes the so widespread and so harmful ecclesiastical indifference, that is, the indifference in which so many speak, "It is

to which church one belongs, if only it is not the Roman Catholic." So the divine prohibition to give offense must move a right-believing church to separate itself in an indicated manner from false-believing churches.

And finally: God wants that there is a right-believing church and that it bears witness to the truth. God wills, therefore, that a church of righteous faith should be earnestly intent on its own preservation. But a true-believing church will never be preserved if it does not keep itself separate from the false-believing churches. Through any church fellowship with false-believing churches, a right-believing church will rot, and that quickly, as a good apple quickly rots when it lies among rotten ones. So, too, self-preservation, which in this case is so holy and pleasing to God, imperatively demands that a right-believing church separate itself in a proper manner from false-believing churches.

The main thing, however, is and always will be that God wills and commands in His Word that a true-believing church separate itself from false-believing churches. Here it is a matter of obeying without hesitation and without talking in threes. C. M. Z.

From Hamburg, Mecklenburg and Schleswig-Holstein.

I.

"The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. Which is the least of all seeds: but when it is grown, it is the greatest of all cabbages, and becometh a tree, that the fowls of the air may come and dwell in the branches thereof. When the Lord Jesus once, nearly 1900 years ago, presented this parable to the people of Israel, it was a true word, for it came from the mouth of eternal truth. But the church of all times has also found this word of their Lord and Master gloriously confirmed. The church of the old covenant, the synagogue, from what humble beginnings did it grow! There were the patriarchs who preached the name of the Lord; there was Moses who gave them the law, the word of the mouth of God, and planted in their hearts the seed of heavenly truth. And how small and insignificant was the company of the disciples of the Lord, who formed the foundation of the New Testament Church; but we see them, after the outpouring of the Holy Spirit, as witnesses of JEsu in Jerusalem, and in all Judea and Samaria, and to the ends of the earth, and wherever they set foot, the Church of JEsu Christ, the risen Prince of Victory, flourished mightily. How miserable and despised was that monk at Wittenberg who brought forth and honored the Bible book buried under the sledge of Roman heresy. But Luther's hammer blows to the Castle Church, accompanied by the voice of the angel, "Fear God and give Him glory!" echoed again throughout the world, in the hearts of thousands upon thousands of God's children. The Missouri Synod, which stands before our eyes like a miraculous edifice, began so poorly and meagerly that the enemies might well ask with a smile, "What do you think will become of the little child?" The Evangelical Lutheran Free Church of Germany, to which no one in view of the

The Gospel is a mustard seed that is sown in the hearts of men through the Gospel and grows through the dew and rain from heaven, so that at last the branches of this kingdom of God will grow. Yes, the kingdom of God begins small everywhere; it is a mustard seed which is sown in men's hearts through the gospel, and which grows and increases through the dew and rain from heaven, so that at last the branches of this divine kingdom extend over the whole earth.

Thus the sowing which began in Hamburg a few years ago has not betrayed our hopes. It is true that our hope was not fulfilled in the way we wished and asked, namely that the faithful Lutheran congregation in this port city on the Elbe River would flourish so quickly that it would be able to stand on its own feet after a short time; no, God has also gone his own way with us here. Through the Hamburg Mission, our church has found its way into Schleswig-Holstein and Mecklenburg, and our congregation has seen itself compelled to establish its own parish office in Flensburg, and is asking our dear fellow believers for support for this work. If we approached a division of the Hamburg parish, this was not done in order to dismiss my person, although the demands placed on me in the extensive field brought with it strains here and there that were not exactly beneficial to my health. I know that my fellow ministers are not bedded on roses either, and when I think of the travelling preachers in the prairies of America or of an Australian student who tells me about his wagon tours, I am nevertheless pleased to be transported across the ground at least in a German railway wagon of the third class. I have also grown so fond of each of my mission posts that it has become very difficult for me to have to give up the work here or there. But the welfare of the communities required a division. If I wanted to meet their needs to some extent, I had to assume the character of a traveling preacher in the full sense of the word. There were, however, various reasons against this: Hamburg would have been deprived of the privilege it had enjoyed in establishing an independent preaching ministry, and this would have been to the detriment of the mission. It is true that the Hamburg congregation has also enjoyed the blessed institution of the reading services and has always attended the reading services diligently and gladly. But we must not forget that the congregation there is a missionary congregation." In Hamburg, as in all the other fields, there is missionary work to be done; everywhere, in addition to caring for the souls entrusted to me by God, I must also be concerned about edifying them. To bring outsiders under the sound of the Word. And if the word heard from the lectern is just as living and powerful as that which resounds from the pulpit, and if it can therefore also, as a life-creating power of God, make blessed all who believe in it, every missionary knows how little the request to attend the reading services is heeded on the part of those who are far from it. However, it is not only the consideration of our mission that requires more sermon services, no, our own congregation members also need them for growth in knowledge and in sanctification, for the strengthening and edification of their faith.

attitude in the faith. They see themselves surrounded and threatened at every turn by dangers and temptations, so that a longing may well stir in their hearts for the word which God has given to his children in the ministry which preaches reconciliation.

Furthermore, it has become increasingly clear that the absence of the Danish language in our services in northern Schleswig considerably restricts the flow of the Gospel. Not only would local residents of Danish tongue be induced to attend services in their language, but such outsiders have also expressed the wish that we make it possible for them to participate in the preaching of the pure Word. However, my work in Hamburg took up so much of my energy that I was constantly drawn away from the study of the Danish language and realized that I could only bring about change in this area by constantly staying in the north.

In the field of our Hamburg congregation we encounter a slow but steady growth everywhere. The number of souls in the congregation has exceeded the first hundred by 30. In Rostock, teacher Gillhoff's entry into the emigrant mission in Bremen seems to have put an end to our effectiveness there, but, praise God, only seemingly. The leaven of the Word continues to leaven. Fruit is already appearing again. Dr. Walther's writings are read here and there and refresh the souls. Our testimony has reached the very top of the Mecklenburg aristocracy. It is true that the future is dark here, but I confidently place it in the hands of Him who can turn human hearts as He pleases.

The congregation in Hamburg has experienced an unimagined upswing in the past year (1902). The initial time of drought has passed, and under the refreshing dew and rain of heaven and the invigorating rays of the heavenly sun, the congregation is growing and greening and blossoming mightily. We were allowed to receive twenty souls, and when I held another service in Hamburg on the last Trinity Day, a widow with two children was added to the congregation. Through this increase the financial strength of the congregation has been so increased that Hamburg is able to raise 600 Marks and more; and at the end of the last financial year we were pleased to hear that the congregational debt had melted down to 55 Marks. Thus God has richly blessed the faithful perseverance of the Saxon Free Church in this important post, which has been connected with heavy pecuniary sacrifices, and a prospect is now opened to the Hamburg congregation which justifies the most beautiful hopes. A disturbance for the Hamburg mission is, of course, the change of persons that is just beginning to affect its growth. However, the realization that under the difficult circumstances in Schleswig-Holstein a man was needed who had already familiarized himself there to some extent, made the dear people of Hamburg agree that I should move to Flensburg. And God, who gives the Word with great multitudes of evangelists, has not left the dear people of Hamburg orphans; in Father Uplegger he has given them a capable and faithful pastor and will continue to come to them and bless them.

Flensburg, Friesische Str., 86n. K. Knippenberg.

To the ecclesiastical chronicle.

America.

Visitation in Brazil. The last Synod of Delegates decided that a visitation to Brazil should be carried out as soon as possible by the General Mission Commission. This decision of the Synod of Delegates will, God willing, be carried out this year. Mr. L. Lochner of Chicago, a member of the Commission, has been charged with the official visitation of our brethren in Brazil. Also, the congregation served by Father Lochner, out of love for the kingdom of God, has given permission for their pastor to carry out the commission that has become his. So then, God willing, Mr. L. Lochner will depart from New York for Brazil on the 5th of April.

F. P.

Brazil. The colloquium with Father August Zander in Serro Braneo near Rincao Sao Pedro, who had applied for admission to our Synod, was ordered by the Honorable Presidium of the Southern District of his time, and was held on November 1:6 of last year by Pastors Mahler, Wittrock and Harder in the presence of Pastors Kern and Möller. The complete agreement of U. Zander's complete agreement with our Synod in doctrine and practice could be constatirt at the end of the Colloquium.

L. L.

The great World's Fair in St. Louis will open on April 60 and will probably be visited by many Lutherans. Repeated inquiries have already been received here, especially from the Synodal Conference, but also from other Lutheran circles, even from Europe, as to whether suitable quarters could not be named for the Lutherans visiting the exhibition. We therefore believe that we are doing many readers of the "Lutheran" a service by informing them already that two members of our local congregations are setting up suitable and conveniently located hostels for Lutheran visitors to the World's Fair. One is located only four blocks from the World's Fair site, is a new, permanent building, and has room for 180 guests. For further information, contact the owner, Mr. Eckhard Wind, c. o. Mr. H. C. Achenbach, 1704 Market St., St. Louis, Mo. The other hostel is situated more in the centre of the city, about twenty minutes' walk by tram from the World's Fair Place, and has room for 60 guests. For information, call on Mr. Wm. Tepe, 2723-2725 Laclede Ave, St. Louis, Mo.

Half a block east of the Central Station (Union Station), in the pharmacy of another Lutheran, the aforementioned Mr. H. C. Achenbach, our local Lutheran City Mission has opened an information bureau, where every fellow believer can obtain information about the location of the hostels, about churches, streetcars and other local conditions in the city.

L. F.

The American Bible Society has printed or purchased 2,058, 208 Bibles during the past year, and has issued a total of 72,000,000 Bibles since its inception. Of the more than 2 millions of Bibles issued last year, 745, 423 were distributed in the United States, of which New York alone received 225, 735, Pennsylvania 135, 038, Illinois 62, 878, Wyoming and Arizona only 56 and 87. To the Philippines 11, 774 copies were sent, but Cuba was not forgotten with 20, 308, while Africa received 6725, China 1425, and Canada 218. - These are large numbers, you say, and to these must be added the untold thousands issued by other societies and printers. But what good is the Bible in the home if it is not also read? And that is what is lacking above all.

L. F.

In the Roman Church the usual Lenten Epistles are now again being issued, and that of the Archbishop of St. Louis is before us. First, fasting is commanded for all days of Lent except Sundays; only one full meal is permitted. Then again so many exceptions are made that it will not be too difficult to keep the fasts. First, those who are under 21 years of age and those for whom fasting might be harmful to their health need not fast at all. Secondly, the consumption of meat at the main meal is permitted on all days except Wednesdays and Fridays, when fish may be eaten. Furthermore, coffee, tea, or thin chocolate may be enjoyed in the morning, and in the evening a meal that does not exceed the fourth part of an ordinary meal. At this supper only meat is forbidden; butter, eggs, cheese, and milk may be eaten by special permission of the pope. It is also permitted to change and have the main meal in the evening. And finally there is a concession of the pope, which has been in force since 1805 and is valid for ten years, by virtue of which working families may enjoy meat every day except Fridays and some special days. In exchange, they are exhorted to perform another "crucifixion" of the flesh out of gratitude, e.g., not to enjoy alcoholic beverages. - The kingdom of God does not consist in eating and drinking, Rom. 14, 17. According to Paul's word we are not to be conscience-stricken about food or drink, Col. 2, 16. The commandments of fasting, as the Roman church enacts them every year, are human commandments that only harm the right celebration of the Passion season by misleading the conscience. The proper celebration of the Passion consists in immersing ourselves in Christ's suffering and death with a penitent, believing heart, so that we may come to the knowledge of our sins and to the certain faith that the Savior suffered and died for our iniquity, and that we are now reconciled to God. By such true faith in Christ, and not by fasting, works of men, and ceremonies, we have peace with God and eternal life.

L. F.

From World and Time.

The terrible fire in the Chicago theater has been much discussed in the ecclesiastical and secular press. Among them are also statements that judge the theater of today correctly. One paper, *The Epworth Herald*, says after a lengthy comment: "We would be neglecting our duty if we did not again, as we have often done before, urge young people to avoid the theater. We do this not because of the possible danger of panic or fire, but because of the moral damage that is sure to follow. Theatrical life and Christian life are opposites; they cannot go hand in hand. The one wins at the expense of the other." - A preacher of the Methodist Church also lost his life in the disaster, and another received severe burns. The paper, from which we take this, adds: "Many Christian people were also killed, who were only visiting or on business in Chicago, and who, unknown to them, thought they could visit the playhouse. In their home churches no one suspected that they were so loose in their moral views." This expresses a perception that is often true elsewhere. Many who bear the Christian name and would shy away from something reprehensible in their home country, do so unabashedly when they are in a foreign country. As if the Omniscient and Omnipresent did not see and know them! - From the spectacle that was performed just at the fire

it is said that it was otherwise unoffensive in its content. That may be; we dug into it, I can't forget him, and as often as I call him, my heart feels new do not know it, but we do know that many things are called indecent to comfort."

which a tender Christian conscience takes just offense. But that the performance was not indecent is shown by an incident. One of the actresses, who had just finished her part and left the stage, was ordered to flee quickly into the street to save her life. "What, in this costume?" she said, "I would almost rather burn than show myself thus in the street." She had no doubt appeared in lewd attire, as is the usual custom on the stage, before 2000 young and old. But she was ashamed to appear in the street in such finery. - We can only recall again the scriptural word which fits this incident like no other, "Love not the world, neither the things that are in the world . . . The world perishes with its lust," 1 John 2:15 ff. L. F.

Among the number of those perished in the terrible Chicago calamity, which amounts to nearly 600, were 39 teachers of the public schools, and 102 school children. These numbers clearly show the spirit and sense that prevails among those to whom the education and shaping of the character of the youth of today is almost universally entrusted, even on the part of Christians. Filled with the "spirit and mind forming and uplifting" influence of the theater, indeed, thrilled by it, it is quite natural that they transfer this sense to those commanded to them. And with what success this happens is proved by the number of children who were present in that theatre. Should not a Christian learn anew from this that he must entrust his children to other people for education and instruction than to such blind leaders? Are your children to be educated to go to the theatre? If not, send them to the Christian school. - Some time after the terrible catastrophe, a celebration was held in Chicago, in which especially the teachers and students who died in the theater were remembered. One of the teachers said in her speech: "The Lord called: 'Let the little children come to me, and do not hinder them, for such is the kingdom of God' - and they came!" This is a quite shameful blasphemy of the holy Word of God. Do we still wonder that all respect for God's Word is almost entirely dwindling, yes, even all natural understanding and feeling for it is almost completely dying out among our people? Here you have an explanation for it. We find other explanations in the atrocious abuse of Scripture on the part of so many sectarian preachers, and likewise in almost all newspapers, in the frivolous and mocking quotation of Bible words in conversation, and the like. Does it not here again become clear where your child does not belong and where he ought to go? Or shall your child also arrive where most of those who heard or read the above blasphemy have already arrived, namely, at the unchristian judgment: O how beautiful!

Fd. S.

The one on the cross is my love.

This beautiful Passion Song (No. 71) was composed by Joh. Ernst Greding († 1748 as pastor of Altheim near Hanau) after the motto of the pious martyr Ignatius: "My heart's love died on the cross. Ignatius, the bishop of Antioch in Syria, who was highly respected because of his Christian confession, held on to this motto until his death. For when he was thrown to the wild beasts at Rome about the year 107, he used to say, on his way to be put to death, "Ei, thou sweet name of Jesus!" And when asked why he always repeated these words, he answered: "This name is in my heart."

The well-known pious songwriter Valerius Herberger was very fond of this story of Saint Ignatius. In the same love for the crucified Son of God he sings in his beautiful death song (No. 426):

In my heart's core Thy name and Thy glory alone Shines all time and hour, I can rejoice. Appear to me in the image To comfort me in my distress, How you, O Lord Christ, so mildly bled yourself to death!

Greding, the author of our hymn, also testifies with his song that Jesus Crucified was above all things to him. Although he was adorned with the imperial laurel of a poet, he nevertheless surrendered his poor life completely to the Lord Christ for the sake of "the eternal wreath. And as rivers of living water flow from the body of the faithful witness of Christ, John 7:38, so also this song has awakened or strengthened the love of Christ in many a man's heart.

At the end of the 18th century, the pious Minister v. Seckendorf was ordered to a court ball by Duke Karl von Württemberg. The minister asked for the grace to be allowed to choose the first piece of music, and since the request was granted, the manner of our song sounded through the hall when the dance was to begin:

He on the cross is My love, My love is Jesus Christ. Away, you wicked thieves of the soul, Satan, the world, and fleshly deceit! Your love is not of God, Your love is even death; He on the cross is my love, Because I practice faith.

The cross of the square is my love: "O wicked one, why are you displeased that I am practicing my faith? Jesus gave himself for me: So he became my shield of peace, But also my image of life. He on the cross is my love, Because I practice my faith.

The duke did not ask his minister to dance any more, and he had peace from such insolence to hurt the love of Christ.

In 1775, a 17-year-old boy in Altdorf was frightened off by the love of the world and awakened to love for the Crucified One when this song was sung in church during Charwoche, especially by the third and fourth verses:

He on the cross is my love: Sin, you lose the storm. Woe is me if I deceive him who became a worm instead of me! Do I not crucify the Son of God? Did I not trample on his blood with scorn? He that was crucified is my love, Because I exercise my faith.

He on the cross is my love: Silence, conscience! no one admonishes; God praises his love instincts, If I suspect of the handwriting. Look how my neck-guarantor pays; God's blood hath painted it through. He on the cross is my love, Because I exercise myself in faith.

These words penetrated the young man's heart so deeply that he renounced all the pleasures of the world from that moment on and would rather die than grieve once again the one who endured the bitter death of the cross for us out of love. Later he himself wrote songs about Jesus.

The fifth verse also saved at least One from denial and strengthened in faithfulness against the Crucified One. It reads like this:

He on the cross is my love: Therefore, tyrant, now follow,
thrust! Hunger, nakedness, executioner's lashes, Nothing
makes me loose from JEsu, Not force, not gold, not fame,
Angels not, no principality. He on the cross is my love,
Because I practice my faith.

One evening in 1815, the German youth Joh. Kullen in France was prevented from falling asleep by the bawdy conversations of his roommates. In order not to hear their words, he recited Bible verses and songs he had learned by heart, and our song came to his mind. It became clear to him that he had become colder in his love for his Saviour. A voice within him said, "The words of the song concern you." He, on the other hand, asked himself, "What do you want? Do you want to live a sinful life like these? Do you want riches in the world or honor? Do you want to be an officer?" And he, by God's grace, finally came to the answer, "I want only you, dear Savior!" "Well," it was again said within him, "so it concerns you: 'He on the cross is my love/' And the Crucified One with His love kept the victory in this man's heart. He renounced worldly honors, goods, and pleasures.

The last verse should finally prove itself especially in the poet of our song himself. After he had proclaimed the word of Jesus the Crucified with holy fire of love on Holy Thursday and Holy Friday in 1748, he went quickly and easily, the day after, on Easter Saturday, through a blessed death "into the heavenly Father's house".

May Jesus Crucified awaken our heart's love more and more, so that he may also be our gain in death, and so that the final verse of our song may prove true for us:

He on the cross is my love: Come, death, come, my best
friend! When I crumble like dust, My JEsus is united to me;
There, there I see God's Lamb, My soul's bridegroom. The
one on the cross is my love, because I practice my faith.

"For me."

The "Marieliese", a beautiful new sailing ship, was on her first voyage from Bremen to Valparaiso in Chili. Everything had gone favourably so far and almost half of the voyage had been covered. But a dark cloud lay over the "Marieliese": Peter Jensen, the captain, had been lying seriously ill in his berth for some days, and it seemed as if he should not reach port. He tossed and turned in a high fever, moaning and groaning, or lay in between, half unconscious. Something seemed to torment and haunt the sick man. One day he said to the first mate standing next to him, who had had to take command in his place: "I'm at the end of my tether; I know I won't reach the harbor. But how do I get to the other port?

- up there? Oh, help me!" The sick man rose abruptly, and with a fearful look seized the helmsman's arm: "Help me, tell me how I am to do it, that I may not be lost." "Captain," replied the helmsman, "I don't know that myself, never thought of it myself. I have always lived righteously (?) and done my duty (?) and cared nothing for God or divine things." "So send me the second mate," ordered the captain. The second helmsman came, but he too could no more allay the captain's anguish of soul than the first. One man after another of the crew was called, but none could show the dying man the way of salvation. Only the ship's boy had not yet been to the captain's cabin, but the sick man sent for him too. As a drowning man clings to the last straw, so the captain's eyes clung to the boy when he entered.

"Karl Müller, have you a mother at home, is she a pious woman, has she taught you to pray?" "Yes, captain, she has, and she gave me a Bible when I left home, and"- "Have you got the Bible here, boy?" the captain interrupted him. "Yes, Captain, and I made my mother promise to read it every day." "Fetch it here, and read me something to help me die." Karl fetched his Bible and asked, "What shall I open, Captain, shall I read what I read with my mother when we parted?" "Yes, yes, go ahead." Then Charles opened the 53rd chapter of the prophet Isaiah, and read it aloud; but when he came to the fifth verse, he faltered. "Captain," he asked, "shall I read the verse as my mother taught me to read it?" Then Karl read on, "But he is wounded for Karl Müller's iniquity, and bruised for Karl Müller's sin. Punishment is upon him, that Karl Müller may have peace, and by his wounds Karl Müller is healed." Then the sick man suddenly straightened up, "Hold," he cried, "that is what I need; read the verse again, boy, but put my name instead of yours." Then Charles read the Bible verse again slowly and distinctly. And when he had finished, "The punishment is upon him, that Peter Jensen may have peace, and by his wounds Peter Jensen is healed," the sick man breathed a deep sigh of relief, and said softly to himself, "There I have what I have long sought; that gives rest and comfort."

From that day on, Karl Müller was called into the captain's cabin many times and had to read to him from his Bible. Again and again, however, the dying man, who was rapidly coming to the end, wanted to hear the words: "by his wounds Peter Jensen is healed". With this comfort on his lips and in his heart, Peter entered the heavenly port of peace at the eleventh hour.

He bore our sickness.

The Jews did not accept Christ for this reason alone, because they did not want their own righteousness to be taken away from them or to be punished, when Christ came into the flesh and became man for this reason, so that we, who were children of wrath and condemned to damnation, might be saved and redeemed through his righteousness. Wherefore the word ours, our sickness and our sorrows, ought to be well imagined. For by the word "ours" the blessed and salvific suffering of Christ is imputed to us and shared with us; indeed, it even becomes our own, as if we had acquired it ourselves. For if he has borne my sorrows and my sickness, it is certain that I am also completely free, not only from all my guilt, but also from my well-deserved punishment, and therefore must neither fear nor despair of the serious judgment of God. (Luther.)

New printed matter.

Eleventh Synodal Report of the Kansas District of the German Lutheran Church.

Synod of Missouri, Ohio, &c. St. St. Louis, Mo. 1903. concordia publishing house. 80 pp. 9X6. Price: 15 Cts.

The Kansas District of our Synod, at its last meeting, discussed a subject of great importance to all Christians, namely, church-going. These instructive proceedings form the main part of this report. The following six points are made: 1) What is meant by church-going, and how Christians have practiced it from time immemorial. (2) Whether such church-going is commanded by God, or whether a Christian is free to do it. (3) What is the use and blessing of going to church, and what is the danger and harm of neglecting to go to church. 4. how, 5. where, and 6. when to go to church. All this is further stated plainly and simply, thoroughly and clearly. Since some congregations still have to complain about poor church attendance, since in every congregation there are still those who are negligent in church attendance and thus put their souls in danger, it would be desirable and would certainly not remain without blessing if this report were to be widely read and taken to heart by many. Other things to be mentioned in the report are the synodal address of the president and the mission report, which also gives an overview of one of our most important mission fields, Oklahoma. G. M.

Evangelical Lutheran City Missionary. February issue. 4 pages 12X9.

Price: 50 copies 20 cts, 100 copies 35 cts. postpaid. To be ordered from Rev. F. P. Merbitz, 3931 Dearborn St., Chicago, Ill.

We have often recommended the excellently edited "City Missionary" published in Chicago as a suitable tract for distribution at the church doors. There is a good reason why we are singling out this latest number and discussing it in particular. It contains a very timely sermon preached by a faithful pastor on the Sunday after the terrible Chicago theater fire. The text of this sermon is the scripture 1 Sam. 3:9, "Speak, O LORD, for thy servant heareth," and for its theme the question, "What is God saying to us through this terrible event?" The answer is twofold: 1. "God is displeased with theatricality," and 2. "God desires that we should save our souls." In the first part it is shown how in the present-day theater, the "church of the world," all the commandments of God are trampled under foot, how it is a place in which useless foolish pranks, lewd jesting, ungodly mockeries are constantly uttered, and discipline and modesty are grossly violated in many other ways, especially by the indecent, offensive dress of the actresses. In the second part it is explained how God especially calls out to the youth, the young men and virgins: "Make haste and save your souls, do not be like this world; but how he also has something to say to all those who are not yet truly converted, and finally also to those who are already in the faith. One cannot read this sermon, which is the result of faithful, pastoral love, without being deeply moved. It will also make a salutary impression elsewhere, wherever one has cause to testify against today's theatrical system, and will produce fruit under God's blessing. In order to achieve mass circulation, the price is really unprecedentedly cheap. L. F.

"Evangelical Lutheran Church Bell." An exhortation and alarm to all Lutherans. Published by P. B. P. Nommensen, 1231 Knickinnick Ave, Milwaukee, Wis. 6 annuals, bound in cloth. 96 pp. 10)2 X8. Price, 30 cts. and 8 cts. Postage.

This "church bell" has been published since 1897 as a tract leaflet that wants to encourage people to attend church diligently and devoutly. The manifold content of the individual issues is also well suited for this purpose. But also the present bound six volumes can still be used, e.g. in confirmation classes. The editor writes: "When I read my

When I say to the confirmands: "If you pay good attention today and answer well, I will read something to you, I will have a quiet, attentive class. And indeed, there are many things in the 24 numbers that children will be particularly interested in. L. F.

Experimental Religion. The Experiences of Christophoros from his Awakening to his Falling Asleep in Jesus. By F. K.: VIRGINIUS 198 pages 7)2 X5, bound in cloth. Augusta Publishing Company, Crimora, Va.

Also to be obtained from Concordia Publishing House, St. Louis, Mo. price 75 Cts.

We can only recommend this book by a well-known author, which was published a few months ago. It describes the life of a young, worldly-minded man who comes to the realization of his sin in a church service and seeks the way to life. First he is led astray, on which he does not find peace, but then he hears in an Easter sermon the doctrine of justification by grace through faith and thereby comes to the certainty of the forgiveness of his sins and to peace with God. Of course, he was not without temptations, but they served him well, and he was introduced more and more deeply to the Scriptures and to the knowledge of the salvific teachings of his pastor. There also comes a time when he becomes spiritually secure and falls into sin, but through God's grace he comes out of it again and then, despite many a visitation in the earthly world, leads a happy and blessed life until his blessed death. All this is described so simply and yet so interestingly, and shows the way to salvation so beautifully and clearly in the form of a story, that we would like to see this book spread quite widely, especially in English circles. It would certainly be read there by many who would not pay attention to a treatise or a doctrinal treatise. The booklet has not inappropriately been called the Lutheran "Pilgrim's Progress". But while the well-known John Bunyan's work is not free from the leaven of Reformed false doctrine, here everything is according to the example of the salutary words. L. F.

Food on the Way. Pastoral Letters, Prayers, and Hymns for our Youth newly Confirmed, submitted by C. M. ZORN. Rendered from the German by A. W. M. St. Louis, Mo. Published by F. Dette. 1904. 127 pages 5)3 X 4. Also available from Concordia Publishing House, St. Louis, Mo. Price hardback: 20 cts, the dozen \$1.80; with gilt edges 30 cts, the dozen \$3.00.

This is a good translation by a well-known pastor from our English sister synod of the suitable Confirmandenbüchlein of P. Zorn, which we have already recommended twice. (Cf. "Lutheraner", Year 58, p. 58. Year 59, p. 74.) May it also be diligently used in the English language by many confirmands and be a blessing to them for time and eternity. L. F.

Christ lives! Easter song for male choir by H. B. Pröhl, 3606

S. Hermitage Ave, Chicago, Ill. 3 pp. 11X7)2. Price: 15 cts. the dozen 81. 50 postpaid.

E'druaiioncn and introductions.

By order of the Hon. Praeses Wegener, on the 23rd of Sonnt, n. Trin. Cand. J. Harder was ordained in his congregation at Rincao S. Pedro, Brazil, with the assistance of UU. Kern, Möller and Wittrock and introduced by W. Mahler.

By order of the Honorable President Wegener, on November 20, 1903, Cand. tz. Petersen was ordained in his congregation at Alto Jacuhy, Brazil, and introduced by W. Mahler.

In the substitution of the Hon. Praeses Niemann, l'. G. Ziegler was introduced to his congregation at Hamilton, O., by R. D. Biedermann, on the 1st Sunday, A.D. Epiph.

By order of the Hon. President of the Middle District, l'. H. M. Zorn on the 3rd of Sonnt, n. Epiph. in his parish at South Euclid, O., assisted by D. Ratherts introduced by C. M. Zorn.



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Edited by the teachers' college of the theological seminary in St. Louis.

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No. 5.

The guilt of the innocent and the guiltlessness of the guilty.

"A few weeks ago we sang about the mystery of the manger of Christ. This filled us with joyful amazement that the Lord became a servant so that servants might become masters. "He changes with us in a strange way" - we may now sing again of the mystery of the cross of Christ. And even if a note of painful lamentation trembles through our song this time, our joyful amazement at the "strange change" is certainly just as great under the cross as at the manger. Yea, is not this more wondrous, that the Holy One should become a sinner that sinners might become righteous? "How wonderful is this punishment!"

Christ is the Holy One, not only the holy God in whom there is no unrighteousness, to whom the seraphim sing from eternity, as they sing to the Father and the Holy Spirit: "Holy, holy, holy is God," but Christ is also the holy Man. Man in his innocence, as he had righteously come forth from the hand of the Creator, walks again on earth in Christo. It was "a holy one" that was born of Mary. And this holy one, this holy man, has preserved his sinlessness. Though tempted in every way like other men, yet he remained without sin. A "pious man" died on the cursing wood; a "saint" lay in the tomb of Joseph without seeing decay.

What the Scriptures say of Christ's innocence, we are to relate to his humanity. It would be strange if the holy men of God had to tell us again and again that God is holy. After all, the God of the Christians is not like the idols of the heathen, of which the heathen used to tell themselves all kinds of shame and abominations. Therefore, with regard to the God of the Christians, it is not necessary to affirm that he is holy. Nay, the mere declaration, "Christ is the true God," is already a testimony that he is perfectly holy.

But this is the marvelous, the unheard-of thing, that out of the totally depraved human race a blameless, innocent, holy man has arisen.

"He did no sin," 1 Pet. 2:22; "he knew of no sin," 2 Cor. 5:21; "there is no sin in him," 1 John 3:5; "he wronged no man," Isa. 53:9; "no deceit is found in his mouth," 1 Pet. 2:22. - Thus, and with many other words, in ever new expressions, Scripture testifies to the entire innocence of Him who challenged even His contemporaries to "accuse Him of sin" if they could, John 3:46. Scripture wants to cut off every thought of Christ's sinfulness, not to raise the slightest doubt of His innocence, therefore it repeats its statement of this matter so often, and yet changes the expression. If any one would admit that Christ was blameless in his deeds, but not so in his words, the Scripture declares to him that even in his mouth there was no falsehood. And if the doubter admits this, but reserves the right to believe that Christ at least felt sinful impulses in his heart, the Scripture again opposes him with a decided "no. Christ's innocence extends to the most secret thoughts, to the deepest depths of the heart.

Is it not also wonderful how in the last days of His life on earth the testimonies of Christ's innocence, from the mouths and actions of His enemies, are piling up? Judas confesses in despair: "I have done evil in that I have betrayed innocent blood", Matth. 27, 4. If the chief priests had had a just cause against Christ, they would certainly not have hired false witnesses. Even with the remedy of lies they could not bring anything against Christ, Matth. 26, 60, 61. Pilate declared to the Jews once over the other that he found "no guilt," Joh. 18, 38. 19, 4. 6. "no cause," Luc. 23, 4. "of the things none" of which he was accused, v. 14. to JEsu. Neither did Herod, for it was

Pilate's wife warns her husband that he should have nothing to do with this righteous man, Matth. 27, 19. Pilate looks for a way out; he imposes a lighter punishment to calm the anger of the Jews: he has Christ scourged and then appeals to the compassion of the crowd. In vain! And so he condemns him, putting his hands in pretending to launder innocence, a blameless man. The was a mockery of justice! Outside in the square the thief confesses: "We receive what our deeds are worth, but this man has done nothing wrong", Luc. 23, 41. The centurion, who saw him die, speaks earnestly and mournfully: "Truly, this man was a righteous man", Luc. 23, 47. And another silent testimony of Christ's innocence: "all the people who were present ... beat their breasts and turned back", Luc. 23, 48.

Yes, the Jews, when they asked for the murderer Barabbas to be God." God took from us what we had, and gave to Christ what he had not: given to them, "denied the holy and righteous one", Apost. 3, 14. 3, 14. sin; God took from Christ what he had, and gave to us what we had not: The first Christian church rightly accuses the murderers of Christ in prayer, righteousness. We have seen that the first part of this exchange was no that they were gathered together "over God's holy child JEsu", Apost. 4, play, no fancy, no mere transference in thought, but real, true, yea, bitter 27. 4:27. Rightly does the church even today ask, stricken, shaken: earnestness. The second part of the strange exchange is equally real and "Dearest JEsu, what hast thou done?" true. The blood of JEsu Christ, the Son of God, "maketh us clean from all

But one thing stands out in the passion of Christ: his behavior sin," 1 John 1:7. "The punishment is upon him, that we might have peace; against God, his Father. Before man, he testifies to his innocence and and by his wounds we are healed," Isa. 53:5. This "servant of God, the finally punishes them with the silence of innocence, but before God he righteous, maketh many righteous: for he beareth their sin," Isa. 53:11. writhes in the dust like a worm. An indescribable fear has seized him in "God was in Christ, reconciling the world unto himself, not imputing their the Garden of Gethsemane. He feels that he has God against him, and sins unto them," 2 Cor. 5:19. We with our vain walk after a fatherly manner, cries out, "My God, my God, why hast thou forsaken me?" God, who is not we unclean ones, we children of many iniquities, are saints and righteous pleased with any ungodly being, and who does not hear sinners, has through the mercy of God and the blood of his Son. We are not righteous turned away from Christ as from a gross sinner. In God's sight the innocent to some extent, blameless to some extent, but we are in Christ "the man is guilty. righteousness that is before God." We are now without all and any guilt;

This is what happened: "God made him who knew no sin to be sin we can stand before God in the righteousness of Christ. There is "nothing for us", 2 Cor. 5, 21. Not just a sinner, but sin; all sins in one heap were condemnable" about those who ! are in Christ, Rom. 8:1. Their imputed to the innocent Christ, so that he stood as "sin" in the eyes of God. consciences no longer bite them; their hearts do not condemn them, 1 The guilt of the world was upon him; he "bore" it, John 1:29. "The Lord cast John 3:21; they do not come into judgment, John 5:24. They have upon him the sin of us all," Isa. 53:6; "he bare their sin," v. 11; "he bare the accepted by faith the exchange which God's grace offers them for their sin of many," v. 12. But he also truly regarded them as his sins. "God, thou salvation in the word of reconciliation, and God now regards, declares, and knowest my foolishness, and my debts are not hid from thee," Ps. 69:6, he treats them as righteous. The guilty have become blameless. already lamented through David's mouth. And therefore he also received the wages of sins "in his body upon thy wood," where he bore our sins, 1 Pet. 2, 24.; he "became a curse," Gal. 3, 13. He was full of pain and sickness, afflicted, smitten, martyred, wounded, Isa. 53, 3. ff. The guilt, though not his own, though foreign and imputed to Christ, was yet felt and treated by him as his own. He paid what he had not robbed, Ps. 69, 5. but he paid it. He drank the cup whose bitterness made him tremble.

It had to come to this. "The Lord wanted to smite him"; "the Lord's purpose" should "go away" through Christ's hand, Is. 53, 10. This transfer of foreign guilt

The murder of an innocent man, who was able and willing to bear it, happened "by the counsel and providence of God", Apost. 2, 23. 2, 23. The murderers of Christ, though they were the devil's companions, did "that which God's hand and God's counsel did beforehand, that should come to pass", Apost. 4, 28. 4, 28. The serpent bit the heel of the woman's seed, and God caused this to happen, so that her head would be crushed, He hath sent hell to its destruction; for in him whom wanted to devour her, she got death and pestilence, Hos. 13, 14.

But Satan did not gamble with Christ alone, but also with us. Christ's victory is given to us. The transfer of our guilt to the innocent is only one side of the strange change that St. Paul calls 2 Cor. 5:21. The other side is, "that we might become in him the righteousness that is before

righteousness that is before God." We are now without all and any guilt;

Verily, "he changeth with us whimsically."

W. H. T. D.

The Cincinnätier matter.

In the course of the last two years, one has heard many things about this matter in our synod through publications of various kinds on the part of the local congregation, through which the minds of many have been troubled. In the relevant publications and circulars, some of which have also been published in the public newspapers, the conduct of the synodal officials, who had to act in this case ex officio, has repeatedly been suspected of being false.

and one would now like to hear - so we are assured from many sides - a public explanation from the officials. It is true that the whole matter is at present in the hands of the Middle District, whose President has seen himself compelled to suspend the two pastors of the congregation from Synodal fellowship until the next Synod, and who will report this to his District and then be in a position to justify himself against the accusations made against him. It is otherwise with respect to the officers of the General Synod. The General Synod does not meet until the year 1905. Then public newspapers, both secular and ecclesiastical, have spread the accusations made against the officials of the Synod. *So, at the request of many, the following is to be brought to general knowledge about the involvement of the General Presidium in the deal.

We take up the last circular of the Cincinnati congregation of December 13, 1903, which can be called its ultimatum. In the same it says: "As far as the individual points of the official announcement" (the declaration of suspension is meant) "are concerned, we declare on the first point: No one, neither Mr. President Niemann, nor the Most Reverend General President . . . has been able to prove to us from God's Word that this self-ban is a false one." - The following should be noted in this regard: In the summer of 1902, the Cincinnati congregation, in a circular to the congregations of the Synodical Conference, declared that it did not recognize the Evangelical Lutheran Church of Our Savior of its locality, which was in agreement with the Synodical Conference, as a sister congregation, and this

*It is very regrettable that such things, which still belong in the closed circle of a synod, are dragged into the public. Even before any investigation on the part of the District Commission and, of course, also before the suspension on the part of the District President, the following "sent in" appeared in a Cincinnati newspaper (September 7, 1903): "From the pulpit of the Lutheran Church of the Holy Trinity, the following was announced to the congregation yesterday by Father Alexander v. Schlichten: 'The Honorable Commission appointed by our District Synod in Cleveland, consisting of Vice-President P. Dau of Hammond, Prof. Zucker of Fort Wayne, and Lay Delegate Mr. Ahlbrandt of Seymour, Ind. has indicated that a congregational meeting is to be held tomorrow evening for 8 days, September 14. By order of the Synod, this commission is to do two things: 1. investigate A.'s ban, since it has been declared by the General Presbyter to be a false ban; and 2. the commission is to seek to establish the right relationship between our congregation and the so-called Savior Church. For the sake of my conscience, I must now make the following declaration to the congregation: Up to now, during the whole long struggle, I have always and at all times shown the greatest possible consideration, both for our Synod officials and for the small opposition within our congregation..... But now, after the Synod in Cleveland, where I have spoken freely and openly enough and more than enough, this eternal consideration is finally over and done with forever. Now, with God's help, I shall be completely on the mark, and prove that we need not fear any man in the world: neither our officials, nor the English Synod, nor that so-called Savior Church, formerly "Christ Church," nor of any opposition in our community. Truth shall and must finally triumph! - The famous words of the greatest German statesman, Prince Otto v. Bismarck, called out to the whole world in the Reichstag in February 1888, we now appropriate in the following form: "The German Lutheran Trinity Parish in Cincinnati, Ohio, and its pastors and school teachers fear God and nothing else in the world! Likewise, we also already learn from newspapers that the part of the congregation which sent the circular to the "brothers in faith near and far" has resigned from the synod.

because that organization consisted partly of persons with whom it had already been in conflict for 22 months, and partly of persons who had turned their backs on their old congregation in a disorderly, disquieting, unwritten manner, namely by simply sending a letter of resignation. This circular became a reason for the President of the English Synod to file a complaint with our General President at the time of the Synodal Conference and to request an investigation of the situation. The latter then entered into negotiations with the congregation in Cincinnati, and finally, in the middle of October 1902, the congregation was ready for an investigation. The two vice-presidents were also present at the inquiry, in addition to the general presiding officer. In order to be able to assess whether the English congregation was really composed of people who were actually members of the German congregation and who had not received a proper dismissal from the German congregation, as the circular stated, we asked the congregation to give us the names of the persons in question and to state in what relationship they had stood to the congregation. At first, they resolutely refused to comply with this request. Again and again we were told that we did not need to know these names. It was none of the Praeses' business who the people were and what the congregation had done with them. The praeses had no right to interfere in their affairs. We explained to the congregation that we could not possibly judge in the matter without exact knowledge of the relevant facts; the congregation itself had called for such an investigation in its circular to the congregations of the Synodal Conference. The answer was: that circular had not been meant as such an invitation. The board explained that the congregation had only wanted to inform the brethren from out of town what to think of the Church of Our Savior, according to 2 Thess. 3, 14. The congregation in Cincinnati had filled its judgment about the so-called English congregation. This judgment was brought to the attention of the church, and every Christian must accept this judgment without further ado and act accordingly. And this according to the word of the Lord: "Does he not hear the church? Again and again we told us that we should discuss the principle whether a congregation founded by a self-baptized man could be a true Christian congregation. There was the protocol of the church. We were to judge according to it. At last, however, after much talking and struggling, we received the desired information, and the meeting was adjourned until the following evening. We told ourselves, however, that we could not avoid examining Mr. A.'s self-ban, which had been mentioned many times, according to the minutes of the congregation. This we did the next day, and found the following: Mr. A. had taken his son out of the parochial school after he had attended the parochial school not quite up to the twelfth year, and sent him to the free school, because his son was not learning enough in the secular subjects in the parochial school. Later he would send him to confirmation classes. In addition, Mr. A. had presented a paper at the community meeting in which he denied the expediency of the institute of the community school under the conditions there and proposed a substitute means by which, in his opinion, the community could improve its

duty against the adolescent youth could better fulfill. He was disciplined by the congregation about this. He withdrew the writing, declared that he had gone too far in it and had sinned, and asked the congregation to forgive him. He also promised in the course of the negotiations that he would send his son back to school in September of next year, then as early as New Year's Day; for the sake of the circumstances known to the congregation, they would be patient until then. The community, however, insisted that A. send his son as early as the following day. He was put under a great deal of pressure, and there was no lack of truly insulting remarks on the part of the pastor. A. then left the meeting, "not in anger, but calmly and slowly," as it says in the very detailed declaration of banishment, and the congregation passed the resolution, after some members had still asked in vain for a postponement, to regard Mr. A. as having put himself under ban. -We could not judge otherwise than that this declaration of banishment was an unjustified one. Mr. A. had heard the congregation in the main, and was well on the way to becoming quite right again. As far as the mission of his son was concerned, he asked for a little patience because of domestic circumstances, in which also lay the factual explanation that he still wanted to be dealt with. The congregation could not possibly recognize that A. did not hear the congregation, and consequently they could not declare him to be a "self-baptized man" who, according to Matth. 18, was to be considered a Gentile and a tax collector. What should the officials of the General Synod do now? It is not the business of the General Synod to investigate cases of banishment; it can only be done by way of appeal. We had not come to Cincinnati for that purpose. And yet it was clear to us that, for the sake of love, we could not conceal what we had found, all the less so since the congregation itself had forced us to deal with Mr. A.'s case, even if the congregation did not think that we should judge their church discipline proceedings. We therefore decided that we would also discuss this matter in the expert opinion to be submitted to the congregation. The reader will see for himself that this was done in the gentlest possible way. The following is the wording of the report which we presented to the congregation on the second evening, October 17, 1902":

Expert opinion.

I.

We recognize with great pleasure how in all the negotiations of Trinity Parish there is an expression of concern for the care and maintenance of its parochial school. The congregation has made great sacrifices for the important cause of the school. It has done well to stand up at all times to those who have attempted to hinder and destroy this important work, which is so necessary and beneficial to the community. In this she stood and stands on the ground and in the obedience of the Word of God. May God keep her steadfastly in this position, namely, in the faithful care of her school and, where she is compelled to do so, in the holy struggle for this precious little church. This is our position, the position of our synod, of our congregations, as we have always testified that it is part of the proper form of a local Evangelical Lutheran congregation that it establishes and maintains Christian schools.

But we must not conceal from the worthy Trinity congregation that in reading through the minutes of their laudable and elective struggle, which the congregation has waged in faithful care for their school, we have come across a point about which we must give the congregation an explanation, which for the sake of our conscience we must not conceal or withhold from them. Namely, we mean the case of Mr. A., whom the parish declares to be a self-banished man.

For the proper evaluation of this case, we refer to a rule found in Dr. Walther's "Pastorale" (p. 339), which is there substantiated with God's Word. Those cannot be banished "who have not yet been fruitlessly convinced of their error or sin, admonished and punished according to the divine order, and have not yet been revealed as stiff-necked and incorrigible false spirits or sinners. (Matt. 18:15-17. 2 Thess. 3:14, 15. Cf. Tit. 3:10, 11.)" We find that in the case of A. the worthy church acted contrary to the rule of God's Word, "Hear he not the church." The negotiations with Mr. A. show that he did not close his mind to the brotherly admonition to send his child to the parochial school, but met the demand to do so immediately with the promise to comply after a few weeks. That the congregation did not comply, but insisted on doing away with his wrong immediately, and declared Mr. A. to be self-exiled, was contrary to the word of God, since Mr. A. did not at all close his mind to the admonitions of the congregation to do what had to be for the good of the whole congregation and his child.

Further, Dr. Walther says that a person should only be declared to be self-banished "if the cause of the church discipline imposed upon the person was a manifest mortal sin." (Op. cit., p. 347.) We find that the worthy Trinity Church has not distinguished between that which, according to God's Word, is a sin, in which a penitent Christian cannot even persist for a moment, and that which must be regarded as a breach of a good order. Such a good, praiseworthy order is the rule of the church that all church members are required to send their children to church school until Confirmation. In adhering to this rule, since it is a good but humane rule, account must be taken of circumstances as well as weakness. In the case of Mr. A., however, the congregation has acted contrary to the rule of God's word by its declaration of banishment, since the reason for the sentence of banishment pronounced against Mr. A. was not an obvious mortal sin, namely not a sin with which faith cannot stand.

II.

Mr. A., in his bitterness over being declared a banned man by the congregation, decided to establish an English congregation behind the back of the congregation and contrary to it, and acted accordingly. This is absolutely to be called sinful, and all those who, in the same spirit, have been his helpers in this work, have made themselves partakers of the same sin. It was right, therefore, that the congregation took no pleasure in this work, but vigorously protested against it. We must therefore also fully agree with the judgment of the Commission of 1901, to the effect that Mr. B., by his participation in this work and since he did not duly heed the protest of the Trinity congregation, exposed himself to the accusation of un-Lutheran practice.

Further, we must say: We find that in the newly formed English community there are people whose previous relationship to the

Trinity congregation makes it impossible for the latter to immediately recognize the English congregation in question as a sister congregation. First, there are those who were still members of the German congregation at the time the English congregation was formed, such as Messrs. C. and D. The congregation is right to demand of them that they not only recognize it as wrong to have joined the English congregation without having asked their previous congregation for dismissal, but also to return to it repentant. On the other hand, there are those who, by sending in a letter of resignation, have declared their departure from the congregation, such as Mrs. E. and Mrs. F. The congregation does right when it demands of them that they return to it and ask for dismissal in the proper manner. As far as a third class is concerned, namely such persons who formerly stood in membership with the German congregation, but who have subsequently separated themselves from it, have become despisers of the Word and Sacraments, and have also no longer been treated by the congregation as belonging to it, such as Messrs. G. and H., our judgment is as follows: The congregation was right to demand of them that they make known to it their change of heart and repentant return to the church, before it could again recognize them as brethren. But the congregation has no right to demand of them that they prove their repentance by returning to the German congregation, nor does its concern for the salvation of their souls command it to make such a demand; rather, it is precisely the concern for their salvation that should induce the congregation to refrain from this demand, and it should rejoice that the erring ones want to adhere again to Word and Sacrament, and that in the orthodox church.

III.

Whether the dismissal petition of Messrs. J. and K. was a just and well-founded one is beyond our assessment, since the congregation did not hear the reasons for it and therefore did not include them in its minutes. But we cannot help but tell the dear congregation that in our opinion it was unjust and unbrotherly to delay the petitioners so long, to deny them a hearing, and even to suspend them from Holy Communion.

IV.

With respect to the former Christ Church and the present Church of our Savior, we make the following declaration: J. We hold that the former Christ Church and the present Church of our Savior are essentially one thing, inasmuch as the members of the former are members of the latter. 2. We judge that Trinity Church should recognize the Church of our Savior upon the following conditions: a. The Church of our Savior expressly declares the manner in which Christ Church came into existence, namely, as a work of opposition to the German congregation, to be sinful; d. The Church of our Savior will receive into its association, or retain in its association, only such former members of Trinity congregation as have applied for and received an orderly dismissal. (gez.) (gez.) F. Pieper.

" P. Brand.

" C. C. Schmidt.

Our opinion was to discuss point by point with the congregation that evening, to convince them of the correctness of our judgment, and that the whole case could then be brought to a conclusion on the basis of and according to the guidance of these sentences. But we did not get beyond the first part, the banishment case, the whole long evening. All the talking and

Teaching from God's Word could not move the congregation to confess our decision and to lift the false ban. Of course, we also told the congregation in many words that we did not want to defend Mr. A. in his behavior, as far as it was sinful, or even excuse him in the least, that he had sinned according to our conviction and that the congregation had only done its duty by dealing with him very seriously.

On the second point of the circular, concerning the recognition of the English congregation, this is to be noted: We believed, when we went to Cincinnati, that it would be helpful for the settlement of the dispute if Mr. President Meyer of the English Synod and perhaps also some members of the Church of our Savior could attend the negotiations. Mr. Meyer had also come to Cincinnati for this purpose. But they quite decidedly refused to admit even Praeses Meyer. Thus we were only able to examine the mutual relationship of the German and English congregations on the basis of the material which the German congregation had made available to us for this purpose. Accordingly, we judged, as reported above, that the English congregation had come into being in a sinful manner, had sinned against the German congregation in various respects, and was only to be recognized under certain conditions.

Under point 3 of the ultimatum it then says: "Finally he" (Mr. Präses Niemann is meant) "briefly reported to us that he had handed over the trade to the General Presidium, but up to this hour no official announcement has yet been received from the latter regarding the complaints and grievances raised by us. Apparently they did not want to bother with an investigation of them, did not want to burn their fingers." These words have given rise to the opinion as if the General Praeses did not concern himself at all with the Cincinnati matter. The accusation that the General Praeses did not do his duty in the transaction, that he did not take care of the Cincinnati congregation in its distress, was raised by the congregation itself when we were dealing with it, and Mr. Praeses Pieper did not fail to convince the congregation immediately from its own record that its accusation was absolutely groundless. The fact is, however, that the General Praeses had absolutely no profession to take up the matter ex officio, before the Praeses of the English Synod brought an action against the congregation in Cincinnati before him. Every one who is acquainted with our Synodal Rules will easily convince himself of this, when he hears that the whole matter in controversy, until the suit of the English Presiding Officer, officially concerned only the Middle District and its officers. Suits against District officials must also first be brought before the District. But Mr. President Pieper did his utmost in private to cure the damage in Cincinnati, if it could be cured. Thus he first wrote to Mr. P. v. Schlichten and to the Board of Directors of the municipality, when they had given him detailed notices of the dispute, advising them to submit the matter to men of understanding. P. v. Schlichten informed his congregation of this, but added, as the congregation minutes show, that the matter should be brought to the attention of reasonable men.

v. Schlichten said that it was not necessary to follow the advice of the Praeses. Later, when Praeses Pieper learned that v. Schlichten had special confidence in two particular brothers in the ministry, he suggested that he ask these two brothers to come to Cincinnati, since he considered them to be very suitable men. But the General Praeses was told that the pastor and the congregation were not inclined to accept this proposal. Finally, the General Praeses offered to Father v. Schlichten that he himself would like to come to Cincinnati to serve with his counsel, but that he would have to be asked to do so by the pastor and congregation, since he had no official calling to intervene. Even to this offer of the president there was no answer. In one letter there was also the remark that the congregation was old enough and did not consider it their duty to ask for an investigation. -

Now a few words about the further development of the matter, as far as the General Presidium is concerned. Soon after the investigation described above, a number of members of the congregation informed the congregation and at the same time the General Presidium that they would now have to confess to the expert opinion presented. They were thereupon suspended from the Lord's Supper by "Herr ? v. Schlichtens", and they were threatened with disciplinary proceedings. President Pieper then asked the congregation to give him the opportunity for another hearing. The congregation replied that they did not want to take any further action for the time being, since they had other things to do. President Pieper then sent the following letter to the congregation on 29 December:

St. Louis, Mo. 29 December 1902.

To the Lutheran Trinity Parish of Cincinnati, O.

In Christ, dearly beloved brethren!

In a letter that reached my hands on December 0, you informed me that for the time being you do not wish to negotiate further with the officials of the Synod in the matter of the circular you sent out. As gladly as the officials of the Synod send themselves to the congregations, I must remind you that the matter in question will not tolerate a long delay. We, the officers of the Synod, must report as soon as possible to the church to which you have sent your circular what we have found among you. Then a further treatment of the matter is also urgently necessary for your own sake, because - as is clear from your last letter - you have not yet come to the right clarity from and according to God's word in the matter in dispute. So I ask you for Christ's sake that you no longer refuse to take further action in the matter with the synodal officials as soon as possible. I am sending you my answer in print, because you tell me that you have no time to take up the matter in the congregational meeting. Thus every member of the congregation has the opportunity to read my friendly reminder.

Once again, I indicate the points in which it has provided the community.

(1) The congregation hath erred in the A.'s ban. Consider the following carefully and before God: If a Christian congregation would keep on the right course in church affections, it must well distinguish between sins and iniquities. There are sins in which faith in Christ is of no value.

The church must insist on the immediate recognition of such sins. In the case of such sins, the congregation must insist that they be recognized and dealt with immediately. To a thief the church rightly says: "You must recognize stealing as a sin and stop it immediately, or you cannot remain in the fellowship of Christians. Here there is no time limit to be given until New Year's Day or Easter. Besides these, there are sins among Christians who do not immediately cast out faith, sins which may be based on weakness in knowledge, or, if knowledge is good, on temporary weakness in faith, e. g. membership in sinful labor unions, trusts, etc. The church may not say in these cases, "You must not steal, or you cannot remain in the fellowship of Christians until the New Year or Easter. In these cases the congregation must not say: If you do not leave at once, we will regard you as one who has been banished or banished yourself. In short, every congregation that wants to remain on the right track in church discipline must carefully distinguish between sins in which faith cannot exist (mortal sins) and between sins in which the existence of faith in Christ is still possible (sins of weakness). In the case of sins in which faith cannot endure, the congregation imposes a proper ban if the sin is not recognized upon its admonition and immediate remission is promised. In the case of sins, on the other hand, where faith can still exist, the congregation imposes a false ban if it declares someone to be banished or self-banished who does not immediately recognize the sin and put it away. Let us now apply this to A.'s case. Mr. A. wanted to take his child out of the parochial school and have it confirmed sooner than the parish thought it right. The community did not go along with this. Mr A. then took his child out of the parish school and sent it to the public school. The community negotiated with him. A. promised to send his child back to the community school next September and, after further negotiations, after the New Year. These negotiations took place around October. A. asked for this deadline because of his difficult domestic circumstances. The community refused any deadline and demanded immediate sending of the child to the community school as a sign of repentance. When A. then slowly left the church meeting, saying such words as: "He sees that the church wants to get rid of him," etc., the church declared him to be a self-banished man and demanded in the public banishment declaration that A. be treated as a heathen and a tax collector. That, in a nutshell, is the deal with Mr. A. How is he to be judged? The congregation acted decidedly wrongly. The congregation could well be convinced that Mr. A. sinned by wanting to take his child out of the congregational school too early and thereby not taking care of his child's spiritual welfare as he should have done, etc. But the congregation could not be convinced that Mr. A. had acted wrongly. But the congregation could not be convinced that in A.'s heart every shred of faith was extinguished. Therefore the church imposed a false ban, because according to God's Word a Christian church may only impose a ban if the sin is of such a nature that it absolutely excludes faith and was punished without fruit from God's Word. Thus the apostle Paul writes, 1 Cor. 5:13, "Put out of yourselves them that are evil." Dr. Walther, therefore, in his "Pastorale" (p. 338), says that only such a one can be put under ban who "has become manifest as an incorrigible unchristian." A congregation may therefore never impose the ban if it is still possible to assume that there is still a shred of faith in the sinner. If the ban is imposed even though there is still a speck of faith in the sinner, the ban does not affect the banished person, but falls on the congregation as a grave sin. The congregation in Cincinnati, though in good faith, is guilty of this grave sin. This sin they must put away.

(2) The Cincinnati congregation further errs in regarding it as an unwarranted interference in its congregational affairs for synodical officers to investigate the legality of the ban it has imposed. The case stands thus: every Christian congregation, even if it is not a member of any synod, is bound to allow any other congregation to inspect its church discipline proceedings if the legality of the same is challenged. This is required by love and consideration for consciences which are troubled with regard to church discipline proceedings. If a congregation does not wish to have its. If a congregation does not have its church discipline proceedings examined, it exposes itself to the suspicion that it has no good cause, and the congregation cannot demand that the ban it has imposed be respected by others. For this reason Dr. Walther, in his "Pastorale" (p. 351), exhorts the congregations to keep an exact record of all cases of church excommunication, and adds: "The congregation should always be able to prove from its record the correctness of its procedure in every case of excommunication that has occurred, since without this proof other congregations are not in a position to be able or to have to respect the excommunication in all cases." Finally, a congregation which is a member of the synod should not refuse to have an imposed ban investigated by the synodical officials in the case of a complaint. Mutual supervision in cases of banishment is precisely one of the purposes of the synodal union. It says in our "Synodal Manual" (p. 148): "The Synod asks and admonishes all congregations and preachers quite cordially not to act alone in the case of a ban, but to take advantage of the help and advice either of the district presbyter concerned or of other older and experienced ministers. Furthermore, the "Synodal Manual" (p. 145) makes it the duty of the visitators: "In any case, the visitators should regularly inquire during their visitations whether cases of excommunication have occurred and inspect the relevant records." This synodal ordinance has also made the Cincinnati congregation their own. It is therefore very wrong for the congregation to regard the investigation of A.'s ban case by the synodical officers as an unwarranted interference in congregational affairs. - To the question, which is raised in passing, whether a local Christian congregation can err in matters of excommunication, since the excommunication has been handed over to it, the answer is: a Christian congregation, as well as the individual Christian, cannot err if they act according to God's word. But as soon as they do not act according to God's word, but according to their own head, they have fallen into error. That even churches can fall into error, we see from Gal. 3:1, where the apostle Paul calls out to the Galatian churches: "O ye foolish Galatians, who hath bewitched you, that ye obey not the truth?" In the Cincinnati congregation there is great zeal for the parochial school. In regard to the zeal for the church school, the congregation is in agreement with the whole synod. The synod will continue to press with all earnestness for the church institute of the parochial school. But the congregation has decidedly gone astray with regard to the way in which the members of the congregation are urged to send their children to the parochial school. Blessed Dr. Walther, had he lived in the Cincinnati parish, would have been in danger of being banished from the parish. I will relate an occurrence in our parish. Some years before the death of Dr. Walther, an amendment was proposed at our congregational meeting, to the effect that every member of the congregation should be obliged to send his children to the parochial school. Immediately Dr. Walther stood up and

protested the proposal because the congregation had no right to make such a decision. He then went on to say that a congregation can only command its members what God's Word commands. But God's Word commands parents with regard to their children that they bring them up in discipline and admonition to the Lord. The church must therefore demand the Christian education of children from every member of the church and, if necessary, use public discipline. It cannot leave it to the discretion of the church members whether they want to bring up their children in a Christian way or not. As far as the church institution of the parochial school is concerned, however, this is only one means, albeit an excellent one, which we use in Christian freedom and wisdom to help carry out the divine commandment of the Christian education of children. We cannot forbid parents to teach their children themselves, or to keep a tutor, etc., for themselves. In this respect, however, we have to leave it to the discretion of the church members whether they want to use the church school or not. Therefore the genuine Missouriian church ordinances, which have a paragraph about church schools, contain about this provision: "All church members are required to send their children to the church school, or otherwise to provide for the Christian instruction of their children." Whether the latter is done, however, the Christian congregation has to supervise. But it cannot decree par excellence. "All children must go to the parochial school." Neither, therefore, can it decide in individual cases par excellence. "You will send your child at once to the parochial school, or you will be taken into church discipline and excluded from the parish." The congregation must confine its demand to that of Christian child-rearing. This is divine command. But do not church schools go in this way? Not at all, as the history of our synod proves. In this very way the parochial schools are filled. How do we begin this? In such a way that we continually sharpen the consciences with regard to the divine commandment: "Train up your children in the discipline and admonition of the Lord". In doing so, we point out the glory of the church school, in which the children learn much more than in all public schools, high schools and universities, namely God's Word, how to become blessed, the right Christian worldview, etc. We also point out the dangers of the church school. We also point out the dangers to the faith of Christian children in attending public schools. If we thus emphasize the glory of the church institute of the parochial school, and at the same time, as we have said, always remind parents of the divine commandment to bring up their children in discipline and admonition to the Lord, we cause Christian parents to reach for the parochial school with joy and thank God for it from the bottom of their hearts. Wherever there is a lack, friendly reminders and exhortations will always help. I was heartily shocked when I heard in your church meeting, for instance, the words, "We can dismiss our teachers and close the school, if we may no longer ban anyone for not sending children to the church school." After that, the fear of the ban would keep the parish school together. Thank God it is not so in Cincinnati either. But that speech shows a perverse, legal position in the matter of the parochial school. Your parochial school will prosper, as parochial schools do throughout the Synod, if you treat the school matter as Dr. Walther and the whole Synod do.

I have written to you in many words because I see that the congregation has entered a wrong way in A.'s ban matter and refuses to accept further instruction. This should lead to the

the ruin of the congregation. I therefore ask you cordially and for the sake of Christ: reconsider your decision and declare your willingness to continue to negotiate the matter with the synodal officials according to God's Word and to bring it to a conclusion pleasing to God.

With fraternal greetings

F. Pieper.

On the occasion of this letter, there was once again a verbal negotiation with the congregation, on which occasion Dr. Gräbner was the companion of the President. When, however, this effort also failed and the congregation had expressly declared by letter that it had to stand by its position, the President believed that he had done everything on his part, and all that remained for him to do was to duly notify the Middle District of the situation in Cincinnati, so that it could continue to deal with the congregation there in a disciplinary manner. C. C. Schmidt.

To the ecclesiastical chronicle.

America.

From our mission to the deaf and dumb. That we missionaries for the deaf and dumb have access to some state institutions for the deaf and dumb, and that there we spread the seed of the divine word monthly among a crowd of 200 to 500 students of all ages, is probably already known in wider circles of our synod. However, it is probably less well known that we also do missionary work to the deaf-blind in these schools. In the Wisconsin State School at Delavan there are two such poor, unfortunate girls. One, now sixteen years old, was born deaf-blind. The other, now seventeen years old, became deaf four years ago in consequence of scarlet fever, and almost at the same time also became blind. The former feels far happier than her elder fellow-sufferer, having never known what it is to hear a sound, what it is to hear the voice of a loving mother. So, too, in consequence of her early blindness, she has no idea of the beauty of her surroundings; she does not know what it is to take in the sight of God's glorious nature. The latter, on the other hand, had her full five senses until she was thirteen, and as a result misses the lost ones all the more. How unhappy this poor human child feels, how dejected, how despondent! She was lying on her sickbed when the undersigned preached for the last time in the State School. Her fellow-sufferer also had to stay in bed for a few days at the same time. Both had heard of my presence in the institution and sent for me. How happy they were when I greeted them, namely by "spelling out" the greeting in their hands. How happy the seventeen-year-old in particular was, how heartily and lovingly she stroked and pressed my hand when I told her about her Saviour. "You are the first," she said, "to tell me something about Jesus again in the four years since I have been deaf-blind. I used to read the Bible and loved to do it. My parents were Norwegian Lutherans; but they have preceded me into eternity, and now I stand almost entirely alone. Three of my brothers and sisters are also blind, but not deaf. I have often wished to be able to read the Bible again, but now my eyesight is completely gone, - how could I!" - she paused, exhausted with excitement, and pressed my hand with tears. It is impossible to describe how eager such a person is for any consolation from God.

How brightly the rays of the divine Word shine into such an atrophied human heart. She desired to know more and more about her Jesus. She wished to go home to her Saviour; but it is evidently not God's will to call her away even now, for she is looking forward to her recovery. After I had given her the promise to call on her again, I finally took leave of both of them, heartily thankful to the dear Lord that He has given us ways and means to be able to preach His Word even to the deaf-blind. This case also clearly shows that God has given us sign language primarily for the purpose of building His kingdom and for the salvation of many souls of the poor deaf and dumb. May he continue to bless our mission for the deaf and dumb and help many of these unfortunate people to "where there will be no more suffering, no more crying, no more pain," where the deaf will hear, the blind will see, and the dumb will have their mouths opened to the eternal praise of God.

T. W.

The Lodge's religion of the Fatherhood of God and the brotherhood of man, and of salvation through righteousness, is expressed every day before the legislative assemblies of our country in the "prayers" of the chaplains, sometimes quite clearly and in plain words, sometimes in a hint. It cannot be otherwise. For how can prayers be said differently in a senate or in a house of representatives than in the lodges, since these bodies, just like the lodges, are composed of people of all faiths? There are Catholics and Protestants, Jews and Mormons, God confessors and God deniers, all mixed together, and the chaplain is now to "preach" in such a way that it suits Christians and un-Christians. With this it is true that the present chaplain of the Senate at Washington, Dr. E. E. Hale, is a Unitarian who denies the Deity of Christ and believes in no Trinity, and that the other day even a Jew, Rabbi D. Philipson, gave the opening prayer there, while Hale closed the session with the Lord's Prayer. The whole thing is a gross mischief, a mingling of church and state, which is against our national constitution, and all the more reprehensible because it gives entrance and a certain prestige to the hopeless lodge religion, which is already spread enough by the innumerable secret societies. Most of the members of Congress will probably be lodge members anyway. L. F.

Abroad.

The single chalice in the celebration of the Lord's Supper, which was first introduced in sectarian churches in the United States and then found its way into England, is also being adopted in Germany. In Bremen, the common chalice has already been eliminated in the Lamberti Church, and it is just now being reported from Berlin that a numerously attended meeting of members of the St. Nikolai congregation, after a lecture by Archdeacon Seydel, has decided to introduce individual chalices at the Lord's Supper. This decision, as was announced at the same time, will probably meet with the approval of the church council, all the more so since the provost of St. Nikolai, General Superintendent Dr. Faber, agrees with it. At the same time Seydel made the suggestion, which was also accepted, that the congregation should purchase 30 to 40 small chalices. These were to be filled with the blessed wine by the preacher during the celebration and given to the communicants. After use they were to be cleaned and used again. However, everyone was free to bring his own chalice. The "Allgemeine Evangelisch-Lutherische Kirchenzeitung" cannot conceal its consternation about this and finds it particularly striking that a General Superintendent is willing to do away with an "ancient custom dear to the Christian people". - The

Holy Communion is called and is Communion, that is, fellowship. All who partake of the holy supper show that they are intimately united in a community. At the institution of Holy Communion Christ took the cup, and it gave it to the disciples, saying, "Drink ye all of it;" and St. Paul says, "One bread it is; so are we many One Body, inasmuch as we are all partakers of One Bread." "We are, by one Spirit, all baptized into one body, whether Jews or Greeks, whether bond or free; and are all made to drink into one Spirit," 1 Cor. 10:17, 12, 13. This communion and union is outwardly represented by drinking from one common cup. Nor has there yet been proved a single case of contagion or transmission of disease through the communion cup.

L. F.

Secret societies are also known to exist in the heathen world, and China is especially afflicted with them. The St. Louis *Review* reports that there are a large number of lodges there with regular initiation ceremonies, oaths, secret signs and passwords. For the most part they are of a political character, and there has hardly been an insurrection against the government or an attack against the foreigners in the nineteenth century which was not due to the Chinese secret allies. The whole Boxer Rebellion of 1900 had its genesis in their circles. The Freemasons and Oddfellows are also particularly represented among the Chinese.

L. F.

From World and Time.

Cocaine is being used more and more as **an intoxicant**, especially in the southern states of our country. A secular paper reports: In Atlanta, Ga. the inhalation of cocaine has assumed such proportions that tavern keepers, whose customers were mostly colored, are compelled to close their places; for when the habit of drinking cocaine takes root in a man, he no longer desires alcoholic beverages. Cocaine is cheaper than brandy, and the effects last longer. For 25 or 50 cents you can buy a week's supply of cocaine. The cocaine crystals are powdered and mixed with sugar, then placed in a box and carried in the pockets so that a dose can be taken at any moment. By inhaling the cocaine through the nostrils it penetrates the brain more rapidly than if swallowed or injected. The effects of cocaine are similar to those of morphine. Like opium, it produces visions of wealth, beauty, and bliss. Cocaine undoubtedly attacks the brain rapidly, and the result is that the insane asylums of the South are filled with the unfortunate victims of this intoxicating poison. - Sin is the ruin of the people. L. F.

The "Allgemeine Ev.-Luth. Kirchenzeitung" writes about **the moral rot in Paris**, "there are news that fill us with horror. Shamelessness has also taken possession of the streets in a way that is hard to imagine elsewhere. One can scarcely take a step in the street without beholding dissolute pictures, colored notices, illustrated writings, drawings, photographs, transparent cards in innumerable varieties of lust and excrement. The most dreadful thing is that not even the desire to make a profit is a reason for this; rather, hundreds of thousands of infamous publications are thrown into the public domain without profit or use, and especially lavishly into the young. Recently, for instance, small pamphlets were distributed to schoolchildren and young girls at tram stops, with the headline: 'For God' or 'For

The people of the Fatherland trustingly accepted them, and they contained nothing but indescribable filth. So no material gain is envisaged here at all; it is the pleasure of seduction, Satanism in its fullest form". A side-piece to this are the shameless pictures which the directors of common theatres are allowed to hang up publicly in all the towns of our country, and which already bring moral dangers to children, who almost cannot avoid seeing them.

L. F.

The open love rms.

Old Valerius Herberger, the pious poet of the song "Valet will ich dir geben" (No. 426), once lay on his knees at the deathbed of his six-year-old child. The end was near, the father knew it, and his heart wanted to break, so dear was he to the child. Herberger asked, "My child, you will now soon go from us and die; are you also afraid of dying?" "No, dear father," answered the sick child, "I am not afraid to die." "Why then are you not afraid to die?" continued the father. "Because, after all, I am going to JEsu, who loves me so," was the faithful reply. "But how do you know that he loves you?" the father continued. And the sick, death-matted child, not understanding at all why the father asked so strangely, rose with difficulty from its stifles, looked at the father with wide eyes, with such large, deep eyes as only dying men have; then it spread its arms and said in the deepest movement, "So He hung on the cross for me!" And then, exhausted, it sank back into its kiffen, and its tired eyes fell shut, and its weary little heart stood still. - So did he hang on the cross for me and for you. Do you remember that?

Is the preacher speaking to you?

One evening a woman and her little daughter went to church again after a long time. She could not usually attend the morning service, so she chose the evening service. The preacher was talking about how careless many people were in fulfilling their Christian duties, how they no longer read the Word of God, miss church services and prayer meetings, and so on. The little daughter listened very attentively, and when she noticed that the preacher was speaking of a carelessness that often occurs among parents, she turned trustingly to her mother and asked very softly, "Dear mother, is the preacher speaking to you?" The mother, deeply affected, was silent. The question was a mighty sermon to her. - It would be well, I suppose, if sometimes, in hearing the Word of God, we heard some one ask, "Does the preacher speak to you?" and better still, "Does your God speak to you through him?"

Self-righteousness.

An old woman, suffering grievously, said to her visiting pastor, "I do not find in myself so great a sin by which I could have deserved this chastisement. It must be the sin of my parents or grandparents for which I am afflicted." So "great" is the selfish pride of the self-righteous heart that one would rather cast another stain on parents and ancestors than admit one's own guilt. More often still God must bear the blame, because he created us so weak and because he let us get into such great temptations. Adam rolls the guilt - the marital guilt - into his hands.

The serpent's fault is that she blames the serpent - violating God's faithfulness - on Eve and finally - blaspheming God's holiness and goodness - on God, who had joined Eve to him, and Eve blames it on the serpent, who after all had dragged God into paradise, Gen.

The cross as an escort.

When Friedrich Wilhelm Weber, a renowned poet and doctor in Westphalia who died in 1894, took leave of his father's house to move to Greifswald as a student, he carved himself a small cross in the nearby forest. This small cross was his companion through life, and the frozen hand of the 80-year-old old man took it with him to the grave. On the ornate cross that adorns Weber's gravesite, however, his words are carved:

"And though I sleep beneath the lime-trees of the churchyard...: This you shall always keep in remembrance, As my love's dearest legacy: There is no salvation but to be found in the cross!"

New printed matter.

Sermon after the great fire, preached on Sunday Estomihi, Feb. 14, 1904, on 1 Pet. 5, 6. 7. before St. Paul's Lutheran congregation at Baltimore, Md. and submitted to print on request by Chr. Kühn, pastor at said congregation. 15 pages 7X5. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 Cts.

It was undoubtedly quite right that our pastors, on the Sunday following the terrible fire which recently ravaged Baltimore, and which deeply moved and shook the hearts of all its inhabitants, made this grave visitation of God the subject of a special sermon, and placed this event in the light of God's Word to their congregations, showing them what God wants to say and preach through this calamity to the whole city, to our whole country, and especially to its Christians. One such sermon has been submitted to print at the request of the congregation in question and is available here. This sermon is instructive and edifying not only to our church members in Baltimore, but to Christians everywhere. They will learn from it how to conduct themselves when God, according to his wise counsel, once severely afflicts and chastises them. The sermon has 1 Petr. 5, 6. 7. as its text, and on the basis of this passage the author shows: "How we are to give glory to God in this severe visitation which has struck our city. This we are to do, 1. by repentantly humbling ourselves under the mighty hand of God, and 2. by not desponding, but taking comfort in his fatherly care, which he has promised us in Christ." G. M.

Proceedings of the Eighth Session of the Lutheran District Synod of Michigan. 56 pp. 8 1/2 X6. To be obtained from Rev. C. Bast, Kawkawlin, Bay Co, Mich. Price: 10 Cts.

This synodal report of our sister synod contains, apart from the usual annual reports and business proceedings, as its main subject an instructive treatise on the conduct of the hearers towards their preachers. On the basis of the house table, it is shown, with a detailed treatment of the words of Christ cited therein, what the hearers owe to their teachers and pastors, namely, to provide for them in earthly matters, to hold them in honor, to love them and be peaceable with them, to obey them and not to grieve them. If, on the one hand, the pastors and preachers, and, on the other hand, the members of the congregation, learn rightly and always take to heart what is said to them in the house tablet from God's Word, it will stand well in the congregation.' L. F.

The Planned Church Covenant. A Word of Warning by Theodor Groß, Licentiate of Theology and Pastor at Wetter in Hesse. Zwickau i. S. Printed and published by Johannes Herrmann. 1903. 24 pages 9X6. To be obtained from Concordia Publishing House, St. Louis, Mo. price 15 Cts.

For just two years, when the German Emperor, at a festivity, declared the union of all the Protestants in Germany to be one of the aims of his life

The representatives of almost all German Protestant regional churches have drafted and adopted a plan that only requires the final approval of the individual church governments. The author of the present paper opposes this unionism and demonstrates in detail and in an instructive manner why serious Lutheran Christians must not participate in this planned church union. His writing is, of course, of first importance for German Christians, but will also be read with benefit by all those who are interested in the ecclesiastical conditions of their old fatherland and would like to know something more about this latest unionist movement. L. F.

Indispensable for everyone! Published by the Schriftenverein der sep. ev.-luth. Gemeinden in Sachsen. To be obtained from Concordia Publishing House, St. Louis, Mo. 12 pp. 7X5. Price: 3 Cts.

A very good tract. While so many things are touted as "indispensable" that are often very easy to do without, here is something that is truly indispensable for everyone. This is the true repentance that saves from hell and leads to heaven. In a simple but appealing way it is shown from Scripture what true repentance is, namely, repentance of sin and faith in Christ, and how one comes to true repentance, namely, through God's Word alone in Law and Gospel. The tract is well suited for distribution in the city mission. L. F.

The Religion of the Odd Fellows or the Odd Brothers.

By M. J. Von der Au, Route No. 1, Ida Grove, Iowa. 15 pages 7X5. Price: 10 cts, the dozen 75 cts. postage paid.

A little writing that may do good service where one has to deal with the aforementioned widespread Lodge and with those who are entangled in their nets. From the Odd Fellows' own manual is shown what they teach of the Fatherhood of God and the Brotherhood of Man, of Sin and Righteousness, of Heaven and Hell, and how their doctrine agrees with the Holy Scriptures. The result of the investigation is that this Lodge, even if it adorns itself with such beautiful names, nevertheless contradicts the Holy Scriptures in every one of the points mentioned, and that therefore a Christian who wants to let God's Word be a lamp to his feet and a light on his path, and who wants to remain faithful to his Lord and Saviour, must have nothing to do with this Order. L. F.

Sacred songs for male choirs. 5th ed. Concordia Publishing House, St. Louis, Mo. 12 pp. 11X8. Price: 20 cts.; price per dozen: H1. 50 and postage.

The present volume of this excellent collection offers the following Easter songs: Ich bin die Auferstehung und das Leben (Markull); Der Herr ist auferstanden (Mendelssohn); Man singet mit Freuden vom Sieg (Gläser); Bleib mir nah (Berner). All the choruses are good, but the Mendelssohn chorus is especially lively, triumphant, and expressive of Christian Easter faith, with a fine organ accompaniment. The last number is also very appealing, and can also be used well at a funeral. L. F.

Verzeichniß der Scheine und Öster catalogue of Concordia Publishing House, St. Louis, Mo. 32 pp. 7-2 X6.

This new catalogue from our publishing house will be a good guide for all those who are looking for suitable gifts for the Confirmation and Easter season, and will be sent free of charge to any address on request.

I F

Ordination and Introductions.

By order of the Honorable Mission Director I. Mahler, Cand. Emil Schulz was ordained and introduced by S. Stiemke in his congregation at Sao Pedro, Brazil, on 17 Sunday, Trinity.

By order of Venerable Praeses Becker, Fr. Frederick Schwartz was introduced to his parish at Carroll, Nebr. on 3 Sonnt, n. Epiph. by C. Gutknecht.



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No. 6.

For Confirmation Day.

In the "Wittenberg Reformation", a document from 1545 signed by Luther, Bugenhagen, Creutziger, Major and Melanchthon, it says of the Confirmation: "This would be highly necessary to hold the Catechism in all churches on certain days, to instruct the youth in all necessary articles of Christian doctrine. For this purpose, confirmation should be arranged; namely, when a child has come of age, to hear publicly his confession and to ask whether he wants to remain with this one divine doctrine and church, and after the confession and promise to do a prayer with the laying on of hands. This would be a useful ceremony, conducive to the preservation of right doctrine and pure understanding, and to good discipline." (Luthers Werke, St. L. Ausg. XVII, 1137 f.) With these words, our Lutheran fathers oppose the Roman malpractice, which had made of the Confirmation a "jugglery" and "monkey game," and had given it, without, nay, contrary to God's word, the value and power of a sacrament. However, they do not follow in the footsteps of Karlstadt, who also destroyed the wholesome orders of the church, but point the right way in this piece.

We too must remain on this path, lest we wrongly overestimate Confirmation with some, or think too little of it with others. For both of these things happen in many cases today. To many, Confirmation is nothing more than a solemn and consecrating conclusion of schooling and entrance into public life. Unfortunately, many confirmands in our circles are also infected by this easy sense. They think above all of the freedom that now beckons to them, of the greater independence to which they will now attain. And this is one of the reasons why the earnest words and admonitions of a faithful preacher fall on a hard-trodden path or among thorns. That

such think too little of the Confirmation, needs no proof.

On the other hand, many attribute too much to Confirmation. They consider and declare it to be a kind of completion of baptism. Only now, they say, when the understanding of the children has reached a certain degree of maturity, when they have been brought to a conscious faith through instruction, when they have made the vow, which the godparents made for them at baptism, their own by their own pronouncement, only now does the benefit of baptism come into effect in them. And to this must be added the laying on of hands and the blessing of the minister of the church, by which the confirmands are given new spiritual gifts and powers which they had not had before. In short, holy baptism is considered by many to be of little value in favor of confirmation, and confirmation itself is made a kind of sacrament, a means by which God communicates grace.

But these are vain human dreams without any scriptural foundation. Holy baptism truly needs no completion or addition. It is no empty sign, no bad water, but it is "the water set forth in God's commandment and connected with God's word. Through God's word all the treasures of grace are put into the water of baptism, which our dear Lord Jesus acquired through his bitter suffering and death. To all who are baptized in the name of the Father, and of the Son, and of the Holy Spirit, there is the strong and certain promise: "He that believeth and is baptized shall be saved," Marc. 16:16. In baptism we are received into the covenant of God's grace as His dear children, and draw in Jesus Christ, Gal. 3:26, 27. There we are incorporated into the flock of the good Shepherd, whose sheep are so marked in His hands that no one can pluck them out. And all this is not given by baptism merely as a foreshadowing, so that in later years the baptized may receive it for their own.

that really and truly. It is truly the "red flood, dyed with Christ's blood, which healeth all hurt, grounded from Adam, even of ourselves committed." "She worketh forgiveness of sins, redeemeth from death and the devil, and giveth eternal blessedness to all that believe it, according to the words and promises of God." It is true that the godparents spoke for the child at the baptism, but it was not their in, but the yes of the child, which they pronounced in answer to the question, "Believest thou?"; for the question was not addressed to the godparents, but to the child.

Now we ask: Does this need completion, a supplement? Has God in baptism given only a part of the merit of Christ and his grace? Let that be far off! He gives his whole heaven, himself, in baptism. What more could he give? Or was the taking of the baptized not a complete taking; could it not embrace the fullness of divine grace? Nor is this the case. For the faith even of babes is true faith. Theirs is the kingdom of heaven. Whoever, therefore, wanted to raise confirmation at the expense of baptism, would be violating one of God's most precious and blessed sanctuaries.

But for this reason, too, confirmation can add nothing to baptism, cannot impart new grace, because it has no command and no promise in Scripture. "Confirmation," to speak with the Apology of the Augsburg Confession, "is a ceremony which is of ancient origin, and which the church has never considered necessary for salvation. For it has neither God's command nor commandment. Therefore it is well to distinguish it from the above-mentioned" (namely, baptism, the Lord's Supper, and absolution), "which are instituted and commanded by God's Word, and have a pledge of God attached to them." (Müller, p. 203.) Of baptism it is said, "Baptize them!" Matth. 28, 10. but nothing of the kind is written of Confirmation, laying on of hands, blessing. Of baptism it says: "Let every man be baptized ... for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. 2:38, but nowhere does Scripture give such a promise to the act we call confirmation.

Yes, someone might say, why are the children confirmed at all? Why then do we Lutherans hold so tightly to this solemn act? The reasons are given in the words mentioned at the beginning. And these are not minor, but rather weighty causes. The first is that one hears the confession of the children who have come of age, after they have been instructed in all the necessary articles of Christian doctrine. This is the beginning of the act of confirmation, that an examination is made with the confirmands. The congregation is to be convinced that these children know their catechism and that even the weakest among them have grasped the doctrine of salvation to such an extent that they are able to conduct the self-examination necessary for the proper use of Holy Communion. A congregation should not take this lightly. The Lord of the church has commanded his holy supper to them; they are responsible to him for who communicates at their altar. Therefore, it would be criminal recklessness if it wanted to

The children do not care whether their pastor has faithfully chewed the cud during the time of confirmation instruction, has diligently led the children to the clean fountain of Israel, to the holy Scriptures, and has really shown them from the armory of the Word of God the weapons with which they can defend themselves against sin, the world, the devil, flesh and blood. Confirmation, therefore, has from the first missed its purpose, if its first object is not to show that the children have grasped the necessary articles of Christian doctrine. If, without previous instruction, one consoles oneself with the fact that the child has now been "confirmed" after all! Where, on the other hand, confirmation shows the congregation that the confirmands are well grounded in God's Word, it is certainly "a useful ceremony, conducive to the preservation of right doctrine and pure understanding, and to good discipline."

The second part is the "promise", the vow on the part of the children. They are reminded of what they already vowed at their baptism, namely, that they do not want to have anything to do with the devil, the prince of darkness, and therefore also avoid all his works and all his nature, all opportunity for sin, and instead want to grasp and hold fast to the triune God in faith. And they now testify before God and the church that they want to remain in all earnestness with what they vowed in baptism, that they recognize the holy Scriptures as God's revealed word and the doctrine of the Evangelical Lutheran Church drawn from it as the only correct one, and therefore remain with this confession and would rather suffer anything, yes, death, than fall away from it; that they not only hold this confession outwardly, but also let it be the joy and comfort of their hearts, and in the strength of such faith want to lead a good life. Many a listener who had become indifferent or had completely fallen away has been stirred up by this confession, and many a weak believer has been strengthened. To many a man the memory of Confirmation has become a thorn in his conscience, which he could not get rid of until he returned to his father's house like the prodigal son. Yes, Confirmation is "a useful ceremony, for the preservation of right doctrine and pure understanding, and for good discipline."

But because we know well that neither the willing nor the accomplishment is in our power, but must be worked in us by God, we do a third thing at Confirmation: we pray for our confirmands. Apart from the general prayers, which the pastor, as the mouth of the congregation, addresses to the throne of God, we think here especially of the blessing, which is pronounced over each child individually, with the laying on of hands: "God, the Father of our Lord Jesus Christ, give you his Holy Spirit, the Spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God. Truly, where a whole congregation unites in such prayer, it cannot be otherwise, God will hear it. For we have his promise: "If two of you shall become one on earth, why they shall ask, it shall be done for them of my Father which is in heaven," Matt. 18:19. For the sake of prayer also, confirmation is "a useful ceremony, for the preservation of right doctrine and pure understanding, and for good discipline."

Therefore we do not let ourselves be deprived of this good, useful, and wholesome order of our church, but thank God that we have it, but at the same time ask him that, according to his grace, he may fill our confirmands with a rich measure of his Holy Spirit, so that they may make a good confession, and that in this not only the mouth may speak, but that it may proceed from the bottom of the heart, and that they may then remain in it until death.

E. A. M.

From Hamburg, Mecklenburg and Schleswig-Holstein.

II.

Last time I told you why the parish of Hamburg Flensburg was divided and I moved to Flensburg in Schleswig-Holstein. And I can now say that our people in Schleswig-Holstein are happy to have their pastor permanently in their midst. Here one often has to reach for the sword if one wants to wield the trowel in peace. In Hadersleben, the provost had made misleading statements about the Free Church in the synodal assembly. I asked him questions in public, which he did not answer - which he could not do - and then further enlightened the Christians in Hadersleben and the surrounding area in a leaflet. The Flensburg provost also saw himself involved in a fight with us. However, when he realized that we were coming with the Scriptures, he withdrew and left the fight to another pastor.

The pastors of the state church in Schleswig-Holstein do their utmost, without suspecting it and even less wanting it, to expose the damage to their church fellowship and to "accustom" the Christian people to the thought of regarding the Free Church as a harbor of salvation. Thus, in his time, the provost to whom the district is subordinate, in which our new preaching place Vaasbüttel is located, publicly invited people to attend a ball, where they danced for the benefit of the poor. When one of the pastors protested against this conduct of his provost, the latter came one Sunday and ascended the pulpit of the disobedient man, in order to set him right in a sermon. The fact that pastors, pretending to alleviate the unspeakable human misery in South Africa, were giving the word to sinful pleasure-seeking, must naturally have seriously damaged the reputation of the national church in the eyes of serious Christians in that region. Recently the main pastor in Hohenwestedt came out of the camp and accused the Free Church of having left the national church without divine command. I countered him with Rom. 16, 17. and 2 Cor. 6, 14. and after a short, sharp; fight he left the field to me. He kept silent, although the quarrel had stirred up much dust and led many to the conclusion that the Free Church was in the right. - The congregation is in the process of erecting a small chapel, and cordially asks the dear"; American brethren for support. The building of a chapel in Hoheuwestedt is a missionary work; we have well-founded hopes of seeing more listeners in our little church than in a private manse where we now hold our services. In the regional church one begins to recognize the importance of the Free Church and to fear its spread. W. in Flensburg, together with "his" companions, was anxious to keep the Schleswig-Holstein regional church together. In a

thesis which he brought against the Free Church, he gave away the doctrine that a church fellowship can have perfect purity in doctrine. Thus he denies nothing less than the clarity of the Word of God, and helps to "spread" the Roman leaven, which is truly already sufficiently present in the national church, that the Scriptures are dark. If now the Christians in the national church have to see how the best, in their blind zeal against the good cause of the Free Church, throw overboard everything that is sacred and precious to Christians, the Word of God, which, according to the judgment of the Holy Spirit, is itself a light, then it is bright; Although the Word of God, which according to the judgment of the Holy Spirit is itself a light so bright and clear that it makes even the foolish wise, and its interpretation therefore needs no papal authority, we may well live in the confident hope that many a Lutheran-minded person will still listen to the word of pure doctrine and follow its guiding star. The open apostasy in Schleswig-Holstein has been brought to the attention of all by the fact that the Christ-denier Prof. Baumgarten in Kiel was able to freely and impudently spout his unbelief. It is true that 193 pastors appealed to the Cultusministerium for his dismissal; but since they were of no avail, they were satisfied with empty consolations and went on neatly with the boy Absalom; and all the rest of the pastors of Schleswig-Holstein either openly sided with the indignant man or secretly loved him and kept silent. I do not view the development of the Free Church of the German Fatherland in a rosy light, because I believe with Luther that God's Word is a driving downpour that does not easily return to where it once was. Nevertheless, I am confident that, in spite of all the indifference of our time and in spite of all the ravages of Satan, we have a future; I believe that through faithful work under God's blessing, viable and vigorous congregations will be formed there.

We certainly find it difficult that we, instead of being able to be active outside the boundaries of our field, need the support of our fellow believers. But it is precisely the desire to become independent, to maintain the parish office independently, and to help found and expand other congregations, that gives us the courage to ask for the means to divide the Hamburg parish. We had to tell ourselves that the sooner more preaching would be done in the Order, the sooner we would be able to become independent there under God's blessing; and that the more work would be done in Hamburg and Mecklenburg, the sooner the members there would be able to pay off their great debt to their fellow believers through the sacrifice of gratitude in support of other congregations. It is true that here too we cannot predict how things will turn out. Even then, when God gives one; places less preaching services, he leads out by that little what he will. His time and hour are hidden from us, we cannot draw him with our arm's might, and therefore let us not be surprised if we suffer a deception in our"; hopes. But may this thought hinder us from joyfully applying ourselves to a place of worship in good faith? O certainly not! Where God's grace gives a preaching ministry to a place, there a tabernacle of God is erected among men, there God throbs in his glory, there he is present with his blessing, there children are "born" to him; like the dew out of the morning glow. Even there,

Where God's word had been had and despised, Christ reigns through the preaching of free grace in the midst of his enemies. Therefore every Christian gratefully welcomes the opportunity to contribute to the building of God's kingdom in a place. For the Lord himself daily puts into his mouth the plea, "Thy kingdom come, thy will be done, on earth as it is in heaven." For he himself bids him, "Ask the Lord of the harvest to send out laborers into his harvest." He has also given him the promise: "As the rain and the snow come down from heaven, and return not again; but wet the earth, and make it fruitful and increase, that it may give seed to sow, and bread to eat: so shall the word be that proceedeth out of my mouth. It shall not return unto me void, but shall do that which I please, and shall prosper when I send it."

The Scripture says, "He that soweth sparingly shall reap also sparingly; and he that soweth in blessing shall reap also in blessing." Therefore, the more the Church of Christ works with the means fully presented to her by God, the more abundant blessings God will crown her work with. And he also gives us the means necessary for the building of his kingdom. We have received his word, the pure doctrine, for sowing, and he will not deny us the earthly means either, if we ask him for our mission: "Thy kingdom come"; for his is both silver and gold. Should we not, therefore, be permitted to turn to our brethren in the faith in this our distress, with a firm confidence that God, through the love of his faithful ones, will bring forth this expansion of his church here intended? "The time is short," 1 Cor. 7:29.; the devil knows this, knows that he has little time, and uses it to terrible destruction. Shall we not buy them out for the salvation of many souls purchased by Christ's dear blood? Therefore, you dear fellow believers, and especially you dear Schleswig-Holsteiners, we ask you, who over there in America have the pure word and enjoy it, to help that the pure word may also be preached by us to your fatherland, whereby souls are brought to Christ. As we express our heartfelt thanks to all of you for your help so far, we ask you not to withdraw your hand from the work which we have begun with your help and which the rich God has already blessed so abundantly. Our time is in God's hands, we cannot endure the flight of time, and we may see nothing of the fruit of our sowing, but only toil and trouble and affliction and the failure of our hopes. But if we must go down to the pit of the dead in a little while, our labor is not in vain in the Lord. Of the seed of the word not all fills the way, and the rock, and the thorns; some falls on good ground, and germinates, and springs up, and bears its fruit, some thirtyfold, some sixtyfold, some a hundredfold, as surely as the seed is the word of God, full of spirit and life. Yes, we see nothing here of the blessing with which God crowns the work of our sowing, but one day in the light of a beautiful eternity we shall see it, and we shall reap the greater blessing the richer our sowing has been here. "The grass is withered, and the flower is fallen: but the word of the Lord endureth for ever," 1 Pet. 1:23, 24.

Flensburg, Friesische Str., 86 II K. Knippenberg.

† P. H. Sagehorn. †

On January 27 of this year, Father Hermann Sagehorn passed away blessed in the Lord. He was born on December 19, 1840 in Bremen, Germany. He lost his parents at an early age. Nevertheless God, who wanted him to be a servant of His Church, arranged it so that he could enter the Hermannsburg Mission House and prepare himself there for the holy ministry. After passing his exams he was ordained on July 22, 1867. Probably in the same year he emigrated to America. For as far as the undersigned knows, the deceased was installed as pastor of Trinity Parish in Rantoul, Wis. on October 7, 1877, after he had already served the Lord Jesus in his church and congregation for ten years in Zurich and Berlin, Ontario, Canada. He served the congregation at Rantoul with right faithfulness until a few months before he went home, a total of 26 years. The Lord also acknowledged the faithful work of his servant and put his blessing on his work. God let him experience many joys in these 26 years, but he also did not lack crosses and tribulations. No less than six times death came to his house and took away one of his loved ones. In December 1867 he married Maria Zahn, daughter of P. B. J. Zahn. God blessed this marriage with 9 children, but 4 of them have already preceded their father into eternity. After only fourteen years of marriage, he had to give his faithful wife the last rites. On July 4, 1883, he again entered into holy matrimony with Sophie Grimm. This marriage was blessed with 10 children, but one of them has already gone home.

In the last few years he suffered from a nervous condition, which also forced him to resign from his position in the congregation. This happened on September 20, 1903. After he had thus been freed from the care of his congregation, it seemed as if his nervous condition was getting better. But the good Lord now wished to give his servant a complete rest. In the night of January 25th to 26th he was struck by a stroke and passed away the next day in faith in his Saviour, whom he had known by signs a short time before his end.

His mortal body was laid in the sleeping chamber of the grave on 31 January. The pastors Möllmer, Sauer and Brenner and three leaders of his former congregation carried his body to the grave, Father Schütz said a long prayer in the church, Father Möllmer officiated at the grave and gave a short eulogy, and the undersigned, who had become his successor at the congregation and his pastor a few months ago, gave the funeral oration. The deceased brought his age to 63 years, 1 month and 8 days. His deeply saddened widow, 6 sons and 8 daughters mourn his husband and father.

May the faithful God be sun and shield to the survivors and especially fulfill his glorious promises to widows and orphans in the grieving widow and her still small children. Paul Wichmann.

To the ecclesiastical chronicle.

America.

Lack of Preachers in the Southern District. The President of the Southern District reports that in this district "at present no less than seven churches and mission parishes are vacant and thus lack regular service. The "Gulf States Conference", which met in New Orleans in mid-February, especially discussed how more workers could be won for church and school from the area of the Southern District itself. The establishment of a progymnasium was again considered. - The congregation in Port Arthur, Tex., has become independent, i.e. it will henceforth receive its pastor along with church and school without the help of the missionary fund. The "Ev.-Luth. Blätter" remark: "Whoever knows the small beginnings of this congregation, which was founded only a few years ago, and considers the various adversities with which it had to struggle, will not be heartily pleased about this announcement! May the Lord of the Church continue to bless and prosper!"

Community congregational conferences. We read in the church bulletin of our fellow believers in New Orleans: "The joint congregational conferences of our local congregations, which were suggested earlier, are now approaching their execution. In two meetings, at which representatives from five of the seven congregations under consideration appeared, this matter was seriously discussed and advocated with great enthusiasm. Meetings are to be held every six months, and each time an object of general ecclesiastical interest is to be discussed." It can only be beneficial if Lutheran congregations of one and the same place from time to time hold joint meetings in which they discuss such objects of doctrine and life as have especially come to the fore. This arrangement is found in some places in the Synod. The more interest is fostered in doctrinal discussions from God's Word, the better things will be with Christian church life. It is also very proper that the congregations as such should host the proceedings, and not another association be formed in the church for this purpose. F. P.

A Desecration of the Christian Church. In a local paper we find an advertisement that an entertainment for the benefit of the Baptist Orphan Asylum is to be held at the Odeon on the 22nd of March. To attract the public and raise a large revenue, a mock breach-of-promise trial will be performed. Several "prominent advocates" have promised their participation. The whole thing is under the "protection" of a number of women of the "most distinguished" St. Louis society. That the world should do this need not surprise us. It does not know the Christian motive for giving, the mercy of God which has been extended to us in Christ. But when Christians and Christian churches resort to such means, it is a public declaration of spiritual bankruptcy. "Put not yourselves in the likeness of this world"-this admonition Christians should well take to heart in regard to giving. F. P.

It is a disgrace to the holy office of preaching when preachers apply for positions that promise them a high salary, and pull out all the stops to obtain such positions. The "Lutherische Kirchenzeitung" reports: Recently Dr. David Gregg resigned his position as pastor of a Presbyterian church in Brooklyn, N. Y., which paid him \$10,000 a year, in order to

to assume the office of president at Western Theological Seminary. Since then the Committee, which has been entrusted with the selection of a successor to Dr. Gregg, has been formally flooded with applications for the vacant position. It has received more than 1000 applications from various church communities, not only from all parts of the country, but also from Canada, Mexico, England, Scotland, Ireland and Wales. Many have agreed to accept the position of assistant preacher, which is also vacant. - Blessed Dr. Walther, in his "American Lutheran Pastoral Theology," says: "The preacher waits calmly for a call to leave, and never seeks to leave himself, least of all to obtain a higher salary, or a more pleasant or an easier position. 'I sent not the prophets, neither (yet) did they run,' Jer. 23:21." (p. 401.) The preacher is to remain where God places him, and wait until God clearly calls him elsewhere, and is also not to be moved by the poverty which is granted him, for instance, in a smaller congregation, to seek for richer positions, but is to share the poverty with his poor congregation. L. F.

On the other hand, it is also a disgrace to Christian congregations to keep their preachers as scarce as possible, although they would be able to make them better in earthly things. The Scriptures exhort the hearers of the divine word: "He that is instructed in the word, let him impart all good things to him that instructs him," Gal. 5:6. A Methodist paper, *The Christian Central Advocate*, reported some time ago that in Michigan a "conference of church members" had passed resolutions urging an increase in the salaries of pastors. The conference points out that the cost of living has risen considerably in recent years, that it is now difficult to get by on what was sufficient a few years ago, and then, according to the report in the "Church Gazette," says: "This state of affairs should be seriously faced by every church member. Our pastors do not preach for earthly wages. Those who have the largest income are often in such a position that they cannot put anything aside, but rather add to it what they had previously saved when they had less income. Besides the few, however, who apparently, but not really, have a large income, the average income of pastors is less than that of a workman. Surely, faithful pastors should have enough to pay their honest debts, live a decent life, educate their children, and, if at all possible, set aside a few dollars. But few have so much. Our great church, however, should see to it that its pastors can live as they should, or it will happen in our day (and who doesn't see it happening already?) that there will be a lack of people, of capable people, who will consecrate their lives to the service of the church in the pastorate." These reminders, which are necessary in the Methodist Church, will not be superfluous in other church communities. Quite a number of congregations in our country have freely increased the salaries of their pastors at the turn of the year, in view of the present times. That is right and well done. But there are also congregations that are negligent in this regard, even though they could do more. And a congregation should not wait until its pastor or teacher, with all his thrift, finds himself in embarrassment, and yet may say nothing, because he does not want to be suspected of looking to earthly things. St. Paul says to the Corinthian church, "If we sow you spiritual things, is it a great thing if we reap your corporeal things?" 1 Cor. 9, 11. L. F.

About the Indian mission of the Episcopal Church of our country and its successes in one state it says in a change sheet:

Bishop Hare has served thirty years as a missionary bishop in South Dakota, especially among the Indians living there. It is easy to say that at the present time there are 10,000 baptized Christians among the 25,000 Indians in South Dakota, but these figures do not give the slightest idea of what progress this means for Dakota, and what a wide gulf there is between the Sioux Indians of 1873 and those of 1903. When Bishop Hare came to them, the gospel was a total stranger to them. They were in every way as ignorant heathens as the negroes of Central Africa, and they suffered from a sense of grave injustice inflicted upon them by the whites, all of whom, they supposed, represented the community of Christians. These days it is different. Sunday after Sunday the Indians, who have become Christians, assemble at ninety meeting-places, spread all over the prairies, to celebrate their Christian worship in their own language, under the direction of preachers, deacons, catechists, and native helpers. Bishop Hare has translated the English Book of Common Prayer into the Sioux language and confirmed more than 5,500 Indians; at present about 3,500 communicating members are under his spiritual care. - The Lutheran mission among the Indians also continues to spread, both that of our Synod in Wisconsin and that of the Wisconsin Synod in Arizona. The mission among the natives of our country, especially, is our Christian debt. L. F.

In Brazil, as has often been reported in these columns, the Masonic Lodge is particularly strong and has eaten through everything, especially in the cities. The unrighteous pastors have said little against it, and the vagrants, who in many places have desecrated the preaching ministry, even less so. On the other hand, a struggle has broken out among the Brazilian Presbyterians' over the lodge question, which has led to a schism. At their last church meeting the opponents of the Lodge demanded that the Synod take a stand against the Freimaurerthum and that those pastors and elders who were members of the Lodge should leave. Since the Synod refused to do so, 7 pastors resigned. They have already been joined by congregations, and the movement is gaining in scope. - Unfortunately, even in North America, there are only a few individuals in the other church communities who recognize the reprehensible and pernicious nature of the lodge system and stand up against it with a clear, rounded testimony of words and deeds. L. F.

Abroad.

The parochial reports published in the latest issue of the "Ev.-Luth. Freikirche" give information about the **external existence of the Saxon Free Church** associated with us. At the close of last year the synod counted 17 pastors preaching in 53 different places. Under their care are 3885 souls, 2402 communicating and 853 voting members. The four largest congregations are Planitz (P. O. Willkomm) with 782 souls and 450 communicants, Chemnitz (L. Kern) with 639 souls and 410 communicants, Steeden (P. Eikmeier) with 449 souls and 285 communicants, and Dresden (P. Hanewinkel) with 302 souls and 208 communicants. The parishes of Hamburg-Rostock and Flensburg-Hadersleben mentioned in today's issue number 71 and 85 souls and 40 and 57 communicants. Berlin, where Fr. Amling, who comes from our Synod, has been standing for a little over four years, counts 93 souls and 61 communicants with the Wilhelmsdorf branch. - May the Lord continue to build up the church of our brethren inwardly and outwardly in the new year. L. F.

The British and Foreign Bible Society turned 100 years old on March 7, and has therefore been celebrating a big

Feast celebrated. Not only in England, but also in Germany and America, the previous 6th of March has been celebrated as Bible Sunday in many places. And it is indeed a great work that this society has accomplished in the past 100 years and through which it has most effectively supported the mission to the Gentiles. There are at present 99 translations of the whole Bible, besides 121 of the New Testament and 236 translations of individual biblical books. Of these 456 translations, some are no longer in use, because they were made in languages that are now dead; 436, however, are in use among the peoples of the earth, and of these the Bible Society alone has 365 on its list. It thus reaches about two-thirds of the now living human race, so that there are still 450 million people who do not yet have God's Word in their mother tongue. But the Society is constantly striving to bring it to these people as well, and missionaries and other skilled people are constantly active in translating parts of the Bible into new languages. Who can estimate the spiritual blessing that has been spread through this Bible distribution in the past 100 years? How many may have been brought to faith through their ministry, and strengthened and sustained in faith unto eternal life? This Bible Society at present employs more than 850 special Bible messengers and colporteurs in all parts of the world, and supports 650 Bible women who are in the service of 36 different missionary societies. In the 100 years of its existence it has distributed about 180 million Bibles and Bible portions and spent more than 65 million dollars for this purpose.

L. F.

Fifty years ago, in 1854, the second predecessor of the present Pope, Pius IX, proclaimed the doctrine of the Immaculate Conception of the Virgin Mary. Pius X has therefore just issued a circular letter to the Bishops of the Roman Church, in which he orders a general celebration to commemorate that day, on which "Pope Pius IX, in the midst of a brilliant circle of Cardinals and Bishops, solemnly pronounced and declared, in virtue of his infallible Magisterium, that it is the object of divine revelation that the Most Holy Virgin Mary was preserved free from all stain of original sin at the first moment of her conception". So says the official German edition of the Circular Letter. The Pope hopes that the commemoration will bring an "extraordinary blessing of grace" and that it will serve "to bring back many who have unfortunately separated themselves from Jesus Christ, and to give a new impetus to the love of virtue and piety among the Christian people. Of course, at the same time he issues an "extraordinary indulgence". Everyone receives a plenary indulgence of all sins if, during the period from the first Sunday of Lent to the Feast of Corpus Christi, he visits a principal church three times, inside or outside Rome, and there for a time, according to the opinion of the pope, "for the freedom and exaltation of the Catholic Church and the Apostolic See, as well as for the eradication of heresies and the conversion of false believers, for harmony among Christian princes and the peace and unity of the faithful people, if he furthermore fasts once voluntarily during this time and receives the holy sacrament of the altar after confessing his sins in confession". - The whole letter again reveals the present pope to be the like-minded successor of his predecessors, a true antichrist. He again asserts that the particular pope is infallible, and that God reveals new doctrines through him, whereas the Scriptures are the only and infallible source and rule of all doctrine, as Christ says: "If ye abide in my sayings, then are ye my true disciples, and shall know the truth."

Joh. 8, 31. f. The pope again proclaims the immaculate conception of Mary, while according to Scripture all men, including Mary, are conceived and born in sins, Ps. 51, 7. The pope again deifies the Virgin Mary and makes her the most important person for the attainment of salvation, while according to Scripture Christ is the only Savior and mediator between God and men, 1 Tim. 2, 5. 2, 5. The pope again promises remission of sins for man's work and his own merit, and thereby desecrates the most holy merit of our Saviour, on whom was the punishment, that we might have peace, and by whose wounds we are healed, Isa. 53, 5. L. F.

Guter Rath snr Confirmanden.

When Luther stayed at the fortress of Coburg during a very serious time in his life filled with struggle, namely in 1530, when the emperor and the empire wanted to determine at Augsburg what should become of the Reformation work, he occupied himself with explaining his favorite book in the Holy Scriptures, namely the Psalter, and first of all his favorite Psalm, the 118 He writes: "It must be called and be mine, because it has also earned itself for me so often and helped me out of many great troubles. Unfortunately, there are few of them, even among those who should do it before others, who speak to the holy Scriptures or to some psalm from the heart throughout their lives: "Thou art my dear book, thou shalt be my own little psalm"? Luther's words should also be taken to heart by our confirmands. Even those who are serious about their salvation see their Bible more as a closed sanctuary than as a place where they can joyfully go into it as true children of God and look around to see which book, which chapter is best suited for them, so that they can make it their home with their souls. And yet it is a great blessing when a Christian returns again and again to a chapter of Holy Scripture; he will learn to understand it better and better and will grow deeper and deeper into it, and the chapter will become a shield for him against his temptations, a light for the darkness of his life, a fruit tree from which new fruit always falls to him as often as he shakes it.

The houses of our ancestors were often decorated with a meaningful inscription: "To God alone the glory!" or: "All with God!" or: "Pray and work!" Such inscriptions are a silent but not ineffectual reminder to all who go out and come in the house. So let all young Christians be given the faithful counsel to inscribe the house of their life with such an inscription; that is, in other words, let them make a motto their own, which they will always remember, which they will apply to the most varied cases of their lives, by which they will have their consciences awakened and their hearts strengthened. If such a motto is of the right kind, it is a slogan in the holy war to which we, as good fighters of Jesus Christ, are called throughout our lives. The Holy Scripture tells us that Gideon and his brave three hundred, who won the glorious victory over the Midianites, carried out their attack with the cry, "Here sword of the Lord and Gideon," Judges 7:20. 7, 20. And when the valiant hero Judas the Maccabean smote the Syrian king Antiochus Epiphanes, notwithstanding all his elephants, he had beforehand given the watchword to his combatants, "God giveth victory !" 2 Macc. 13, 15. Our father Luther, in the most anxious hours, wrote on the wall with chalk the one word:

"Vivit!" that is, "He (JEsus) lives!" That was enough for him. He loved most of all from his favorite Psalm 118 the 17th verse: "I will not die, but live, and do the work of the LORD.

...announce." In the past, symbols were also used to express what one had found and experienced as true wisdom and sure consolation. Luther's symbol was a red heart in a white rose with a black cross in it, which should mean:

The Christian's heart is on roses, When it stands in the midst of the cross.

It would not be bad if someone in our time were to set himself to collecting quite meaningful mottoes; there he would often find much wisdom in few words.

But it is more proper and important for a young Christian who is about to enter life to choose for himself a motto to carry with him throughout the ages, which God's wisdom and goodness have decreed for him. The choice is made easy for most people; it is a widespread custom to call out a word of Holy Scripture to the confirmands at the blessing; in this way one is given something to hold on to, and if it is possibly a saying whose meaning and richness are not immediately apparent, life will make it clear. I speak from personal experience. At my confirmation I was once given the apostle's word: "Be steadfast, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord," 1 Cor. 15:58, and I am well aware that this word has encouraged and spurred me on in many hours. And when one day in the light of eternity I shall be allowed to look back on my life on earth, it will become even more perfectly apparent to me how much more hidden this saying has been to me. Later I learned that the pastor who has now gone home and who blessed me with this saying was himself blessed with it many decades ago, and it has become a dear thought to me that his life and mine have, as it were, entered into a spiritual relationship through this Bible word, and I have in turn given it to my son for his Christian life at the altar. At the same time I want to mention that a simple Psalm word has grown into my heart: it is found in Ps. 25:10: "The ways of the Lord are goodness and truth to them that keep his covenant and testimony." Thus a little saying, one knows not how, becomes a delicious gift of God.

Therefore this shall be my advice and my wish for the dear confirmands who read these lines: Do not let a word of God be given to you in vain, whether before the altar by your confessor, or in a quiet hour of devotion by God the Lord Himself; keep it faithfully, it will become greater and greater to you, and you will be rich in it and thereby happy; yes, happy also in earthly life, for godliness is useful for all things and has the promise of this life and of the life to come, I Tim. 4:8.

_____, (neighbor.)

A right Tauspathe.

It was during the terrible tribulation that had befallen the Protestants of France more than 200 years before. Some of them were treated with inhuman cruelty in the hospital at Valence. Driven to extremes, they attempted to escape at night. They had made a rope out of pieces of clothing and used it to let themselves down from the window into the open air. Two of them, however, were not able to hold on tightly enough; they slid down with terrible speed and injured themselves badly on the stones lying below. In the morning they were carried back to the hospital in a miserable state. They suffered unspeakable pain in adjusting their limbs and dressing their wounds; in addition, their cruel nurses tried to torment them even more by bad words.

One of them, Bianca Gamond, was visited by her mother in this sad state, but the mother herself was almost in tears. Bianca said she needed intercession above all. She asked that they secretly bring her paper, pen and ink, and with the utmost effort she now wrote to her godfather in Lausanne, asking him to pray earnestly and urgently for her to God for strength to persevere.

Let us now hear what the godfather, Murat, a Protestant expelled to Switzerland for the sake of his faith, replied to the sorely afflicted:

"Dearest lady, dearest godchild!

"I have only a quarter of an hour to write to you. I have received your dear letter; it is so touching that tears have come to my eyes three or four times as I read it. How dear our God is to you, faithful confessor of the name of Christ, that He has made you worthy to suffer, with all His martyrs, the most cruel pains that wicked men can invent! You alone would not have been able to do this; the power of the Spirit of God, which is in you, has strengthened you in this way. Thank our God for this every day. Take courage, my dear godchild! Redemption is near. Even if it requires a considerable sum to buy you out, I promise you that I will send it to you through my friends. And if it were no longer possible to free you, if you should succumb and die under the cruel persecution, die without denying the truth which you have held until then. The crown awaits you in Heaven; the angels and Christ himself have seen and will see your steadfastness. The crown of glory awaits yours. So that God be commanded!"

The letter is dated October 29, 1687, and Murat adds in a postscript: "I beseech you to pray for me to God very earnestly; I am in great need of it. I ask the same service of your dear companions who are prisoners with you. Remind them of this often."

How beautifully this godfather has fulfilled his duty! How urgently and kindly he exhorted his godchild to persevere! But he knows well that he himself is also a sinful man. Therefore, with all humility, he again commends himself to the intercession of the prisoners. Thus it is necessary to encourage one another in the good fight of faith! Remember, you baptismal witnesses, what you have promised before God for your godchildren.

Right dying armor of a confirmand.

A soldier who fell in 1870 had lasting blessings from the confirmation classes he once enjoyed. His first confessor, the well-known Superintendent Dr. Kölling in Pleß, tells the following about him: The very first confirmand on whom I was ever allowed to lay my hands in blessing, Karl Kolodziej from Omechau, a place in Upper Silesia, stood in the German-French War with the Green Hussars. He was mortally wounded near Janville in December 1870. Immediately he sent for the field preacher, Divisional Pastor Beer, and told him, "I have only a few minutes to live; please, read to me Isa. 53, 4. 5." ("Truly, He bore our sickness," etc.). After the field preacher had done this, the dying man said, "Now read to me 1 John 1:7." ("The blood of JEsu Christ," etc.), and at last he said, "Now pray with me, Man I once shall depart,* etc.; and now I tell you that I am a poor sinner, but that on Christ's theure blood alone I am blessed.

wants to become." The deeply moved field preacher handed him Holy Communion, blessed him to die, and asked him in conclusion: "My son, where did you get this dying armor?" Then the hussar said, "On September 3, 1862, we were standing in confirmation class at the doctrine of the last things, and there our ? Kölling in Proschlitz asked us which two words of God we should cling to when the silent majesty of death will lie on our faces. Please write to him that his first Confirmand died exactly as he put it on our conscience."

On the same day, the divisional pastor Beer, who is a close friend of mine, wrote this to me. It goes without saying that my hot tears of gratitude to the Lord fell on this letter from Beer.

"You shall be a blessing."

At the end of a school examination, the teacher asked the pupils who were leaving what they wanted to become. All kinds of plans for the future came to light. One said with a radiant look: "I'm going to be a soldier!" Another said a little meekly, "I want to be a confectioner (confectioner)!" Still another wanted to be "a farmer, like his father," or a carpenter, or a shoemaker. Kui^, almost every type of profession was represented. At last the teacher asked a boy who was somewhat retarded, both mentally and physically, with a smile, "Well, Anton, how about you? What do you want to be?" And haltingly, with a red head, the poor boy at last brought out, "I want to be a blessing!" Everybody laughed at the answer, because it seemed to them too "stupid." But the teacher laid his hand kindly on the boy's head and said, "That's right, my boy; you have given me the best answer to-day. God grant that your resolution may really be carried out!" The lad's slow spirit had still been with the story which had been treated in the religion lesson at the beginning of the examination, and in which it had been said of Abraham, "I will bless thee, ... and you shall be a blessing," Genesis 12:2.

Do you not also, dear young Christian, want to make this word: "I want to become a blessing" your motto for your later life, in which profession you will also serve God and your neighbour one day?

Our Savior.

O what a bountiful Saviour is Christ, who gave his flesh for food, his blood for drink, his soul for a ransom, his wounds for healing, his arms for a refuge, his cross for a shield, his pierced heart for a pledge of love, the water from his side for a bath, his sweat for a remedy, his crown of thorns for an ornament, his words for a testimony, his life for a model.

(Bernard of Clairvaux, f 1153.)

New printed matter.

Third Synodal Report of the Oregon and Washington District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. 1903. Concordia Publishing House. 84 pp. 9X6. Price: 15 Cts.

This report contains two excellent papers, one on "Perfect Sanctification", the other on "Home Worship". The report on the inner mission of this district will be read with all the more interest in other districts, because this new district has significant financial resources.

The report concludes: "This report is much more extensive than the previous one, because God is opening more and more doors for us. At the end of the report of the Mission Commission it says: "This report is much more extensive than the previous one, because God is opening more and more doors for us. Let us thank Him for this great grace and ask Him to preserve it. May the earnestness of this prayer of thanksgiving and supplication also prove itself among us in that we become more and more willing to contribute from our earthly gifts to the expansion of the Kingdom of God. This is especially important in view of the increase in the number of missionary posts and the fact that they are scattered over such a large area, which requires more manpower and incurs greater expenses than in many other synodal districts. We have received much, and up to now always enough, support in funds from our Eastern brethren. But we must also raise more and more in our own district, in all synodical congregations, and in all mission posts. There must be an increasing zeal among all pastors and congregations to raise men and means for the missionary work. In the end, let us immerse ourselves in faith in the Word of God, and let us win it more and more as our most precious treasure, so that we may not only pray from the Gentiles: Lord, keep us your word; it is the joy and comfort of our hearts, but also let God use us as willing instruments to bring these spiritual, heavenly, eternal goods more and more to the people who need to come in, so that the house of the Lord may be filled. JEsus Christ, Saviour of the world and Lord of his Church, have mercy on us. Amen." F. P.

Behold, the Lamb of God. Seven Sermons on the Passion, based on the account of St. Matthew the Evangelist, by H. C. A. Kanold, Father Emeritus, West Roxbury, Mast. Martin Luther Orphanage Printing Office. 1904. 69 pages 8X 5 bound in cloth. To be obtained from the author or from Concordia Publishing House, St. Louis, Mo. price: 25 cts. and 5 cts. Postage.

This booklet, which has just appeared, we immediately bring to your attention for recommendation, since we are already in the midst of the holy season of Passion. The elderly, faithful author, who has been living in retirement for some years, wants to serve others with this booklet, encouraged by others to publish it. And for this purpose the 6 sermons on the Passion, which are followed by a sermon on the Holy Friday, are well suited. Quite simply and simply, and yet quite instructive and edifying, the author interprets the Passion story, emphasizing the main points and bringing them to the fore. The keynote of all seven sermons is the word of the apostle: "I thought not that I knew any thing among you, save JEsus Christ crucified," 1 Cor. 2:2, and the themes of the individual sermons are: The beginning of the bitter suffering of Christ in the garden of Gethsemane. The suffering Christ before the spiritual judgment. Peter's sin and repentance. The great and terrible power of sin (Judas' betrayal). Christ before the temporal tribunal. Christ's incomprehensibly deep humiliation in the midst of the Roman soldiers. The day of Christ's death the most memorable day in all the world.

L.F.

GirrfLrhvirngen.

By order of the Hon. President Spiegel 45 G. Storm on Sunday. Quinquagesimä in his congregation at Frankentroft, Mich. introduced by H. Voß.

By order of the Hon. President of the Kansas District, 15 M. Senne was introduced on Sun. Reminiscere in his congregation at Lincolnville, Kansas, introduced by Otto Mencke.

By order of the Honorable Praeses Niemann, 45 Paul Schulz was ordained on Sun. Reminiscere in the Emmaus congregation at Cincinnati, O., with the assistance of 4>45 Zoch and Henry introduced by C. P. Schulz.

On Sunday. Sexagesimä, teacher CarlLemke was introduced as teacher of the first grade at the school of the parish of the Holy Cross at Collinsville, Ill, by F. v. Strohs.

Gvrrrrdsteirrtegrng.

On Sun. Invocavit, St. Paul's Parish ofWichitaFalls, Tex>, laid the cornerstone of their new church (44X50X60 feet).

G. A. Obenhaus.

Ginn-erhrrngen.

On Sun. Sexagesimä the Immanuels congregation at Union City, Okla. consecrated their new church (22X28 feet) to the service of God. Preachers: 15 Theo. Meyer and the undersigned. The consecration was performed by C. F. Lehenbauer.

On Sun. Invocavit, St. Paul's congregation at Delaware, Iowa, dedicated their new church (30X63, with addition, steeple 65 feet) to the service of God. Preachers: Uk. Dornseif, Deckmann and Schütz (English). The dedicatory prayer was said by H. P. Schmidt.

Conference displays.

The W i n n e b a g o - Teachers' Conference will meet, s. G. w., Monday evening at the Charwoche at Fond du Lac, Wis. The following papers are on hand: Papers: home keoArapd^: Tröller. Home school issues B. Wetzel. What has the teacher to observe that the results of instruction become the permanent property of the children? Vogel. Tüellse ok ^dverds: Müller. B. Practical Work: The sixth commandment: Vogelpohl. The institution of the holy supper: Albers. 8ubkraokion vikü Numbers krom 1 to 1000: Keller. Lingerie in Tirsk Reader, malrlnZ use ok küe pleture, püonios, and speUivx: Zantner. Oit^ orTown 6overnmenk, inolucklvA Taxation: Mohr. The seventh commandment: Serrahn. The creation of the world: Ziegele. Registration at College H. J. Götsch, 1 ^darüs Street, Rond du Rae, ^Vis. Wm. Krause, Secr.

The teachers' conference of Buffalo and vicinity will meet, God willing, March 29 and 30, mornings at 9 o'clock, at Trinity School, Lockport, N. A>, corner of Saxton and La Grange St. Registration with the local teacher, George F. Betz (57 Rriee 8t.), stating whether night quarters or only luncheon is desired, is necessary, by March 20. From Buffalo take the "TeUovv B. L R. Trolle^" at 7. 35 x. .v. and request a "round trip tikeet". At Lockport get off at Erie depot. Work: 1. youth writings, youth libraries: Franke. 2. catechesis: what is the office of the keys? Lemke. 3. biblical history: fall of man: Echtenkamp. 4. oorrelakion ok Skudles-. P. Schultz. 5. Uraotioal Ulstov and Oeo^rapüy ok tüe Hudson River: Frinke. 6. English catechesis: Lohmann. 7. bar writing, German and English: F. Biermann. 8. what has a teacher to observe with regard to his manners? H. Meißner. Ernst J. C. Klopp, Secr.

The Le avenworth Special Conference will meet, v. v., at Topeka, Kans. on the Tuesday after Easter. Worship service on the evening of said day. Meeting on Wednesday. Do not forget to sign in or out at 15 F. Eggert. The Secretary.

The Okawville co-ed conference meets Tuesday, and Wednesday after Easter in Hoyleton, Ill. works: How shall we teach our pupils to be obedient and industrious? Teacher C. Kruger. English Catechesis: Teacher I. Endeward. Catechesis on a Bible story: 15 Schönleber. The importance of memorizing our church hymns and its way for the school: 15 W. v. Schenk. Preacher: 15 Schaaf (Leßmann). Confessional speaker: 15 E. Koch (Ambacher). Please report to teacher G. Stahmer. E. A. Knorr, Secr.

The Springfield- Specialconference will gather April 5 and 6 in Havana, Ill. registration requested. C. F. Eisele, Secr. p. k.

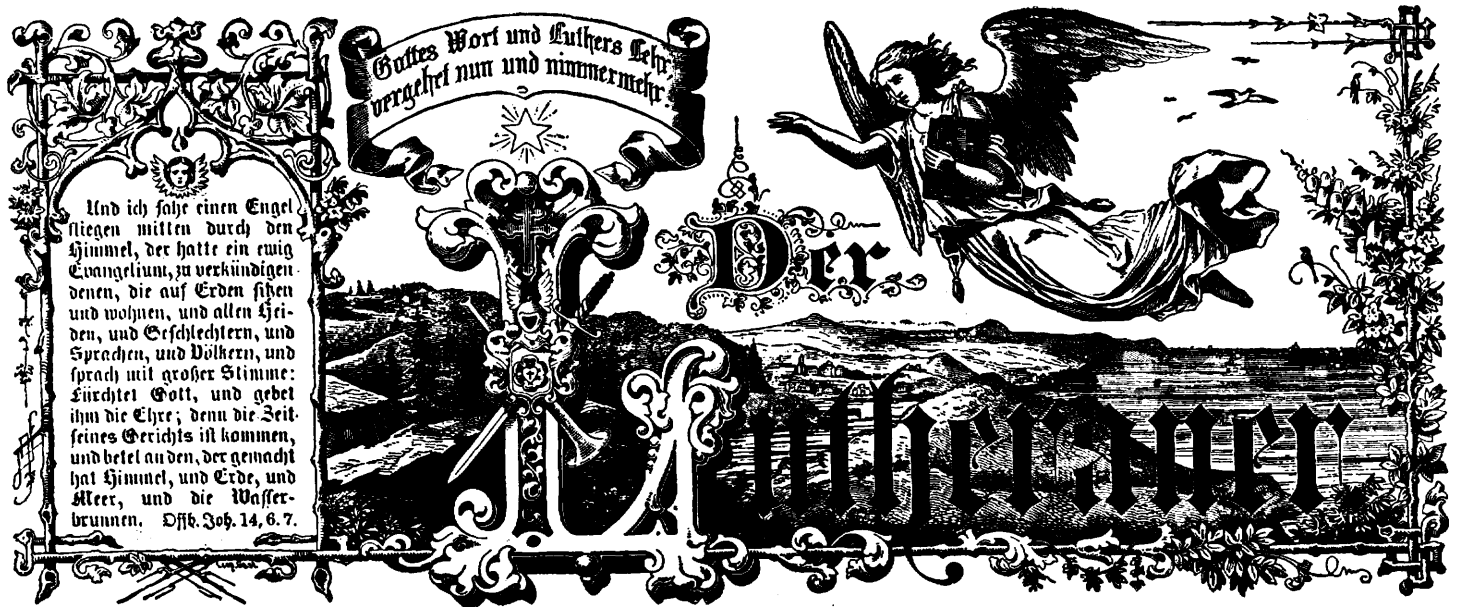
The Southern Indiana Pastoral and Teachers Conference will meet April 5-7 in Evansville, Ind. Registration at 15 C. A. Frank.

Ph. Schmidt, Chairman.

The Fort Wayne Pastoral and Teachers' Conference will meet, s. G. w., April 5-7, within Concordia - Church at Fort Wayne, Ind. works: Christian teaching: 15 Long. Evidential value of the sayings on the third article: Prof. Schmidt. What is a popular sermon? 15 Hassold. Exegetical work: Prof. Dorn. The position of the pastor and teacher to the congregation and to each other: 15 Dornseif. Evidential value of the sayings on the Holy Father-Our: teacher Gotsch. VI Article of the Concordia Formula: 15 Stöppelwerth. 45 Lange asks that all members of the Conference register with him by Palm Sunday at the latest, noting whether they already have quarters or would like to have them.

I. H. Klausung, Secr.

The Effin g ha m Special Conference will meet April 5-7 inStewardson,Jll. Early registration is requested. Cl. Pape, Secr.



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Not. 7.

The King of Honors.

To the silent week.

Not with proud words, not with high purpose. Not through gates of honour does my king pass. No; in deepest humility, Helping and just. As the weakest of the weak, As the servant of the servants.

To bind up the heart, to free the slave, to find the lost, that he alone can do.

But not lightly, not playfully He bears our woe, our king Jesus, let me Gethsemane.

Yes, he hangs full of pain High on Golgotha With a torn heart, God-forsaken there, His people's contempt, His enemies' mockery; Among evildoers hangs the eternal God.

King of my soul, move in with me! O Lord, command me all alone! Let me learn humility, O Lord, our king Jesus, let me kneel at your feet at all times!

J. W. Th.

Char Friday and Easter.

Good Friday and Easter are undoubtedly among the most important holidays of the ecclesiastical year. The facts which we commemorate on these days, the suffering and death of Christ and his resurrection, are in fact the foundation of our salvation and our blessedness. If we now focus our attention on both days in one article, we do so not merely because they are so timely that the same issue of The Lutheran must take both into account, but also and especially because Christ's death and resurrection are so closely connected that one must always be considered in the light of the other if we are to recognize its significance and make use of it.

About this intimate connection of the death of the cross and the resurrection of Christ, the "Lutheran" should tell his readers something for the celebration of these two days.

Our salvation was the purpose of the incarnation of the Son of God and of his life on earth; it was also the purpose of his suffering and bitter death on the cross. The very suffering and death of Christ is the main thing in the acquisition of our salvation. He redeemed, purchased, and won us with his holy, precious blood and with his innocent suffering and death. This is the teaching of the whole of Holy Scripture. The very first gospel that God preached to fallen man was a sermon about the suffering and death of the future Redeemer, the Son of Man, who would crush the head of the devil, the infernal serpent, only by suffering his heel prick. The suffering of Christ in its individual features is proclaimed by the prophets, as the "Lutheran" showed his readers at the beginning of the Passion season. The bloody sacrifices commanded by God in the Old Testament also point to His suffering and death. They were models of Christ, as the right sacrificial lamb to be offered to God on the altar of the cross to atone for the sin of the world. All these prophecies point us back to eternity, where God in His counsel had determined to make His Son suffer the bitter death of the cross, that the lost world might have life. "Christ had to suffer, and to enter into his glory." (Luc. 24, 26.) "Jesus was to die for the people." (Joh. 11, 51.) For "without shedding of blood there is no forgiveness." (Heb. 9:22.) Not with divine majesty was the Redeemer to overcome sin, death, devils, and hell, but by suffering and dying, being falsely accused, condemned, and judged.

And now look, dear reader, to Golgotha! What a sight to shake the marrow! Who could have foreseen that God would deal so terribly with our Substitute for our sin! that his sufferings in body and soul should be so unspeakably great and painful! He, the innocent, the spotlessly pure, is nailed to the cross by crude executioners between two evildoers. The

The high council condemned him to death as a blasphemer and handed him over to Pontius Pilate as a rebel to be crucified. His blood flows from a thousand wounds; his head is crowned with thorns, his back is torn apart by scourges, his hands and feet are pierced with nails. A great crowd surrounds his cross, many of whom had been witnesses to his miracles and had shouted hosannas to him on Palm Sunday. But now they mock and jeer, blaspheme and curse him. Will not heaven open and God the Father make the executioners, the scoffers and blasphemers feel his wrath and brilliantly vindicate his Son? No, on the contrary, the wrath of God is poured out upon him. "My God, my God, why hast thou forsaken me?" we hear him cry. Heaven above him is closed, but hell below him opens its jaws to devour him. And so at last he bows his head, gives up his spirit; his body hangs as a rigid corpse on the cross and is laid in the grave. He has died; body and soul have separated.

This is the story of Char Friday as it played out before the disciples eyes and ears. A lot of dark questions come to our hearts. We ask: Has not the authority of darkness finally triumphed? Are we not deceived in our hope that he would redeem the world? Was it in the end only a vain glory that he had confessed himself to be the Son of Christ, the living Son of God? Were not his enemies too powerful for him? Did not God the Father Himself turn away from Him, who had declared at His baptism, "This is My beloved Son, in whom I am well pleased"? That such thoughts had the upper hand in the hearts of the disciples after the death of their Master is clearly shown by the confession of the disciples at Emmaus: "We hoped that He would redeem Israel. (Luc. 24, 21.) To us, too, Char Friday would seem to be the day of the downfall of Christ and His work, if it were not for the fact that the Eastern sun shines with its bright radiance upon the cross and the tomb of Christ. "He that was crucified is risen," is the Paschal message which the angel brings to the women and tells the disciples to proclaim, and which is preached to the end of days. In the light of His resurrection we see with our eyes and grasp with our hands that He who took His life again from death in His own strength could also say with truth: "No one takes My life from Me, but I take it from Myself" (John 10:18), that He did not die because He was too weak to ward off death, but because He wanted to die. Then it becomes clear to us that he voluntarily endured blasphemy, scourging, the death of the cross, and the pains of hell; in short, that his death and all that is told to us in the account of the Feast of Charity was not a "human adversity" that would have had to come sooner or later in one way or another, but that his suffering was a sacrificial suffering and his death a sacrificial death.

That I might be counted loose, thou would'st be croaked.

In the light of His resurrection we see that the Father's good pleasure was not turned to wrath because of Christ's own sin, but because of foreign guilt which the Father imputed to Him and which He took upon Himself.

had done. But notice that this imputation and assumption of other people's sins was not something external, like an innocent man claiming to have committed an offense against his brother and suffering shame and punishment in order to protect him from it. No, God, as St. Paul speaks, "made him to be sin," imputed our sins to him in such a way that he now stood as the sinner before his eyes. Hence the greatness of the pain, the depth of the suffering in body and soul. Hence his lamentation in the 40th Psalm, "My sins have taken hold of me." Hence his anguish; hence also the confident assurance of victory over hell and death; hence the silence of the Father.

In the light of the resurrection, we finally see that his work through suffering and death was truly accomplished. If his resurrection proves that he really was the Son of God, who can doubt that, since he took upon himself the guilt of our sins, our conscience can be healed of his evil wounds? When he expiates our punishment, who can doubt that it is really expiated? When he allows himself to be devoured by death, who would still doubt that he will become a deadly poison to death? Behold, if a mere man had hung on the cross, and taken up the fight with sin, the devil, and death, it would certainly be said, "Can a brother redeem no man, nor God make reconciliation for any: for it cost too much to redeem their souls, that he should suffer it to stand for ever?" (Ps. 49, 8. 9.) But it is quite different now that we are bought with the blood of Jesus Christ, the Son of God (1 John 1, 7. Acts 20, 28.), the precious ransom of which the church sings:

Thy blood, the noble juice, hath such strength and power,
That even a drop of little can make the whole world clean,
Yea, even from the devil's jaws free, free and free.

Luther therefore says: "We Christians must know that where God is not in the balance and gives the weight, we sink to the bottom with our bowl. This, then, is what I mean: where it should not be said, God died for us, but a man alone, we are lost; but if God's death, and God dead, be in the weighing-bowl, he sinks under, and we go up as a light, living bowl." (Of Concillii and Churches. St. L. ed. XVI, 2231.)

Behold, dear Christ, how brightly shines the Char Friday in the light of Easter Day, so brightly that our hearts may become full of rejoicing and gladness over it and sing joyfully:

We thank thee, O Lord Jesus Christ, that thou hast died for us.

But just as Christ's resurrection gives us the right light on his suffering and death, so also conversely we can only rightly recognize the significance of his resurrection when we consider it in connection with his vicarious suffering and death.

For many find the real reason for our Easter rejoicing in the fact that Christ, after such shameful condemnation, was so brilliantly vindicated, and after such a hot struggle, was granted such a glorious victory. And this is certain: in the resurrection God gave his Son, after deep humiliation, the right to live.

and shame in the sight of all the world, and brilliantly vindicated. We rejoice and rejoice over this with all our hearts. But we also say that anyone who stops there has not grasped the true meaning of Easter. Why not? Because he does not consider the Resurrection of Christ first of all as the Resurrection of Him who was crucified for us. You must, dear reader, in your Easter joy, look back again and again to Golgotha, where the floods of divine wrath beat down upon JESUS CHRIST, and he suffered the bitter death, because God passed judgment upon him for our sin, and executed upon him his sentence upon us sinners: "Thou must die." And this same God, who on Good Friday pronounces death on his Son, the punishment of sin, releases him from the grave, and thus bears witness to him: "You have atoned for the punishment that was upon you; death shall no longer hold you. The judgment which the Father held over His Son on Golgotha ends with a glorious acquittal. Who is actually acquitted? Whom has God justified? Just those in whose place Christ had stood in the judgment of God. Whose guilt has been acknowledged? Whose punishment has been declared fully expiated? The very ones whose guilt and punishment Christ had taken upon Himself--all men's guilt and punishment, mine and yours, dear reader. Thus the resurrection of Christ is the absolution of all men in the divine judgment, and irrefutably reveals that the justice of God has been done enough, and his wrath expiated. St. Paul teaches this, because he says: "Christ was given for our sins, and raised for our righteousness, that is, for our justification." (Rom. 4:25.) "Who shall accuse the elect of God? God is here who justifies. Who will condemn? Christ is here, who died; yea, rather, who also was raised from the dead; who is at the right hand of God, representing us." (Rom. 8:33, 34.)

What therefore is left for us to do, that God may be reconciled to us? Nothing, nothing at all. All is truly accomplished. God, by justifying our Substitute, has declared our debt paid, our punishment atoned for, has justified us. By virtue of Christ's resurrection, we are continually absolved from sins by every preaching of the gospel, and by absolution as the application of the gospel to the individual. This we may, yea, this we ought cheerfully to believe. By virtue of Christ's resurrection, the preaching of the gospel is not an empty word of man, but God himself opens his giving hand in it, and powerfully offers and presents to all men all that Christ purchased by his suffering and death, that it might become their own through faith.

Jesus is risen; he is alive. What for? What do we have to wait for him? We cannot be in doubt about this for a moment when we "think back" to Char Friday. For us he went to bitter death. To whom else can his life of glory be dedicated but to those to whom he has so much addressed? He has accomplished our redemption. What can he now desire more than to lead us to the enjoyment of it through his word? And this he does. He has his gospel preached in the church, and through it he works powerfully in the hearts of the hearers, kindling the faith of those who hear him.

and strengthens and sustains him, treading sin, the devil, and death under the feet of his faithful every day, and finally leading them into his glory through a blessed death. After his faithful have had their Good Friday in this world and their quiet Saturday in the grave, and have thus become like him in suffering, their Easter Day follows for them on the day of his return to judgment, when they shall rise gloriously and be with Christ forever with a transfigured body.

Behold, Christ's resurrection reveals to us the glory and certainty of what he has purchased for us through his holy, precious blood and through his innocent suffering and death. And again his cross and death make us rightly realize the blessed meaning and deil benefit of the resurrection. Both days, Good Friday and Easter, belong together. If we want to celebrate Char Friday properly, we must keep our eyes fixed on the Easter feast; if our Easter celebration is to be of a proper kind, it must be preceded by a proper Char Friday celebration. The "Lutheran" wishes all its readers a blessed celebration of both days.

E. A. M.

The Lutheran Pilgrim House and its mission in 1903.

The number of steerage passengers landed at New York last year was 643, 358, 91, 802 more than the year before. Of these, 94, 125, came by way of Hamburg; 89, 503, by way of Bremen; 54, 726, by way of Antwerp; 36, 761, by way of Rotterdam; 51, 454, by way of Havre. Classified according to the various nationalities, the number of Germans was 66, 509; of Swedes 27, 368; of Norwegians 16, 445; of Danes 5965; of Finns 7973; of Poles 69, 637; of Slovaks 27, 926; of Bohemians, Hungarians, Croatians, and Dalmatians 57, 612; of Italians 210, 565; of Jews 64, 074.

The church's care for immigrants and other travelers is not a work of its own choosing or superfluous, but a necessary and beneficial work ordained by God. It is already included in the commandment to love one's neighbor and especially in the fifth commandment, according to which we are to help our neighbor and support him in all his physical needs. But is the immigrant, the wanderer, also our neighbor? Without doubt, as is clearly evident from the parable of the Good Samaritan, in which the Lord Jesus presents an injured traveller as the object of active charity. And in the Scriptures, especially in the Old Testament, the care for the wayfarers and strangers is also especially and repeatedly inculcated, e. g. Deut. 10:18, 19. There it is not only said: "God loves the strangers," or, as David says in Ps. 146:9: "God protects the strangers" - but what God loves and protects is truly worthy of our love and protection - but it is also said: "Therefore you should also love the strangers. So there we have God's express commandment for our emigrant mission. And how necessary this mission is, is likewise evident from Holy Scripture, when it is further said in Moses: "For ye also were strangers in the land of Egypt." The Israelites could and should know from experience how forsaken, helpless and helpless they and their

Fathers in Egyptland and on their wanderings through the wilderness. Moreover, God's Word repeatedly places the strangers in the same class with widows and orphans, to indicate that all three are in a sad situation and are therefore dependent on the counsel, protection, and support of others. Thus the work of our synod among the immigrants has a scriptural basis, and the experience of many years teaches sufficiently that it is not in vain.

Besides our synod, representatives of other synods and church communities also work on Ellis Island, the landing place of all steerage passengers, namely 4 Lutherans (one German, one Norwegian, one Danish, one Swedish), 2 Episcopalians, 2 Baptists (women), one German-Reformed, 4 Catholics (one Irish, one Polish, one Italian, one German), 3 Methodists (English, Swedish, Finnish) and one representative each of the Bible Society and the Tract Society. It is not surprising that there are difficulties, especially because of the proselytism that often comes to light and the lack of knowledge of the right doctrine of vocation.

At the beginning of last year, Mr. Carl Hänselt was elected to replace Mr. J. Zibell, who resigned from our Commission for health reasons, and was also appointed Treasurer. As an expert, Mr. Hauselt has simplified and improved our bookkeeping with the approval and cooperation of the Commission, so that we can meet all the requirements in this regard. I have also been assisted by P. O. Restin, who resigned from his office due to nervous illness with the approval of his congregation in Bergholtz, N. D., and Mr. G. Baurhenn. The former has mainly the Correspondence and the business work on himself, such as procuring ship and railway tickets, as well as money shipments, while the latter is responsible for the bookkeeping. Since the Pilgrims' Hall arranges for money shipments to all points of the earth promptly, safely and cheaply, which brings new profit to the good cause, there is of course more for the employees to do than before.

My work is mostly on Ellis Island and consists first of all in receiving, finding, advising and transporting the steerage passengers landing there. Most of them can and want to continue their journey right away, which is why I take relatively few of them to the Pilgrims' House. Furthermore, I have to take care of those who for some reason are not allowed to land and continue their journey immediately. While I try to advise and help the arrivals, as time and circumstances permit, I also hand out Lutheran reading material, in the last year again 1000 calendars of our synod and over 3000 tracts, sermons, Luther's life by Voller, as well as a lot of our church papers, such as "Lutheraner", "Gemeindeblatt", "Zeuge und Anzeiger", "Stadtmissionar", "Missourier". Also the "Abendschule", "Rundschau", "Germania" are distributed. I also frequently come into contact with non-Lutheran Jews and Catholics, who often literally beg me for reading material.

My job also takes me to the hospital on Ellis Island. First of all I visit the patients who are under my care, but I also ask for other Germans. Once I met a Finnish girl who was in the last stages of dizziness...

was looking for. Since she understood English to some extent, I was able to talk to her. She really livened up when I showed sympathy for her and comforted her with God's Word. Next to her lay Luther's catechism with its interpretation, in Finnish, from which, as she told me, she drew edification and comfort. As she was to be sent back to Finland on the next day, I prayerfully entrusted her to God's faithful care, body and soul. In my wanderings through the hospital I found a great many eye patients, many of whom had to wait weeks and months for recovery, while others, afflicted with trachoma, were sent back relentlessly. If this fate befalls a single person, it is terrible; but it is even worse when a whole family is affected. As a rule, it does not happen without cries and tears, for these are mostly poor people who have often given up all their money for the expensive journey and therefore return home poorer than when they left. This fate mainly affects Germans from Russia, who are so poorly dressed that they often have to be provided with the most necessary articles of clothing. I and Mr. Vopel in Hamburg were particularly troubled by two boys, aged eight and twelve, who were first held back at the German-Russian border and then again in Hamburg, because the youngest suffered from bad eyesight, while the parents had travelled on to South Dakota on the advice of the agents. When the boys later arrived at Ellis Island, the youngest was again detained for suspicious eye disease and sent to the hospital under observation. After about three weeks, the doctor declared that the boy was afflicted with trachoma. He was thereupon condemned to return with his brother. My appeal to Washington was unsuccessful. The return shipment even took place without my knowledge, so that I was not even able to say goodbye to the boys whom I had diligently visited. In order to at least save the unfortunate ones from a journey to the interior of Russia and to speed up the cure of the little patient and thus the return to America, I had to cable Mr. Vopel in Hamburg to fetch the boys from the ship and to take care of them until further notice. Thereupon the youngest was placed in a hospital there and the older elsewhere. Since the diagnosis of the Hamburg and the local doctor did not agree, the little patient was finally discharged there as cured and, after overcoming other difficulties, sent with his brother via Baltimore to the worried parents, where the joy of reunion after seven months of separation was naturally very great.

With regard to our Pilgrims' House, it is to be reported that every effort has again been made to bring the one thing that is needed closer to the guests of the house through the devotions and table prayers that have been held, as well as through Christian reading material. In addition, however, the business activities and the care for the earthly needs of our guests have taken up most of the time and energy of the employees, as can be seen in part from the large cash turnover of \$125, 609. 86, while the number of guests was 4150, of which 2050 were Scandinavians, to whom a total of 26, 631 meals were served. Letters, postcards and telegrams were received 5026 and 4328.

from. Among the letters received, only one should be mentioned, which came from Buenos Ayres in Argentina, in which I was urgently requested by 6 fathers of families and several individual persons, together 40 souls, to help them out of their sad situation, into which they had fallen through the deception of unscrupulous emigrant agents. Their destination was Winnipeg. Under false pretences they had come to Argentina. According to the spelling, they are Lutherans from Russia. They urgently ask for service with Word and Sacrament. Unfortunately, I could not give them any hope that their legitimate wishes would be fulfilled, but I did try to help them with a conful there.

678 meals, 292 night's lodging, means of subsistence for the onward journey, as well as cash money to the value of \$379.95 were given to the poor. 40 persons could be assigned work and earnings. Also among our guests were two persons who are willing to serve the Lord in His Church and who are presently preparing for this glorious profession in our seminary in St. Louis. The debt of the Pilgrims' House has been reduced by \$1100.00 and now amounts to only \$3949. 25, which sum, however, is covered by non-interest bearing loans.

The good relationship which has existed from the beginning between Commissioner Williams on Ellis Island and our Pilgrim House has not been disturbed in any way during the past year, a circumstance which has contributed considerably to the prosperous and successful continuation of our work. On this occasion, we would like to mention the high visit Ellis Island received in the person of President Roosevelt, as far as I know the first of his kind since the foundation of Castle Garden in 1855, from where the legal control over immigration dates back. The head of our country did not hesitate to mingle with the "Greens" in order to get to know their needs as well as the activities of the Immigration Office as much as possible. On this occasion he appointed a commission consisting of seven honorable citizens of our city, which should thoroughly investigate the continuous attacks and charges against Mr. Williams and his administration in the press and report to him. The result has already been announced and consists of unanimous approval of the administration of Mr. Williams together with proposals for various improvements in the handling of the control of immigration matters. Ellis Island also had a high visit from Germany, namely Mr. H. Chüden, Imperial Captain at Sea and Reich Commissioner for Emigration in the Lower Weser area. He came on behalf of the German government to get to know our immigration system in detail. He was joined by Mr. F. Appel, the first official at the Emigration Office in Bremen. Both also visited the Pilgrims' House, inspected it from top to bottom and also took a simple meal. Their verdict was quite favorable to the house.

Our helpers in Germany, Mr. Vopel in Hamburg and Mr. Gillhoff in Bremen, have faithfully served their profession for the benefit of the emigrants and the Americans who have travelled abroad. Mr. Vopel, as an old emigrant

wanderer missionary, has had far more work to do than Mr. Gillhoff, who has only been in his post a year; but little by little the work will hopefully increase in Bremen as well.

The circulars sent out at the beginning of January to all our pastors in the interest of the Pilgrims' House and its mission will hopefully be ordered in large numbers and distributed in our congregations, so that our work among the foreigners will become better and better known, used and increasingly crowned with success. May God be with you! S. Keyl.

Supplication for the church building in Winnipeg.

Winnipeg, a city of about 60,000 inhabitants, situated on the Canadian frontier, is at present the port of entry for the streams of immigrants from Europe and the United States into the northwestern Canadian provinces. In point of immigration it is to the latter what New York is to the United States. In the course of three months during the past year about 50,000 immigrants, among them about 2500 Germans, passed through Winnipeg to make their homes in "those" provinces.

In this so important transit point there is a small congregation of our synod. Three years ago it had 8 voting members. Since that time, under the leadership of the present pastor, the number of voting members has increased to 24. The number of communicants is now 114. The congregation had a small church and during the last years also built a modest parsonage as well as a school, which offered room for 70 to 80 children. The members, however, being poor people, a debt of \$1580.00 had to be made. In consequence of the large immigration and the pastor's activity among the newcomers, the number of hearers increased to such an extent that the church proved too small. Also the school was not able to hold the steadily increasing number of students. For the congregation itself, both the church and school rooms were sufficient, but quite inadequate if the intention was to provide church services for and win over the immigrants and their children who were temporarily in Winnipeg. And that was absolutely necessary for the sake of the mission. The one has won the people, and if they later move into the interior of the country, then they will probably also then stick to us and want to be served by us.

Under these circumstances the congregation in Winnipeg turned to the Minnesota and Dakota District Synod. After careful consideration, the district synod, which met in Waconia in 1903, unanimously agreed that the congregation should confidently build a church of sufficient size and use the old church as a schoolroom. And since the building of the church would be carried out in the interest of the Inner Mission in those Canadian provinces, the Synod passed the following resolution: "Resolved, that the Synod request the pastors and deputies, that when the request for support of the congregation in Winnipeg appears in the 'Lutheran', they bring this matter before their congregations and see to it that the sum necessary for the building is raised."

Thereupon the congregation at Winnipeg have now erected a church 36 by 50 feet, with room for 350 hearers, and have taken the old church into use as a school room. The cost of this church building is \$4077.62. From the Minnesota and Dakota Districts \$1311.92 has been received; the congregation itself has raised \$600.00; leaving a debt of \$2165.70. To meet this debt is the duty of the Minnesota and Dakota Districts under the resolution passed at Waconia. It is impossible for the township, with its old debt, to bear it; nor is it to be required of it, as it was made in the interest of the Inner Mission. The undersigned, therefore, as representative of the Minnesota and Dakota District, feels compelled to resign as petitioner. To those congregations of the District who have not yet done anything for Winnipeg, or only a little, the friendly reminder goes out: Remember the work of the Inner Mission in the Canadian Provinces by participating in covering the church building debt in Winnipeg!

The Minnesota and Dakota District consists of a full quarter of congregations which must be supported from the missionary treasury, and a second quarter of congregations which can only maintain their own congregations with difficulty and hardship. In addition to this, the District has to raise annually about \$12,000.00 for the work of the Inner Mission in its own District. Under these circumstances the whole debt cannot be met by the District itself. And so the District cannot but turn to the sister congregations of the other Districts with the request: Help us to pay off the church building debt in Winnipeg!

Or do we want to question the success that the Lord has already let us see, after the new church has only been in use for half a year and the old church has only been used as a school for half a year? Yes, have we seen any success in that short time? Indeed. The new church is almost completely filled on Sundays by audiences drawn from the number of immigrants temporarily residing in Winnipeg. A two-class school, conducted by a teacher and the pastor, comprising 126 pupils, is in full bloom. No, you say, God forbid that this work should suffer harm! Well, he wants that too. But he wants to do it through our gifts.

Come, then, to work! The field is white for harvest, and he who reaps receives reward and gathers fruit for eternal life, so that he who sows and he who reaps may rejoice with one another.

H. Schulz,
Vice Presidents of the Minnesota and Dakota
Districts.

Faribault, Minn. on the feast of the Epiphany of Christ 1904.

The General Support Commission warmly endorses the above petition, especially since an earlier petition of the same congregation in the same matter ("Lutheraner", Vol. 59, p. 181) had by far not had the desired success. One should therefore help all the more now.

C. Gross, Chairman. Henry
C. Paul. F. Zucker.

† P. W. Dorn. †

A faithful servant of JEsu Christ went to the rest of God's people on February 5 of this year, namely, Father W. Dorn, for many years pastor of the parish at Pleasant Ridge, Ill.

On May 16, 1839, the Blessed was born in Lichtenau, Grand Duchy of Baden, and attended the rationalist school there. In 1854 he emigrated to America, and only here did he come to the knowledge of the pure doctrine, mainly through contact with a faithful friend and through reading the Concordia Book and the "Lutheran".

His desire was to become a preacher of the pure word, and so in 1859 he entered the practical seminary for preachers at Fort Wayne, Ind. After two years' diligent study he passed his theological examination and received a call from Bethlehem congregation on Boeuf Creek, Franklin Co, Mo, where he was introduced November 3, 1861. From here he also served the congregations at Port Hudson and on Second Creek, and for a short time the congregation at Beaufort. While doing this he still held school. In consequence of the great exertion a bad throat ailment developed and commanded him to rest. Somewhat restored, he received a call from the congregation at Elk Grove, Ill, which he complied with, and mo he took office June 7, 1868. From there he planted the church at Des Plaines, Ill. Once more the Lord transferred his servant. March 12, 1876, he was installed in St. John's parish at Pleasant Ridge, Ill, and presided over it for nearly 28 years. With great faithfulness and conscientiousness he labored here, often with great difficulty, caused by a nervous head ailment. For his sermons he prepared thoroughly. The law he preached in all its sharpness, but also the gospel in all its sweetness. No road or weather was too bad when it came to visiting the sick. He was just as faithful and conscientious when it was necessary to serve the neighboring congregation as a vacation preacher. He attended conferences and synods diligently in spite of physical ailments.

With great diligence he devoted himself to the study of Luther's writings; he possessed a thorough knowledge of them. In his last years he made detailed and thorough studies about the life of Jesus. He was an efficient divine scholar; with all this, however, he remained very modest and withdrawn. He was always a faithful friend and fatherly advisor to his neighbors.

In the course of the last year he developed a severe nervous condition which finally forced him to resign from his office. For weeks he was very weak and miserable. But just in this time of affliction the most heartfelt proofs of love and gratitude were brought to him by his parishioners, thus giving him great joy. Parishioners to whom he had so long years given the comfort of divine word, now came and comforted their sick pastor. He often expressed to the undersigned how much it pleased and comforted him that his parishioners also visited him diligently and gave him such glorious encouragement. Shortly after Christmas he recovered sufficiently to be able to make the trip to Fort Wayne.

to his son, Prof. L. Dorn. In spite of the most loving care he did not recover for this life. On Friday, February 5, the Lord heard his prayer and delivered him from all evil. He passed away "gently and quietly" in firm faith in his Saviour.

After a short funeral service was held at the home of Director M. Luecke's son on Saturday afternoon, the body was taken to Pleasant Nidge and the funeral service was held there on Monday afternoon, February 8. Bro. v. Strohe preached the memorial sermon on 1 Cor. 15:55-57, and then, preceded by the pastors of the vicinity, a long funeral procession moved to the cemetery. There, at the side of his faithful wife, who preceded him by a blessed death in 1891, he was lowered into the silent grave. His passing is mourned by eight children. - Thus, after 42 years of labor in the vineyard of the Lord, the dear man rests and has now received the reward of grace from the hand of his Savior, whom he served with great self-denial. "Blessed are they that die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labours: for their works do follow them," Revelation 14:13.

Martin Daib.

To the Ecclesiastical Chronicle.

America.

The "Statistical Yearbook" of our Synod is almost completed and will be sent out in the near future. Here we again share the main figures. Our Synod now counts 1709 pastors in office, 49 more than last year. In addition, there are professors and a number of sick, infirm and out-of-office pastors, so that the calendar lists the names of 1889 pastors and professors. These pastors serve 2299 congregations, of which 1207 are members of the Synod, and in addition 864 preaching stations, that is, such stations where no regular congregational organization has yet taken place. Compared with the previous year, there are 32 more congregations and 54 more preaching stations. In these congregations and preaching places 770, 695 souls are under the pastoral care of our pastors, the number of members entitled to the Lord's Supper amounts to 449, 795 and that of the members entitled to vote to 106, 628. Compared with the previous year these figures indicate an increase of 15, 546 souls, 9364 entitled to the Lord's Supper and 1553 entitled to vote. 1888 parochial schools are found in our Synod, 52 more than in the preceding year, attended by 96, 193 children, 226 more than in the preceding year. Instruction in them is given by 1061 pastors, 857 parochial school teachers, and 176 female teachers. The number of pastors holding schools has increased by 35, the number of teachers by 6. In the course of the year 33,354 persons were baptized, 22,155 were confirmed, 803,085 communicated, 9420 couples were married, and 11,319 persons were buried. If we also compare these numbers with those of the previous year, we see an increase of 435 baptized, 1004 confirmed, 13, 694 communicated, 414 copulated and 121 buried. - Let us all thank the Lord from the bottom of our hearts for His blessing, and let us ask Him to continue to be with us with His Word and Sacrament, with His grace and with His blessing.

L. F.

Our yearbook also gives a detailed report on the various missions of our Synod: Inner Mission in all 14 districts, English Mission, Deaf and Dumb Mission, Estonian and Latvian Mission, Emigrant Mission, Jewish Mission, Indian Mission, Heathen Mission, and on the Negro Mission carried out by the entire Synodal Conference. In the 9 higher educational institutions of the synod, 1368 pupils and students study, who are taught by 49 professors and 7 assistant teachers. The following charitable institutions are maintained in the area of the Synod: 9 orphanages, 5 hospitals, 3 old people's homes, 1 orphanage and old people's home combined, 1 deaf and dumb institution, and there are 11 children's friend societies. 90 churches have been dedicated during the year, and 28 schools. 90 persons are employed in the Synod's publishing house, and the number of books and writings of every kind produced there runs well into the hundreds of thousands, not to mention the 8 periodicals published by the Synod. Died during the year are 17 pastors and 10 teachers. The total amount of money received during the year in the periodicals published within the Synod is \$341,964.80, all of which has been sacrificed for purposes outside the congregation. Of this amount, \$75,470.46 was received for the Inner Mission alone, followed by \$60,102.92 for charitable institutions, and \$47,755.80 for the Synodal Building Fund. The remaining income is distributed among the 19 other funds. - May the Lord make us ever more willing in the new year to sacrifice our earthly wealth for the purposes of His kingdom.

L. F.

A bequest. The undersigned received from Mr. H. F. Piepenbrink, executor of the will of then J. O. Piepenbrink, Crete, Ill, the sum of \$200.00 for the St. Louis institution. The Board of Supervisors assigned this bequest to the legacy fund of the asylum here. From the copy of the will sent to us, we see that the same sum has been bequeathed to our institutions in Springfield, Fort Wayne, Milwaukee and Addison.

F. Pieper. [F. P.]

Hostels for Visitors. In addition to the two hostels already mentioned in these columns for Lutherans who intend to visit the St. Louis World's Fair, we also mention the Walther College Hotel, No. 1119 Paul Street. This is one of the buildings of the well-known Walther College, which has been specially prepared for this purpose at considerable expense. The entire possible net profit of this enterprise will be allocated by the entrepreneurs to the Walther-College. The Walther-College-Hotel is located near the business part of the city and is conveniently situated as a starting point for the visit of all places of interest to the Lutheran guest. It is half an hour's tram ride from the World's Fairgrounds. Further information can be obtained from the secretary, ?rok. L. 8euel, 1113 8outk 8treot, 8t. Louis, >1o.

L. F.

We find a warning against "overestimating the Ten Commandments" in a magazine that wants to be Christian, namely in the "Religious Department" intended for Sunday schools and youth clubs. There we read, among other things: "There are a great number of those who greatly overestimate the Ten Commandments. If you look at them carefully and consider their content, you will find that they are by no means a standard of higher morality. Just take the two tablets before you and you will convince yourself how little they actually demand. The first tablet does not say that there is only One God, and that we ought to love him with all our heart, with all our soul, with all our mind, and with all our strength. Many a man does all that is demanded in the first tablet without thinking that he wants to be especially religious. He is

only a decent civilized man. It is the same with the second tablet. Who would claim something special because he has always honored his parents, has never murdered anyone; because he has never been unchaste, has never stolen, has never been a false witness, and has not coveted his neighbor's goods? ... There are enough people who can say, without lying, that they have kept all these commandments, but whose neighbors would call them people who are meaner than the dung in the street. To be a truly good person, one must do something good and not merely refrain from doing something evil. One can very well fulfill all the requirements of the second tablet and still be stingy, unmerciful, unloving, and spiteful. Even taken together, the ten commandments still do not add up to the golden rule that tells us to do to people what we would like them to do to us. . . . But where does it come from to have such a lofty concept of the Ten Commandments? Well, it is because we have read the gospel into them. . . . Do you not see that if you want to be a truly honorable, good man, you must have a much higher standard of morality than the Ten Commandments as they stand? Therefore,' says the writer of the Epistle to the Hebrews, 'let us leave the doctrine of the beginning of the Christian life, and let us go on to perfection; let us not stop at the beginning of the ten commandments. - So much for the article. And by such blasphemous, nonsensical stuff the poor children and young people are to learn what is law and gospel, what is sin and grace, what is unrighteousness and true godliness! What kind of a generation of Christians may grow up with such religious instruction"? J. A. F.

Abroad.

From India comes the sad news that Missionary Th. Näther died of the plague on February 13 in the afternoon at 3 o'clock and was buried on the Mission homestead in the evening of the same day. Our mission loses in him an efficient force and an untiring worker. More details will be given in the "Lutheran" when more detailed news has arrived from India.

F. Zucker.

"Died for us ungodly."

A Berlin preacher tells: It was on a cool, damp autumn day, it was already dark in the streets of the big city, when I was called to a sick man. A simple woman spoke eloquently and told me that the sick man was a typesetter, a young man who had been living with her for the past year. She had not liked him at first, with his narrow cheeks and his coughing and clearing of his throat, but now he had been in bed for a fortnight and was unlikely to get up again. She had once given him one of my penny sermons with the newspapers, and he had then expressed a wish to speak to me. "I think he wants to confess something to you," remarked the woman; "you have now already won his confidence." I put my New Testament to me, and immediately followed the woman.

In a rear building in Wilhelmsstrasse, two flights of stairs up, I found the young man lying in bed, miserable and languid, his hair damp and tangled around his temples, his hands translucent white and haggard, his eye gleaming with an unnatural lustre. "A consumptive in his last stage!" was my immediate impression. It took quite a while before he was able to tell me his needs and concerns because of his persistent cough: He came from the province, from the region of Luckenwalde; his father was a

pious, brave man, a carpenter by trade. But it had become too dull for him at home, so he had gone to town, and wanted to have a good look at life and enjoy it; and now he was like that! "Oh, and I am so afraid of dying, so terribly afraid, Pastor!" he exclaimed; "I don't know what to do!" So I said to him some words of comfort. "But that is not for me," said the invalid thereupon; "I was a bad boy before. When my father read the Morning and Evening Blessings, I often made fun of them behind his back, and mocked the Bible words, and twisted them into frivolous jest. And that burns my conscience most grievously now. How should I be able to comfort myself with the Word of God, which after all I have trampled under foot?"

Despairingly he looked at me. Never before have I seen a man so shaken and broken in his innermost soul; I was moved by the deepest compassion for him. I knew that he was on the right path (Ps. 51:19) with this anguished and broken heart, but how could I find the right word of Scripture to give him support and light in the darkness? Then I remembered the passage Rom. 5:6: "For Christ also, when we were yet weak after the time, died for us ungodly." I told him this verse. "Is that in the Bible?" he asked. "Yes, here!" replied I, pointing to the verse; and now it was touching to see the sick man reading, trembling and stammering, word by word, with me holding and guiding his fingers. With more rapt attention no man condemned to death can read his prince's letter of pardon. "Yes, ungodly I was," he said again; "but there it is: 'died for us ungodly ones/.' So he gradually became calmer and more composed; and I gave him some more of the most powerful remedies from the Word of God: "Though your sin be as red as blood, yet shall it be as white as snow," Isa. 1:18; "Where sin is made mighty, grace is made much mightier," Rom. 5:20; "Whosoever cometh to me, him will I not cast out," John 6:37.

Finally, he had one request: he did not want to leave the world unreconciled with his family. I gladly wrote this wish to his father, and after a few days his sister also came with the warmest greetings from the whole family and stayed with him until death put an end to his life. Certainly his soul was saved, though snatched like a fire from the fire. - How gloriously rich is the Word of God, as rich as our God Himself! There is no situation, no matter how desperate, in which it leaves us in the lurch.

Christ is risen.

Christ is risen from the torture of all, We should all be glad,
Christ will be our comfort. Kyrieleis.

If he hadn't bought it,
So the world would have passed away;
Since he is risen,
Thus we praise the Lord Jesus Christ. Kyrieleis.

Hallelujah! Hallelujah! Hallelujah! Let us all rejoice, let Christ be
our consolation. Kyrieleis.

This hymn in our hymnal is not only the oldest Easter hymn, but it is also the oldest German hymn. Who wrote it, when it was composed, who set the tune or melody? - all these are and will remain unanswered questions. This folk song is not a song that has been made or thought up, but rather a song that has been

but it is born out of the overflowing Easter joy of the believing Christian heart.

The melody will have been found at the same time as the words, for from time immemorial the German people have been singers and singers.

Since the time of Gregory I, Bishop of Rome (he died in 604), complete silence was imposed on the congregation in church. So our ancestors were not allowed to sing during the service. This made them angry, and they could not bear it for long. After all, they had sung to their old gods, they had gone into battle with song and sound; and now they were not to bring their songs to "Christ, the child of peace of God," the most beautiful among the children of men! Little by little, the congregational singing began to break through, so that when the priest intoned "Kyrie eleison," "Hallelujah," or "Amen" at the end of the hymn, the devout congregation joined in and often repeated the same.

On the first Easter our dear ancestors sang more than just the words just mentioned in the house of God. The joy of Easter, the joy of victory over sin, death and the devil, which the Saviour won for mankind and which was sealed by His resurrection, could not be restrained, and therefore it resounded in the church despite the prohibition:

Christ is risen from the torment of all, We
should all be glad, Christ will be our comfort.
Kyrieleis.

The new art of printing books also quickly carried this song into the German lands. It then gave expression to the Easter rejoicing of the congregation for centuries. For "here the whole church rejoices with a resounding, high voice and unspeakable joy. One gets tired of all the songs in time, but the 'Christ is risen' must be sung again every year," said Dr. Martin Luther.

He immediately included this hymn in the Lutheran hymnal among those hymns to which he gives the heading: "Now follow some spiritual songs, made by the ancients. This 'Christ is risen' also gave Doctor Martinus the occasion for his most powerful of all Easter hymns: "Christ lay in bands of death."

The living Christ was Luther's whole comfort, his whole hope. When he was sad and afflicted, he always rejoiced in the word: Vivit, which means: "He lives! He often wrote this word with chalk on the table in front of him; indeed, on all the walls and doors he wrote: Vivit, vivit! When he was asked why he did this, he answered, "Jesus lives, and if he were not alive, I would not desire to live one hour. But because he liveth, we also shall live through him, as he himself saith: 'I live, and ye shall live also!'"

"Christ is risen," said a distinguished gentleman, who was on his way as an envoy to the Turkish emperor, when he heard a man singing with a loud voice near the city of Adrianople, who was pulling a plough in the field. The envoy rode up to him and asked who he was and from where. The answer was, "I am a German Christian, and have been taken prisoner by a Turk, who has imposed this hard service on me here; I also know that I shall never gain liberty again in this life. So I am content to be patient. Since at this time the joyous Easter festival is being celebrated in my dear German fatherland, I too must sing Easter hymns in honor of the Risen Lord and for my own comfort, as I remember them from my youth, and the first must then be: "Christ is risen!"

I believe a resurrection of the flesh.

When the chosen soul, among so many thousand times a thousand angels, has come to its former body, but to the most holy and glorious resurrected one, it will swing into it without delay, pass swiftly through all the limbs, occupy the heart, rule the head, and show itself like a mighty queen in her royal palace. Yes, to speak of it in human terms, she will speak sweetly to her body: "O blessed body, thou receiver of my sorrows, thou shedder of my tears, thou fellow-bearer of my cross, thou constant companion in my misery, thou faithful helper of my works! How gently hast thou rested in thy chamber of sleep! Behold, how pure and beautiful thou hast laid aside sin, and hast been stripped of all stain, all deformity, all infirmity! Behold, thou wast sown in thy grave corruptible, and art risen incorruptible; thou wast sown in dishonour, that every man had abhorrence of thee, and art risen in glory; thou wast sown in weakness, and art risen in power! And now it is time for both of us to present ourselves at the same time before the judgment seat of Jesus Christ, at the right hand of the great company of the elect, and to enter into the heavenly paradise with one another. I have been translated into heaven, thou hast been buried in the earth; I have been translated into light, thou hast been buried in darkness; I have been translated into the company of angels, thou hast been buried in the multitude of worms; I have been praised of God, thou hast been gnawed by vermin. Though I have fared better in heaven than thou hast fared on earth, yet is it come to pass that we shall dwell together without separation. Well then, the tide is turned, we are joined together, to have an everlasting equality.

(Matthew Maysart, "Of the Heavenly Jerusalem".)

The greeting of the Risen Lord.

The real Easter began for the pious women only at the moment when Jesus Himself met them and said to them: "Greetings", Matth. 28, 9. All preaching of the Risen Lord, all testimonies of His life and His power have only this purpose, that through them Jesus Himself comes to the hearts of men, that He meets the souls and gives them His greeting of peace. For this purpose we also celebrate the feast of Easter, that the risen Saviour may personally come near to all Christians, and that day by day and year by year he may meet them and greet them kindly. And when he now greets us in this festive time, or when we become aware of his greeting in hours of suffering, when we feel in times of difficult struggle that his living hand strengthens us, when we feel his nearness at the beds of the dead and become aware of his comfort at the graves, then let us also testify with joyful courage to all the world what has become known to us, and carry the word of the resurrection out to the masses of those who have no hope.

O world, see here thy life.

Regarding the word "world," the great scriptural commentator J. A. Bengel wrote in his diary on March 11, 1742: "When they sang today: 'O world, look here at your life,' I thought, this concerns you too, I also belong to the world. I may also look here, and whoever looks here no longer belongs to the world at the same moment, is no longer worldly, more earthly minded."

Resurrecturis!

As a landmark for our cemeteries one cannot think of a more beautiful word than that wonderfully beautiful inscription which one reads over the entrance to the churchyard at Bolzano in Tyrol, and which says more in a single word than the German inscriptions in prose and in verse. It reads, "Resurrecturis!" in German, "To those who will rise!" (Lodzer Kirchenblatt.)

A royal child.

The most beautiful experience I have had in my entire, often not easy life as a collector - as a man who collected for a charitable institution tells us - was in a poor hut in Elberfeld. Despite the poor appearance of the little house, I entered - an inner voice compelled me. But when I opened the door, I saw an old, poor-looking little mother sitting behind the spinning wheel. Then I became mad at myself, stammered a few excuses and drew back. But the dear old woman called out: "Stop there, stay! A royal child lives here! Do you not think that I, too, want to help the great King's cause?" And she searched in her box, and found two pennies, which she gave with joy.

Death notices.

On March 11, Father Johannes Theodor Böttcher passed away gently in the Lord in Decatur, Ill, at the age of 74 years, 11 months and 7 days. At his funeral on March 14, Fr. M. Wagner, Prof. J. Herzer, Prof. F. Streckfuß, and

W. Heyne.

On March 3, H. Brundick, a student of the middle class at the local seminary, died of scarlet fever and congestion of the lungs.

Springfield, Ill.

R. Pieper.

New printed matter.

Seventeenth Synodal Report of the Iowa - District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. 1903.

Concordia Publishing House. 80 pp. 9X6. Price: 15 Cts.

The synodal address of President Clöter points to unbelief as the cancer of our time, and God's Word as the only remedy. The doctrinal discussions were based on an instructive lecture by Professor R. Pieper from Springfield, which will be continued and concluded in the next District Assembly, on "The Lutheran Church's Doctrine of Justification in its Contrast to the Catholic and Reformed Churches". Here, step by step, the difference between the Lutheran doctrine of justification and the Catholic as well as the Reformed doctrine is shown. The Catholic doctrine is taken especially from the decisions of the Tridentine Council and the Roman theologian Bellarmine, the Reformed doctrine above all from the Reformed theologian Schneckengerber. The comparative presentation makes it quite clear how, according to the Lutheran doctrine in accordance with Scripture, our salvation alone rests outside of us, in God and His grace, in Christ and His merit, and in no way in man, and that therefore only the Lutheran doctrine can give the right constant comfort to the troubled conscience. Among the business matters, the report on the inner mission of the District takes the first place. The 25 mission fields and what is happening there are vividly presented.

G. St.

A Brief Statement of the Doctrinal Position of the Mis- souri Synod. By F. PIEPER. In the Year of the Jubilee, 1897. Translated from the German by W. H.T. D. 24 pages 7X5. Price: 3 Cts.

Lutheranism and Americanism . 15 pages 7X5. Price 3 Cts. Concordia Publishing House, St. Louis, Mo.

Two tracts that are worthy of the widest distribution. The first is a translation of the well-known Jubilee tract: "I believe, therefore I speak", and says in a short, clear, excellent way what we teach on the basis of the Word of God in the main articles of the Christian faith and which opposing heresies we reject. The tract is therefore especially suitable to serve our church members when they are asked by English speakers about their faith or attacked about it, and should also be given to such. - The second tract, originally written on the occasion of the celebration of the Reformation, deals especially with the difference between church and state and the freedom of religion and conscience that is valid in our country, and should, because of the great ignorance of this difference and the various attacks on this freedom, also be spread among Americans.

L. F.

The Life of Martin Luther by ERNST AUGUST BRUEGGEMANN.

136 pages 8X5>2 bound in cloth. St. Louis, Mo. Concordia

Publishing House. 1904. price, 60 cts. This new account of Luther's life in English, written by a pastor of our synod, is written for the Christian home, and differs in this respect from the shorter life of Luther, which has already appeared in German and English in our publishing house, and which is written at first for school use. In 45 chapters, it presents the life and work of the great reformer of the church in a short, simple and yet lively, descriptive manner. I hope that it will be widely read and that it will make Luther's importance and work known, especially to those who speak English, who often do not know much more about Luther than his name. The book is very clearly divided into short chapters, richly decorated with 50 good illustrations and also otherwise tastefully furnished, so that it is also well suited as a gift for our English-reading young men and young women, for confirmands, youth libraries, etc.

L. F.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and Other States for the Year 1903. St. Louis, Mo. Concordia

Publishing House. 1904. 160 pages 9X6. Price: 30 Cts.

Elsewhere in this issue we share some of the main figures from the "Yearbook" which has just been published. But for those who want a more exact insight into the external state and work of our Synod, the entire Yearbook with its detailed lists and tables is indispensable.

L. F.

Introductions.

By order of the Honorable President Seuel, Father H. F. Tiemann was installed in his parish at Cedarburg, Wis. Quinquagesimä in his parish at Cedarburg, Wis. introduced by J. D. Schröder.

By order of the Venerable President Clöter, Father H. Wischhof was introduced to his parish at Terril on Sunday. Oculi in his parish at Terril, and on March 12 in his parish at Spirit Lake, Iowa, introduced by V. Walther.

On Sun. Oculi, J. W. Theiss, appointed city missionary for Los Angeles, Cal., was installed in his office by G. Runkel, assisted by Kogler.

By order of the Venerable President Engelbrecht Alb. Grörich on Sunday. Lätare in his congregation at Hoyleton, Ill, with assistance.

Ambacher's introduced by J. G. O. Katthain.

By order of the Honorable President Walker, l>. B. Weindläder was installed in his congregation at Bleeker, N. A., on Sunday. Lätare in his congregation at Bleeker, N. A., with the assistance of P. E. E. Stuckert, introduced by W. A. Frey.

By order of the Honorable Vice-President Schulz, A. Ziehlsdorff was introduced to his congregations in and near Swanville, Minn. on Sun. Lätare in his congregations in and near Swanville, Minn. introduced by J. Englert.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teachers' college of the theological seminary in St. Louis.

Vol. 60.

St. Louis, Mo., April 12, 1904.

No. 8.

A heartfelt admonition to our newly confirmed, which is also to be heeded by others.

If the "Lutheran" addresses these lines first of all to the just confirmed children in our congregations, it is assumed that they will now also become diligent and attentive readers of his columns. It is certain that the Holy Scriptures should be the most important reading material for all Christians, old and young, as our Lord Christ says: "Search the Scriptures. John 5:39, that is, read diligently and attentively therein. Neither should any of you who are newly confirmed think, "Now, after you have finished your confirmation classes and passed your exams! Now that you have finished your Confirmation classes and passed your exams, I can finally put away my Catechism. No, your catechism should rather have become quite dear to you, so that you often read this and that in it and penetrate more and more into the understanding of the truth of salvation; besides, you must continue to use it for the faithful preparation for Christian instruction, which, properly considered, is actually a continuation of Confirmation instruction. But with all this, you should not neglect to read the church periodicals, the "Lutheran," the "Missionary Dove," and the like. You will truly spend your time better and more profitably than in reading the soul-destroying trash that is often spread among the reading youth in the form of novels, novellas, and newspapers and is devoured by them with true lust.

But this I wanted to say only by way of introduction. As necessary and important as an admonition is in this regard, this time it is something else that is to be presented to you. I would like to remind you that at your confirmation you were invited to partake of all the goods of the church, above all of Holy Communion, this glorious, delicious, unique meal in which our Lord Christ gives us his true body and blood under the bread and wine to eat and drink for forgiveness.

of our sins. You have now already received your first communion. This was a great, important, and blessed hour for you, since for the first time you were fed by Christ Himself with this heavenly food, which transcends all thought. How could it be possible that even one of you who opened his heart to these words, "Given and poured out for you for the remission of sins," should not have been mightily strengthened in faith and encouraged in godliness? Is it conceivable, then, that one who believes these words, and at the same time hears the cry of his Lord and Saviour, "Do this, as often as ye drink it, in remembrance of me!" should become slothful and negligent in the use of this means of grace? Should we not rather think that every man should heartily rejoice that he is not permitted to enjoy this sacrament only this once, nor only once every ten years, nor once every year, but that his Lord bids him be often present at the celebration of Holy Communion? Should not every one also make diligent use of this right? Yes, indeed, one would think so. But experience shows that, while the first supper is soon followed by a second for most, the intervals between them are longer and longer for many; they wait half a year, then a whole year, and when all kinds of obstacles come in the way, they are still longer kept back from going to the Lord's table.

Where can this come from? However various the causes may be in each individual case, in the last analysis the cause of most of them is that they do not recognize and consider from the heart what a rich blessing the Lord has bestowed on us in his Holy Communion, and that they do not feel in truth the need for which it brings us help. It is the contempt of this means of grace to which Satan, the world, and the flesh seduce us. It is also contempt, when we put on the cloak of pious sayings.

For example, someone says, "I do not want to make a habit out of taking the Lord's Supper, for by doing so I would desecrate this high and holy meal. Of course, he who comes merely out of habit is certainly not in the right place. But think it over, and say to me: "Shall you not make a holy habit of doing what your God commands you? I should think so. Thou shalt make a habit of praying, of attending public worship, of being faithful in thy profession, etc., and likewise of obeying this word of thy Lord, "Do these things." It is a contempt of this command of Christ, if, in order not to make a habit of taking the Lord's Supper, one postpones it from one time to another. To those who, for all sorts of reasons, postpone taking the Lord's Supper, Luther sets his own example in his "Exhortation to the Sacrament." He says: "For the sake of an example to all who wish to be warned, I will here indicate my own experience, so that one may learn what a cunning trick the devil is: It has happened to me several times that I have planned to go to the sacrament on such and such a day. When the same day came, such devotion was gone, or some other hindrance came, or I behaved myself clumsily, so that I said, Well, for eight days I will do it. The eighth day found me again as clumsy and hindered as that. Come, I will do it again for eight days. Those eight days were so many for me that I could have gotten away with it completely and never gone to the sacrament. But when God gave me the grace to know the devil's trickery, I said, "If we will, Satan, have a good year with your skill and mine. And I tore through, and went in defiance of the devil." (St. L. ed. X, 2198 f.) Do the same, dear Confirmed, and if the order becomes a habit to you, it will be a blessed habit. God bless you!

Others want to excuse themselves by saying that they do not feel hunger and thirst for the Sacrament. Is not this a contempt for this delicious food which is so necessary to us? Is not this very fullness of heart a necessity that lies on our necks, and therefore ought to drive us to receive the Sacrament often? Look into the mirror of the law. Everywhere it shows you your sin and God's wrath against it. Your faith needs strengthening, your spiritual life needs growth. That is why you need the Lord's Supper, because there you are given forgiveness of sins, strengthening of faith, promotion in godliness. Whoever eats of this bread of life is filled with a desire for more. By drinking from this fountain, not only is thirst quenched, but right thirst is awakened. "And if thou hadst no other cause nor need to go to the Sacrament. Dear! would not that be evil and need enough, that thou shouldst find thyself cold and unwilling to go to the Sacrament? But wherewith wilt thou warm thyself against such frost and unwillingness? Wilt thou wait until it come upon thee, or until the devil give thee room? Nothing will ever come of it. Here in the sacrament thou must rub thyself and hold fast; there is a fire that can kindle the heart." (Luther, op. cit., 21W.)

But if your heart and the devil's wiles deceive you, that ye are not worthy to come to supper, and that ye ought to go to supper

If, therefore, we let it stand, consider that, of course, no man is worthy in himself, but that right worthiness should also not come from ourselves, namely, not from our doing and preparing. Hear also our father Luther on this subject: "Beloved, you must not look at yourself, how worthy or unworthy you are, but at your need, how you are in need of the grace of Christ. If thou see and feel the need, thou art worthy and skillful enough, for he hath not appointed it unto us for poison and disgrace, but for comfort and salvation." (Op. cit., 2205.)

Dear newly confirmed and all you Christians, use the Lord's Supper diligently; trample under your feet all the objections of the foolish heart; remove real obstacles from the way immediately and overcome supposed obstacles with the knowledge: We need the Holy Supper; Christ wants us to enjoy it diligently; he wants to give us forgiveness of sins, life and blessedness.

But, ye may say, how often shall we go to supper? Do not expect men to give you a commandment where Christ has given no commandment. Remember again what our Luther says in the preface to the Small Catechism. Though he recognizes that "here it is necessary to do," yet he adds this injunction: "We shall compel no man to faith or sacrament, neither shall we ordain any law, nor time, nor place." (Synodal Catechism, p. 6.) But while it is certain that we are not to lay down any fixed rule, we are also to notice what Luther immediately goes on to give as his opinion: "Whoever neither seeks nor desires the Sacrament at least once or four times a year, it is to be feared that he despises the Sacrament, and is not a Christian, just as he is not a Christian who does not believe or hear the Gospel." Luther here gives a number: "once or four"; but this does not mean once of the year, or four times, but "once or four" means "about four times," as the vernacular still says now: a thaler ten, that is, about ten thalers; a painter four, that is, about four times. These words are also translated in this way in the Latin edition of our Concordia Book. Notice well: Luther does not want to make a law with this, not to push a certain time into the conscience of the Christians. But his opinion is, as often as a Christian should come to the table of the Lord by himself, urged by the commandment and promise of the Lord Christ, and by his own need. And should we in our time be less in need and danger of our souls than the Christians of Luther's day? Should we be less in need of the Sacrament than Luther, the highly enlightened man of God? Is it not doubly necessary in these last days, when, according to Christ's prophecy, the greatest danger to the Church is drowsiness, indolence, indifference, that we should have our faith and zeal in godliness strengthened by the means of grace of Holy Communion? If you answer these questions correctly and act accordingly, then this heartfelt admonition will have achieved its purpose.

Oh, help us, Lord, help us to hasten to you, who at all times is willing and ready to heal us all. Give pleasure and holy thirst After thy supper And there make us princes In the golden hall of heaven. E. A. M.

Today's materialism in its influence on the Christian life.

1.

Materialism is a much used word in our time. But not everyone who hears or reads this expression also mists more precisely what is meant by it. Therefore, some explanations will not be superfluous by way of introduction.

A distinction is often made between philosophical and practical materialism.

The first thing that I have to say is that I do not want to be a part of the world, but I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world, and I want to be a part of the world. Materialism regards all the phenomena of life only as the result of the displacements of these atoms, their various combinations and transformations. Materialism therefore denies the existence of a personal God. The law of the Ten Commandments appears to it as something entirely arbitrary, conceived by self-love; the belief in man's continuance after death, in the immortality of the soul, as foolishness and nonsense. This materialism, therefore, stands in the most pronounced opposition to all religious thought and life. The materialists of modern times themselves say that they will succeed in gradually destroying all philosophical and religious mysticism. But by mysticism they understand all revelation in opposition to the results of science. But the fallacies of this materialism are so crude that it does not take much effort to prove to its adherents from their own writings that, according to their doctrine, there is neither force nor substance, on which they want to build their whole edifice.

One would hardly think that such views were a serious danger to Christianity. But the materialists know how to adorn their doctrines with so many beautiful and seductive words, which, however, are nothing but empty phrases, that many let themselves be beguiled by them. To this may be given only one example. L. Feuerbach, a well-known materialist of the last century, writes: "It is the intention of materialism to change men from theologians (scholars of God) into anthropologists (people who teach about man), from theophiles (lovers of God) into philanthropists (benefactors of mankind), from believers into thinkers, from prayers into workers, from candidates of the hereafter into students of the hereafter, from religious and political chamberlains of the heavenly and earthly monarchy (autocracy) and aristocracy (rule of the best) to free citizens of the earth, from Christians, who according to their own confession are half-animal, half-angel, to human beings, to whole men." And the materialists of today always boast that their doctrine is an achievement of the great nineteenth century and a consequence of profound scientific research, especially in the book of nature. This, of course, is a great error. Already

the pagan world-wise Epicurus taught essentially the same principles more than 2200 years ago. He, too, and the school he founded, maintained: "There is no God; the world is composed of atoms; the highest purpose of earthly existence is the sensual well-being of the individual; man does not continue after death." And the French materialist La Mettrie, who died as early as 1751, and the German materialist von Holbach, who died in 1789, and do not belong to the 19th century. And yet they had essentially the same teachings as our present-day materialists. There is nothing to be said for the fame that materialism is an achievement of modern times.

Besides this philosophical materialism, however, there is also a practical materialism, whose adherents very often still profess a God in name. This practical materialism is by far the most dangerous for our Christian people. It may be called the religion of the flesh, which strives to destroy in man all that is high, noble, and heavenly. Man degrades man, who was created by God in His image, to a collection of atoms, and considers death as the disintegration of the atoms that made up man. According to this materialism, man lives only for this world, and it is his noblest task to make every hour of his earthly life as comfortable and pleasant as is at all possible. The practical consequences of such principles are now quite dangerous. The practical materialist knows but one aim, the advantage of his own "I." Where it is a question of perceiving and attaining this advantage, nothing is sacred to him; he tramples everything under his feet, and respects neither any possession nor the life of his neighbor. Because he denies the existence of God, he fears no divine justice. And the spirit revealed in these teachings extends to many who are not even remotely aware of it; indeed, the influence of this spirit is felt even in outer Christendom, and far more and more deeply than is usually supposed. Let us look at the present world, and especially at our country and its inhabitants, in their! If we look at the present world, and especially at our country and its inhabitants in their rush and chase after the "almighty" dollar and after the pleasure and joy of this world, and if we look at a detailed statistic of crimes, in which the motives for the crimes are also given as far as possible, it would seem to us that the materialistic principles and views are more widespread than any others, and one is not mistaken if one calls the spirit of our time a materialistic one. We cannot be at all surprised at this, because it is precisely the materialistic views that so exactly coincide with the desires of the natural, unregenerate man. Materialism makes no inconvenient demands on man which are contrary to his depraved nature, but teaches him as truth what he desires, namely, that there is no eternal, divine punitive justice, nay, that there is nothing at all which cannot be perceived with the senses, which cannot be seen, heard, tasted, smelled, or felt. That such doctrines are more agreeable to the natural man than the doctrines of Christianity is understandable. According to the materialistic doctrine, he can in the world

He can live as he pleases, can buy every fleeting hour of his earthly existence as he pleases, and does not need to practice any self-denial. If he dies, then in his opinion everything is over with him. Christianity, on the other hand, demands self-denial and a continued earnest and severe struggle; it lifts man into the realm of the "invisible, holy, and heavenly," and promises perfect joy and refreshment only beyond the grave. It is no wonder, therefore, that this practical materialism has gained a much deeper entrance and a much wider diffusion than is usually supposed.

In these teachings of materialism and in their consequences lies a far greater danger for the Christian life in our congregations than appears to us at a superficial glance. Indeed, we are not afraid to say that the materialistic teachings are among the greatest dangers threatening our Christian people today. We have only to look at the phenomena that come before us in daily life and trace them back to their source. It will therefore certainly be useful for the readers of this paper to become acquainted with the phenomena which confront us in daily life in their relation to materialism. And this is what we shall deal with in a series of short articles.

R. v. N.

Our East India Mission.

A wreath on Missionary Näther's grave.

So writes Missionary Poppy:

"They that sow with thirst shall reap with joy," Ps. 126:5.

God has suddenly called to Himself the oldest and most faithful worker in our mission, our dear brother Näther. He died of the plague on February 16, as the brothers and sisters in Krischnagiri will already have reported. For twenty years, with only two interruptions, the blessedly deceased studied, worked, fought, argued and suffered at my side. How could I remain silent now that the Lord has taken him from us! In spite of our so different natures, he was always of one mind and faith with me and always my most faithful friend. God had endowed him, among other beautiful gifts, with an excellent measure of labor and faithfulness. He was filled with a scrupulous sense of duty. That is how I knew him from the beginning. How eagerly he studied, even as a young man, with an earnestness almost beyond his years! He was always a role model for the rest of us in this work and remained so to the end.

He proved his faithfulness to the Word of God in deed. The break with the whole past, with everything that was dear and valuable to him, especially the departure from the work, in which he stood with his whole heart, with the most joyful courage and untiring perseverance, had attacked him so much that his figure literally fell into mourning. - In the homely

In the fresh air and especially in the contact with his dear fellow believers in the orthodox church, to which his heart had long been devoted and with which he had long been in agreement in spirit, he recovered surprisingly quickly. - Equipped with new strength and joy, he hurried back to the missionary work he loved with all his heart. But how different was the present work from his former one! Now the foundation had to be laid for a new building. For nine years he worked on it and scattered the seed of God's Word with great faithfulness and an astonishing amount of sustained labor. His reports bear witness to this, so that I can be silent about it. I would like to give only one small example. When we had a three-to four-hour session in the morning and afternoon at our conferences, and had worked diligently, and had thus all become very weak in the tropical climate, he always found it difficult to close the session. He liked best to concede another hour. After the meeting, especially in the early years, he always wanted to hold a common heathen sermon. This, of course, was not practicable. But he usually occupied himself with writing the minutes and other work even after the meeting. I have never seen such a desire and joy to work in a person. Admittedly, in the last few years he could no longer do so. He was worn out inwardly and outwardly. A home leave would have been urgently necessary for him. But he would not hear of it.

Of course, there is not much to see of his work. What is to be seen of spiritual or even spiritual work at all? God has seen his faithfulness, his prayers and his tears. For truly the dear brother sowed with tears. To sow the seed for nine years with such energy, with the use of all his strength and such faithfulness, and yet to see so little, to have his heart filled with a deep desire to bring the poor Gentile souls to Christ, and yet to be able to bring about so few, that was truly a constant, oppressive cross for the brother who had fallen asleep, but borne with humility. He sought the reason for the apparent lack of success of his work above all in himself, just as he possessed a profound knowledge of sin and knew no other refuge for himself and others than the wounds of his Savior. I have always been firmly convinced in my heart, and I have probably once said this to a fellow brother, that God would certainly reward such faithfulness, that he would also fulfill the "reaping with joy" in the blessed brother, after the first part of the saying, "sowing with tears," had been so abundantly fulfilled in him. I was mistaken, for I thought God would let him reap here. But God wanted to make it much more glorious with him, he lets him harvest there, without disappointment, without sorrow, without sweat, in peace, in proud rest and blessed joy, with rejoicing and eternal delight. He hath set upon his head the crown of honors which he had set before him in faith, saying unto him, "O thou devout and faithful servant, thou hast been faithful over a few things: I will set thee over many things: enter thou into the joy of thy Lord." Matth. 25, 21.

The blessed brother has won the victory. We are still at odds, and our hearts are sore, for one of our finest

has been taken from our midst. After all, he bore the main burden in the difficult early years. Of course, God's word does not fall when a faithful fighter and watchman is taken away, but we can fall. Therefore we ask God to make this difficult affliction a blessing for us and our mission!

F. Mohn.

From New Zealand.

It is not unknown to the readers of the "Lutheran" that one of our last year's preaching candidates, M. Winkler, has received and accepted a call to New Zealand. With those called to Australia he left San Francisco in July of last year and has been in full activity since August. It will be of great interest to our readers to learn something about this mission among our German fellow believers who are scattered on the two islands of New Zealand and who up to now have only been poorly provided for in church, and the following excerpts from Fr. Winkler's first report to our General Inner Mission Commission will move them to include this difficult work in their prayers and to support it with the gifts of their love, as they have done up to now, so they will continue to do. Fr Winkler writes on 5 January of this year from his present place of residence in Waitotara:

"I arrived safely in Auckland on August 3, with God's help, and travelled on by coastal steamer to New Plymouth, where Father Bläß (the missionary of the Hermannsburg Free Church among the heathen Maori) received me. I then travelled with him to Pungarehu, where his mission station is located, to recover from the exertions of the new ice. Since it was just the time again when Father Bläß had to serve the scattered co-religionists on the South Island, we traveled there first, because Father Bläß wanted to introduce me to all my places. We went by rail to Wellington, and then by steamer on to Christchurch. Thirty miles from this large city lies the smaller town of Oxford. Here is a small German community. Formerly, 20 to 25 years ago, it is said to have been quite a respectable crowd, but now it has become small. We stayed there two Sundays and served them with Word and Sacrament. The number of hearers in each service was. 20 to 24. During the week we visited the individual people. Two families with about 10 children have since moved away, and so the congregation has become even smaller. However, they gather regularly for reading services, and a Miss holds Sunday School with the children. From Oxford we travelled back to Christchurch, but served some families in Rangiora on the way.

"In Christchurch itself there is a fine, large German church, where P. J. used to stand. When the Germans baled this church, they desired that all Germans should be allowed to belong to it without distinction of creed. But this soon caused quarrels and quarrels, and since Father J.'s time it has remained so. Now for years an English pastor, who speaks German, has preached and officiated in this church every three months; but only a few come now.

We were asked to preach by some who belonged to this congregation but no longer went, we also tried to get the church for the service, but it was refused to us. We then held a service in a house in the suburb of Papanui in front of 12 to 14 people and later also one out in the country, in Tai Tapu, to which 15 people turned up. These people asked us to come again, and we promised to come possibly every three months. We then travelled back to the North Island and first served the parishes of the late Fr Klitscher." (Fr. Klitscher died last year at a youthful age; to his orphaned congregations is now attached a younger pastor from our Synod, is. Teyler, appointed, who has also accepted the call, and will soon go to New Zealand). "Then at last we came to the places where the people dwell who had sent the petition for a preacher to America. They are noisy little crowds that have come together so far. We served them all in turn; then Father Bläß went home and I began my work.

"Wanganui, Waitotara, Alton, Midhirst, Inglewood, which are all on the railway, I try to attend once a month; 11 or 12 other places, where either only one or two families live, or which are too far eutsernt, I can only visit once every three months. The most important are Wanganui uild Inglewood. In Wangauui there are about 6 to 7 families that I serve; in the services I have 20 to 24 listeners. In Inglewood there are 7 to 8 families, but only 20 listeners because many of the children do not understand German. Midhirst is said to have once been a place full ofichtsvollec, but in the course of time the Lutherans there have almost all scattered; but perhaps with God's help I will succeed in gathering them again. Here in Waitotara only 4 families with 5 children live, but there are regular reading services and Sunday school. In Alton there are also only 4 German families. In all places it is almost only the older people who come to the service because the children mostly do not understand German or go to the Sectenkirchen. I have therefore offered them English preaching, and in Inglewood they also asked me to do this last time, and I now want to preach in English the next time there; perhaps I can win over the young people in this way. Many of the Germans have unfortunately become very indifferent to God's Word; this is not to be wondered at, because they could only be served so very sparsely. But I find many a faithful Christian among them who takes it seriously, and in time it will probably get better, God's Word must do it. I have preached forty times during this time. 118 people went to Holy Communion; in some places it was celebrated for the second time before Christmas. I also baptized a child and confirmed a girl whom Pastor Dierks had taught catechism. For this year there are again 2 confirmands registered. After each service a collection is made and I have made myself a collection booklet in which the date and amount of the collection is entered and which is signed each time by the person who made the collection. In the last three months, October, November and December (for what came in before that covered the travel expenses for Fr. Bläß and

me), came a £15 11 sh. 5 d. (about \$75.00). The travelling expenses amounted to £7 5 sh. 1 d. (about \$35.00).

"Now whether churches can soon be formed in the places I have mentioned, I cannot yet say. In Wanganui, I think it should be possible, for there the people live nearer together. But at Inglewood, for instance, they live within 10 to 12 miles of each other, and are mostly farmers milking cows, and this is done on Sundays as every day. But I will make the greatest effort to gather the people together; I will also pay special attention to the introduction of reading services everywhere, since I cannot preach as often as I would like in the individual places due to the great extent of the area and the many stations.

"No attempt has yet been made in Wellington, because I have not yet had time. But I have already inquired about the ecclesiastical conditions from my journey through. I was on the South Island for the second time shortly before Christmas.

"The good Lord has given me strength and health during all this time, so that I have been able to bear the many journeys well. May He continue to give me wisdom and understanding to do His work. M. Winkler."

From this report by Fr Winkler our readers see that it was indeed high time that the New Zealand co-religionists who approached our Synod for a pastor were helped. Even now the church service is still a makeshift one because of the size of the field. But the people finally have a pastor of their own, who can provide better spiritual care for the older ones and follow the younger ones, who already want to be lousy. May the Lord make our dear Winkler more and more capable and bless his work, and may he make us more and more willing to support this not easy missionary work. L. F.

To the ecclesiastical chronicle.

America.

Confirmation is now behind us again in most of our congregations. While last year more than 22,000 children were confirmed, this year it will hardly have been less, but probably even more. For most of these children, confirmation also means leaving the parochial schools, where a new school year is now beginning and new pupils are being admitted. It would be far more beneficial for our schools, in various ways, if all those who were confirmed attended school at least until the summer holidays and the new school year did not begin until after the summer holidays. A number of our urban communities have made this arrangement and would not return to the old order. But probably most communities still close the school year with Easter. Not all children, however, who leave the parochial school, cease to attend school at all. The number of parents in our circles who are able and willing to give their children a further education than they can receive in our parochial schools is increasing. Parents cannot give their children anything better in earthly life than the best possible education. Such parents are again reminded of this,

That not only are all the educational institutions of our Synod open to boys who wish to attend high school without preparing for the ministry of preaching or schooling, but also that special Lutheran institutions for boys and girls have been established to give them further education, such as Walther College in St. Louis, the Lutheran High School in Milwaukee, the Girls' Seminary in Red Wing, Minn. and the Wittenberg Academy maintained by German and Norwegian Lutherans in Wittenberg, Wis. Whoever can make it possible to send his child to such an institution should certainly do so, lest he be exposed to the many dangers connected with attending the public and state colleges. Where there are larger communities, or where there are several communities in one place, one should also approach the excellent plan of extending one's own community school in such a way that another teacher is employed and all confirmed children are also given the opportunity to receive further education in the home circle. This is a way which is followed in many places by the Catholic Church and which many parishes among us could put into practice out of love for their growing youth. One of our St. Louis parishes, in this interest, has employed a seventh teacher at its parochial school and enlarged the schedule accordingly, and one of our Chicago parishes has established a high school for its confirmed youth, which is held in the evenings. Finally, it is also time to keep a diligent lookout among the now confirmed boys for those who are skilled and willing to one day serve the Lord in the office of preacher or schoolmaster, and to pave the way for them so that they can move to our institutions in September. How necessary it is that we train more preachers and teachers is known to all who follow the growth of our Synod and have to do with professional matters ex officio. According to all indications, there will again be a great shortage of candidates for the office of preacher and school teacher at the meeting of the distribution commission, which will take place soon. We will then return to this point. L. F.

Many of the newly confirmed, of course, deserted soon after confirmation to work outside their own home. And there is certainly an urgent need to admonish parents not to send their young sons and daughters to work in places where ungodliness openly reigns, where unbelief and mockery of Christian things, cursing and blasphemy may be indiscreetly indulged in, where unchaste looks, gestures and speeches are at home and this or that sin is openly served. Our young Christians have been faithfully exhorted in school and confirmation classes to watch and pray that they may not fall into temptation. Their spirit is willing, but their flesh is weak. How soon they will fall if they have to be in godless surroundings day after day. Especially dangerous are the large workshops or shops in the cities, where many young people often work together. In such workshops things often go on so indecently and ungodly, such sinful and shameless speeches are carried on, so many wicked boys and girls are employed, that the hearts of the young Christians are soon poisoned and they are drawn into wicked company and sinful pleasures even outside the working hours. A foreman in such a workshop, where young men and girls work together, recently told a preacher who was visiting that workshop, "The parents of these young people do not know how things are here, or they would not send their children here. But why don't they care?" Yes, there's the rub. So many parents care little about what kind of environment their adolescent children are working in, what kind of comrades they are associating with, and are then surprised when their children fall into evil ways, indifferent to God's

They are to become Word and Sacrament and to renounce obedience to their parents. So many children who are yet to learn something, or who ought to be employed in some other suitable way, are put to work in such places as soon as possible after Confirmation, without need, in order that they may help to earn money, regardless of whether or not they thereby run into danger to their souls. And just there they must go, where there is the most to be earned, regardless of the fact that perhaps just there the greatest temptations to sin and apostasy abound. It has happened that young Lutheran Christians, a few years after their confirmation, have been employed in saloons, in dance halls and gymnasiums, in theatres, in beer and amusement gardens, at horse races and in gambling dens. Young girls are given into service with families where ungodliness openly prevails and church attendance is made all but impossible for them. Even in this question of the employment of our confirmed youth, which is often quite difficult, parents and children should always be mindful of the words spoken by the Saviour: "What good would it be for a man to gain the whole world and yet suffer loss of soul? Matth. 16, 26. Better an occupation with less merit and as little danger of temptation and apostasy as possible, than a position with great reward but also great danger to the soul. L. F.

In the history of our Synod and its assemblies, this year 1904 again marks a milestone. Fifty years have passed since the Synod, founded in 1847, was divided into four districts. As early as 1848, a motion was made to divide the Synod into two District Synods, but it was not accepted, since the Synod considered such a division premature. In 1849 the matter was taken up again, and the reason given was the great distances involved, which made it very difficult for many Synod members to attend the annual Synodal Assembly. On the other hand, it was pointed out that one of the main purposes of our synodal union was "that the various gifts should prove to be of common benefit," and that if there were a hasty separation there was danger that "different and conflicting directions might arise and establish themselves." This time, too, the Synod came to the conclusion that such a division should not yet take place, and the blessed Professor Crämer, on behalf of the Synod, wrote a lengthy document, included in the Synodal Report, to justify the renewed rejection of the proposal. In 1852, however, when the Synod, under God's rich blessing, had expanded even further and increased even more, the division could no longer be postponed, and after a thorough discussion of a draft, the overwhelming majority decided in favor of it. The first paragraph read: "There shall be no separation, but only a division into different district synods", and the second determined that "the general synod shall consist of 4 individual district synods". At the following meeting, in 1853, the new constitution of the synod, which had become necessary, was discussed in detail and then presented to the individual congregations by the "Lutheran" for their information. These were then to instruct their delegates at the next synodal meeting whether they wished to have the synod divided into four districts on the basis of the new constitution. Already at this meeting in 1853, the two pastors who had voted against the division in 1852 had voted in favor of it; at the following meeting, all congregations declared through their representatives that they accepted the new synodal constitution, and thus the decided division became a fait accompli. The four new synodal districts were the Western (embracing Missouri, Illinois, and Louisiana), the Middle (embracing Indiana and Ohio), the

Northern District (encompassing Michigan and Wisconsin) and the Eastern District (encompassing New York, Maryland, Pennsylvania and the District of Columbia). These four Districts are thus celebrating their fiftieth anniversary this year, and the Eastern District, which meets in Buffalo at the end of this month, will therefore also hold a special jubilee celebration. This and the Middle District have kept their old boundaries and have been enlarged in the course of the years; the other two districts were also enlarged at first, but then divided again several times, so that today we count a total of 14 Synodal Districts. This is how abundantly God the Lord has enriched our Synod in these 50 years. The first president of the General Synod was Fr. Wyneken, the first district presidents were Schieferdecker (Western District), Dr. Sihler (Middle District), O. Fürbringer (Northern District), E. W. G. Keyl (Eastern District), all of whom have already entered into the rest of God's people. However, two of the other Synod officials elected 50 years ago are still with us, namely the then Vice-President of the Middle District and later long-time President of the General Synod, our venerable Dr. Schwan, and also the then Secretary of the Middle District, the aged Frincke in Baltimore. L. F.

The recently published "Statistical Yearbook" of our Synod gives an overview of our mission field in Brazil and shows by numbers how God has opened an open door for us there. Fifteen pastors are now working there, 13 of whom come from North America, while two have already been working in Brazil for some time and have joined our Synod. Twelve of these pastors have sent in reports; 3 have not yet been able to do so, since one has only recently joined our Synod, and two of last year's candidates only took up their positions shortly before the end of the year. The 12 pastors mentioned serve 15 congregations, and in addition 8 preaching places; under their pastoral care are 2785 souls, 1248 communicant and 470 voting members. In 17 schools 461 children are taught; the lessons are given by 11 of these pastors and 2 teachers; in addition 3 assistants are employed. - The negro mission of the Synodal Conference is also in prosperous condition. At present it comprises 25 stations, where 11 pastors, 8 teachers and 3 female teachers are employed. The number of souls amounts to 1605, the number of communicating members to 753, the number of voting members to 203; 1109 pupils attend the parochial schools; in the Negro College at Concord, N. C., where there is a lack of room beyond measure, there are 22 pupils. - Our heathen mission in India counted 59 native Christians at the end of the year, of whom, however, some have since died of the plague, as did our faithful missionary Näther. In 12 schools 249 heathen and Muhammedan children were taught; several of the main schools were temporarily closed because of the plague; otherwise the number of pupils would have been considerably larger. L. F.

The centenary of the British and Foreign Bible Society, which was commemorated throughout the world a few weeks ago, has again raised the question in some circles whether fruit is also produced by the mass distribution of the Bible. It has been said that Bibles which are freely given away are little respected and even less read. Now we Christians should not only look at the visible fruits, but believe according to the Scriptures that the Word of God, where it is preached and read, always brings forth fruit and does not return empty, even if we do not perceive anything of it outwardly, Is. 55, 10. f. But very often the success can be grasped with the hands. Here in St. Louis there is a mission to which so often, as often as it is necessary

100 copies of the Bible will be sent by the American Bible Society. Anyone who is poor and desires a Bible can get it there. A local preacher has now taken the trouble to trace the fate of a Bible and vouches for the following story; About three months ago a Bible was requested in this mission by a poor Christian woman. She took it home with her, and, not being able to read herself, induced her unbelieving husband to read aloud to her from the Bible. This brought him to repentance and faith. One day the couple was visited by an unbelieving acquaintance. The latter was surprised to find a Bible in the house, heard the couple's experience, and was persuaded to take the book with him. By reading the holy scriptures he also came to knowledge. Thus, in the short space of three months, two people were converted simply by having the opportunity to read the Bible in their homes. That is why we should always be careful, especially in our city missions and institutional missions, to spread the Holy Scriptures, the Word of life that brings about spiritual life.

L. F.

According to the report of the "Luth. Kirchenzeitung," a **proper resolution** was passed by the lay delegates of a Methodist conference recently assembled in Philadelphia. The resolution reads as follows: "Resolved, That the lay delegates of this conference, convinced of the harm done by 'suppers' and paid entertainments in our churches, earnestly request the official authorities of all our churches to discontinue them." It is not specified what the delegates think the harm is. But every reader of the Bible knows that the proper way of giving for church purposes is not to eat and drink, buy and sell, "for the good of the church," but to give voluntarily and regularly, moved by the mercy of God in Christ, of one's earthly wealth to keep church and school in repair, and to build and extend the kingdom of God. Rom. 12, 1. 1 Cor. 16, 2. "If any man give, let him give simply", Rom. 12, 8. Probably the Methodist congregations, just like other congregations, some of which also bear the Lutheran name, have experienced that nothing so much harms and hinders cheerful, voluntary giving as when one has once begun to raise the money necessary for church needs through suppers, fairs, bazaars, concerts, entertainments, etc. This is not the case with the Methodist congregations. Once this unseemly manner has been set in motion, then money problems usually arise in the church budget, which are always to be eliminated according to this perverse sectarian manner. L. F.

Abroad.

Professor Harnack of Berlin, who has already been mentioned here several times, continues to fight against Christianity, always coming up with something new, and with every new attack he finds much approval in Europe and in America. About ten years ago he set about the Apostles' Creed, rejecting the principal articles of it, such as, for instance, the supernatural birth of Christ, his bodily resurrection, etc., and pronouncing the whole symbolum unfit to be known by the Christian community. Soon after, he asserted that the holy supper was not instituted by Christ as a sacrament, and celebrated in the ancient church with bread and water. About three years ago, in his much-mentioned book on the "Essence of Christianity," he declared that Jesus did not belong in the Gospel, and that the essence of Christianity did not consist in faith in the Lord Jesus Christ, but in man's own morality. About a year ago he referred to the great missionary command of Christ: "Go your way.

and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit" as spurious and made the claim that Jesus never thought that far. His latest play is that he maltreats and mutilates the Holy Our Father. At a meeting of the Berlin Academy of Sciences he declared that the "Original Father-Our" consisted only of a few, few petitions, and read as follows: "Father, give us this day the bread for the coming day, and forgive us our debts, as we also have forgiven our debtors, and lead us not into temptation." But of course Harnack did not find this "Urvater-Unser" in old Bible manuscripts or discover it by other research, but made it up according to his own thoughts, as is clear from his remarks. He also says that one cannot expect everyone at every moment to ask for the sanctification of God's name, for the coming of His kingdom, etc. The first and noblest petition, in his opinion, is for daily bread. - But such false teachers as Harnack, who blaspheme the Lord Christ and give the lie to his word, have been solemnly invited to deliver lectures on Christianity and its history at a great congress of sciences and arts planned in connection with the St. Louis World's Fair. L. F.

Rome has won another victory and achieved something it has long sought. For centuries it has been known what a dangerous order the Roman Jesuits are. Governments have forbidden them to stay in their countries, and an independent pope, Clement XIV, even abolished the whole order in 1773. Of course, a later pope, Pius VII, restored the Jesuits to all their rights in 1814, and especially the last two popes, Pius IX and Leo XIII, have been entirely under their direction. In Germany, too, a so-called Jesuit law has existed since 1872, and so far all efforts of the popes to bring about a repeal of the law have been in vain. Even if the German Reichstag showed itself willing to do so and passed resolutions to that effect, the Bundesrat always refused its consent. Recently, however, the second paragraph of this Jesuit law was repealed by the Bundesrat by 29 votes to 25, after the Reichstag had already decided this in 1899. This paragraph determines that the members of the Order of the Society of Jesus (as the Jesuits hypocritically call themselves), if they are foreigners, can be expelled from the German federal territory, or that, if they are nationals, their stay in certain districts can be denied or ordered. The resolution is contested on technical grounds, because the Bundesrath of 1904 cannot carry out a Reichstag resolution of 1899, but sooner or later the Catholics will reach their goal. And even if the first clause of the law, by which the founding of Jesuit branches in the German Empire is forbidden, is still justified, Rome will not rest until this provision has also fallen. L. F.

About the languages into which the Bible has been translated during the last hundred years, the secretary of the British and Foreign Bible Society gives some interesting details, which we take from the "Allgemeine Ev.-Luth. Kirchenzeitung". During the time of its existence the Society has published 74 million Bibles in English alone. Then follow 20 million in German, 14 million in French, 11 million in Chinese, 7 million in Russian, 5 million in Italian, over 3 million in Spanish, and as many in Swedish. Japanese accounts for 682,000 copies. The smallest number of translations

has appeared in "Bugi", a language of the Malay Peninsula, namely 136 copies; 140 copies have been published in another Malay language, Macafsar. 3.2 million copies each have appeared in the language of Wales and in the Tamul language of the East Indies, in which our heathen missionaries also preach. Some of these translations have cost a great deal, the printing of the Chinese edition alone costing K50,000. A great deal of money has also been spent on the Bible in the language of the island of Madagascar; the missionaries there had to go through a period of great effort after the order for their expulsion had been given, because they still wanted to translate and print the Bible before they left. L. F.

Information **about Christianity in Japan** is published which clearly shows that it has already become a power in the pagan country which has been closed to it for so long. The number of Christians at present amounts to nearly 200,000 souls, which is admittedly still very few among a population of 45 million. But Christianity is now spreading more rapidly than ever before, and is growing proportionately faster than the population. It is remarkable that it has also found its way into the higher circles of the people. One member of the Cabinet, two chief justices and two presidents of the lower house of Parliament profess Christianity. In the first parliament, eleven of the 300 members and the president were Christians; in the present parliament there are thirteen except the president. In the army there are 155 Christian officers, and the commanders of the two best ships of war are Christians. Especially do many teachers and pupils in the higher schools profess Christianity. The Protestants are most strongly represented in the country, numbering 456 stations, 80 of which are independent, that is, not dependent on European or American support. The Roman Catholics have 210 churches and chapels, and the Greek Catholics 174. L. F.

Some features of Dr. Johann Reinhard Hedingers administration as court preacher.

Duke Eberhard Ludwig of Württemberg appointed Heding in 1690 as court preacher and consistorial counselor in Stuttgart. His inaugural sermon, which he preached on Jer. 17, 16, concluded with the following words: "Because I now have the good fortune to speak to and before His Serene Highness for the first time, and indeed publicly, I ask for a special grace, in the hope that my request will not fail.

"Nilus, a godly monk in Italy, was once visited by the Emperor Otto III and questioned about important matters concerning Christianity. When Nilus answered sufficiently, the emperor told him that he might ask a special favor of him. Nilus asked that his Majesty might permit him to remember something for their good. He approached humbly, laid his hand on the Emperor's heart and spoke: 'Serva, Impera- tor, animam tuam! Most gracious Emperor! preserve and keep your soul well! You must one day die like other men, and the glory of this life will not follow you. Therefore, the very best thing is to think at times of what you will have to enjoy in eternity/ Emperor Otto, hearing this, could not refrain from weeping and departed.

"Most gracious prince and lord," continued Heding, "I likewise demand with deepest subservience no other grace, as long as God will grant me life in this pilgrimage, than that I should, for the sake of office, constantly approach Dero's throne and princely seat, and show my un

may lay a worthy hand on Dero's breast and humbly remember that which can promote Dero's temporal and eternal salvation. I humbly call out to Your High Princely Serene Highness, my most faithful father of the country, my most gracious prince, my highest benefactor after God: Serva, Princeps, animam tuam! Keep, O Prince, the soul's precious pledge, which God has acquired so preciousely with his blood. There is no doubt that such a noble care will be followed by the abundance of divine blessings, which I sincerely desire from the source of all gifts. If the dear soul is well kept from all defilement, from the wrath of God, from the seduction of the world, the rest will not remain outside, wherewith the Lord richly adorns his own, the princes and authorities."

Once the duke had issued an annoying decree, but felt that his court preacher would give him ideas about it. He therefore gave the guards at the gates the strictest order not to let anyone pass. Heding appeared in front of the castle in his official dress, but was turned away several times because the prince did not want to see anyone today. He was not deterred by this, however, and demanded admission in the most determined manner. When the guards with crossed rifles tried to deny him entrance, he calmly pushed them down, stepped over the rifles, and with measured, dignified step entered the room of the duke, who retreated into another room when he saw him arrive. Heding followed him into several rooms, until the Duke could avoid him no longer. Earnestly and solemnly he went before the Duke, and spoke to his heart with such entreaties and reasons that the latter rescinded the vexatious decree.

Another time, on Sunday morning, the duke had a carriage harnessed to a frivolous lady in love, and was about to drive past the church from his castle. Heding had seen this and decided to step in his way in his ecclesiastical regalia, and sternly told him what a sin it was to miss the service so carelessly. The Duke scowled at him, but Heding, standing before the horses, spoke undauntedly : "If your Serene Highness is served with a bowl of blood, go ahead ! I do not fear death!" The prince let drive back.

Once the court preacher had severely punished the duke for certain sins and admonished him to repent. The duke was extremely enraged. He sent for Heding to come to the castle and had the firm and wicked intention of committing an assault on him. Heding strengthened himself in prayer and went to the castle in God's name, knowing that he had defended the honor of the Lord. When the duke saw him come in, he cried out to him, "Heding, why does He not come alone?" The latter replies, "I am alone, your Serene Highness." "No, He is not alone," replied the Duke. "And yet I am alone, your Serene Highness," was again the reply. The Prince kept looking to the right of Heding, and insisted, "He is not alone!" Then the latter perceived that God had his hand in it, and said, "I am truly come alone; but should it have pleased the great God to place an angel beside me now, I know not." The Duke waved his hand to him, and dismissed him with the sign of the deepest shock.

After such and other incidents, the prince had often been urged by Heding's enemies, of whom there were naturally many at court, to dismiss him, but he refused to do so. However, once in an evil hour, when Heding had again preached a serious sermon of punishment and repentance, he permitted some courtiers to inflict an insult on him, but only on condition that they would not offend his person, and with the prediction that they would

probably got their punishment from the court preacher. As a result, they brought him "cat music" in the night. Hedinger let them rave for a while; then he rose from his bed, put on his dressing-gown, and called down in his thunderous voice: "Well, well, so did the wicked boys in Sodom once." Then the wretched wretches, struck, one by one, crept from thence. Such fearlessness he showed everywhere.

When filling a pastorate, a candidate was considered who, although otherwise capable, had bought the votes of the members of the Consistory with money. Hedinger, who learned of this, appeared in the Consistory, gave a serious speech to all the members, and showed them what sin they would be guilty of if they kept the money. They returned it immediately.

But Hedinger also had the pleasure of seeing lovely fruits of his effectiveness ripen not only in Stuttgart, but also at the ducal court itself. Among these is the duchess-widow Magdalena Sibylla, to whom he dedicated his excellent little book: "The Passion Mirror". Another sheaf whom he gathered into the scourges of JEsu was the personal physician Lentulus. Hedinger have edited the New Testament with annotations. Lentulus wrote in his copy the beautiful words: "O thou dear Hedinger, God let thee shine in heaven as a star of the first magnitude for the sake of this glorious, dear work, which thou hast left us as a right blessing. In your life you have pointed many to righteousness with your golden mouth as well as with your excellent example, and you do this even more through your spiritual writings, especially through this magnificent testament, after you have gone to eternal rest."

In the summer of 1704, the otherwise strong and sprightly man began to feel very faint. Especially when he had preached, his strength sank every time. In the fall, a debilitating cough set in. Anxiety of the heart and finally a violent fever sapped his strength. The physicians used all their skill to preserve the life of such a man; nor was there any lack of the most faithful and tender care of his own and the most fervent prayers of many. But more fiercely than all this, the most ardent desire of his heaven-hastening spirit had entered God's heart. As his life, so also his sickness and his death were a testimony that the Lord Jesus had taken form in him. "What a wretched man I would be," he said, "if I had to convert now, and with many anxieties have to pay attention to the doctors' faces as to what they think of my illness. But now I can lie down with sweet peace in the arms and bosom of my JEsu, to whom my soul clings, as a child, and await with joy my hour which has long since been determined." Although his pain was great, yet no lamentation was heard from his mouth, but one hallelujah urged another. He strengthened himself by the enjoyment of the body and blood of the Lord. He only wanted to hear songs of joy and therefore asked the deacon to read to him Luther's mighty song of victory: "Christ lay in bands of death. When the reader came to the words: "There remains nothing but the form of death, he has lost the sting," and made the remark: "So only a shadow of death, no true death," Hedinger improved it with joyful courage: "Well, a shadow of death is still too much, a mockery, a mockery of death has become." On Christmas Day he was asked if he could also remember what that day was? "Christmas Day," he replied, and soon after, "O what a mystery! Heaven and earth come together." He then went on to praise the kindness of God, "I shall surely die, and O how glad my spirit is to come to my JEsu!"

On the 27th of December, in the morning, the doctor inquired about his condition. He answered, "My soul is sick from the love of Jesus," and was then silent. At noon fantasies set in, but by evening time they were lost again, so that he could converse with a friend about the corrupt nature of the world. The last night came on. His question whether it was not Saturday to-day was answered in the affirmative, and the remark added that it was the last day of Christmas. The terminally ill man added, "I will therefore drink in honor of my Lord Christ." He did so. Those present offered to sing a few songs and to make a useful preparation for Sunday. Then he said, "I am already prepared." Between one and two o'clock weakness took over; but Hedinger, in a loud voice and with tremendous emphasis, made a farewell address to his sovereign. One saw from this what had been his most pressing concern in his office and also during his illness. He called upon the Duke for the last time to repent and to convert, and concluded with the words: "I hope that my last words will not be without fruit. I am now going to a place where people will never speak with words, but will see God face to face and offer praise, honor, praise, thanksgiving and worship to the slain Lamb from eternity to eternity. Blessed is he who hears these words and follows them!" Then he became quiet and after an hour passed away gently in his Lord. It was six o'clock in the morning on December 28, 1704. He was only 41 years old. (Blossoms from the Garden of God.)

A reunion.

Almost twenty years ago I was confirmed. On a sunny Sunday, I knelt before the altar to receive the blessing of the Lord from the hand of my own father. The window was open and the breeze of spring was wafting through the house of God. Beside me knelt another boy, beautifully grown, with clear blue eyes, his cheeks flushed, his dark brown hair falling in loud ringlets around his smooth, high forehead. He had sat beside me at school for a year, and now we were confirmed together. The next day we went out into the wide world. -

A few days ago a beggar stood at my door. He asked shyly for a little help. His blue eyes were dripping, his cheeks dark red and bloated, his hair was dark brown and hung tangled around his face. "Don't you remember me?" I said, "No!" It was a beggar, such as I often see, decrepit, a ruin. "My name is N. N.! I was confirmed with you in 18-"

The old story: bad company, tavern, vice, away from the church, away from God's Word, away from the Saviour, away from good people - to ruin! My heart bled as I pressed a coin into the poor man's hand. "Thank you, thank you!" he said, and staggered away unsteadily. - I saw him no more. -

Yes, indeed, the old story, and yet how distressing every time it repeats itself!

When should you start paying your church dues regularly?

The "Ev.-Luth. Stadtmissionar" thinks that one should do this as soon as one earns something. It is God's will that the church and school be maintained by Christians. He owns heaven and earth and all that is in them. He therefore needs the money

of the Christians. But he wants them to show by their gifts that they care about God and his word. For this reason he said, "He that is instructed in the word, let him impart every good thing to him that instructs him," Gal. 6:6. God did not say how much each Christian should give, only that he should impart of his own according to his ability, that the word of God may be taught and preached. Now when is giving to begin? Does it not follow from the saying cited that it is to be done as soon as one has something to "share"? Therefore, young people should not think that they do not need to give to the church until they have established their own household. Their attitude should rather be similar to that of a confirmand, of whom the writer read this some time ago. This lad, Jacob B., son of a Swedish farmer in Iowa, came to his father a week after his confirmation, and said, "Father, I will contribute something to our pastor's salary from now on." "That's fine," replied the father, "how much can you pay?" "If you will give me a piece of land to work on, I can give five dollars." The piece of land was given to the boy, and he worked it with his own hands. The yield of the land amounted to fifteen dollars. Thus he was not only able to pay his promised parson's salary, but had enough left over to buy a new suit of clothes. If all the young people, young men and maidens, in our Lutheran congregations, would begin to give their regular contributions to the church treasury when they begin to earn their own money, much would be gained. God help them that they may become more and more cheerful givers, and that they may also regard the defraying of the congregation's expenses as their business, and not waste their money in the service of the world, the flesh, and the devil. (Synodical Friend.)

Obituary.

On March 21, gently and blessedly passed away in faith in his Savior, teacher Georg Deibel, last teacher in Fräser, Mich. at the age of 56 years. He is survived by his wife and three children.

I. A. Bohn.

New printed matter.

Thirty-eighth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. St. Louis, Mo. 1903. Concordia Publishing House. 116 pages 9X6. Price: 20 Cts.

This report contains a paper on the subject, "The Admonitions of the Holy Scriptures to us Christians in the latter Times." It deals in turn with the admonitions of Scripture concerning the signs, the dangers, the tribulations of the last days, and the consolation which Scripture so abundantly gives us for these times. It is a most important and timely subject, and is here set forth in a clear and edifying manner. We are now living in the last time; how important and necessary it is that we pay attention to this time with all seriousness and take to heart the admonitions of Scripture concerning this time. Would that many of our Christians would read these serious and yet so comforting discussions and be edified in their faith and life by them. In addition, the report contains above all the Synodal address of the President on the second petition of the Lord's Prayer and the usual mission report, which gives an exact overview of this important work of the District. G. M.

Sacred songs for male choirs. 6th ed. Concordia Publishing House, St. Louis, Mo. (2 pp. 11X8. Price: 20 cts.; price per dozen: tzl. 50 and postage.

This latest issue of the now well-known and much-appreciated collection contains two Ascension hymns and two Pentecost hymns. The one

The individual numbers are: Freut euch, ihr Frommen (A. Lotti); Der HErr fährt auf gen Himmel (L. Kuntze); O Heilger Geist, kehre bei uns ein (the composer is not named; the end of the piece is a verse of the well-known song after the chorale melody: Wie schön leuchtet der Morgenstern); Wie lieblich sind auf den Bergen die Füße der Boten (R. Palme). The last hymn may also be used at the ordination or introduction of a preacher. L. F.

Rejoice, Zion. Composition for mixed choir by H. F.

Aubke, 1410 Howard4

pages

10 '2X7. Price: 25 Cts.; Price per dozen: dl. 75.

Choir, soprano solo, duet for soprano and alto, choir. L. F.

Introductions.

By order of the Hon. Praeses Becker, C. Naumann was introduced on Sunday. Judica in the St. Paul's parish at Thayer, Nebr. introduced by Theo. Möllering.

By order of the Honorable Vice-President H. Schulz, Fr. H. Bouman was introduced to his parishes of Freeman and Heilbron, S. Dak. on Sunday. Judica in his parishes Freeman and Heilbron, S. Dak., introduced by J. D. Ehlen.

By order of the Hon. President of the Kansas District, Rev. B. I. Otte was introduced to his congregations at St. Francis and Jaqua, Kans. on Sunday. Judica in his parishes at St. Francis and Jaqua, Kans. introduced by E. Plüdemann.

By order of the Venerable Praeses Runkel, Father K. A. H. Thiede was introduced on Sunday. Judica in Santa Rosa, Cal., introduced by J. H. Schröder.

On Sun. Reminiscere, teacher AugustBornitzkizu Eric, Pa. was introduced by Theo. S. Keyl.

On Sunday. Oculi Th. J. Wichmann as teacher of the Lutheran church. Parish at La Grange, Ill, introduced by Alex Ullrich.

Initiations.

On Sunday. Judica the congregation of St. Johannis in New Orleans, La. consecrated their new church to the service of God. Preachers: Praeses Wegener and Father Lankenau (English). On Monday evening an English festive service was held for our youth. Preacher: Father Hartmann. The consecration was performed by C . J. Cr 8 mer.

On Sunday. Judica the German-English Lutheran congregation at Knoxville, Tenn. consecrated their new church (43X43 feet) to the service of God. Preachers: P. Heckel, P. Arndt (English) andE d. Köhler.

On Sunday. Oculi, the congregation of St. Paul's in Naper, Nebr. consecrated their church bell to the service of God. It preached

Heinrich Weerts.

On Palm Sunday, Trinity Parish in Boone, Iowa, dedicated their new pipe organ to the service of God. I. P. Günther.

Conference displays.

The Southern California Pastoral and Teachers' Conference will meet, s. G. w., April 18, in Orange. Works: P. Kiesel : Holy Baptism, the means of grace whereby the Holy Spirit works regeneration. U. Reiser: On the right way and blessing of teaching Confirmation. Fr. Lußky: Sermon on the Critique of the Gospel of the Sunday Misericordias Domini. Teacher Müller: Practical work with the pupils on the beginning of geography lessons. Preacher: Kiesel. Confessional speaker: 1'. Runkel. F. Reiser, Secr.

The Saginaw Special Conference will assemble, s. G. w., April 19-21, within the congregation of P. E. W. Bohns at West Bay City (Salzburg), Mich. Commencing at 9 o'clock in the morning (solar time). Work: Evangelical handling of church discipline (conclusion): P. H. Voß. Sacraments of the old covenant compared with those of the new covenant: P. H. Speckhard. Catechesis on Fr. 343-351: Teacher H. List; substitute: Teacher K. Rieß. Proclamation: Fr. E. Partenfeller; substitute: Fr. H. Speckhard. Preacher: P. K. Linsenmann; substitute: U.P. Andres. Confessional speaker: P. W. Schumacher. Registration or cancellation requested by the local pastor by April 8. Johannes Frank, Secr.



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Who is the right guide?

Everything really depends on our knowing and walking the path, the right path that leads to salvation. If we do not know and follow it, we are lost.

So how do we sing? We sing:

The right way, O Lord, I mean, Thou wilt give me. (Song 273, 1.)
Show me the way with thy light, That I may not miss heaven.
(Song 62, 3.) Help that your light may shine for us until the dear
last day, And we also walk at any time.
The right way to bliss. (Song 61, 3.)

God has promised us that he will show us and guide us in the right way that leads to salvation. He says, "Thine eyes shall see thy teacher, and thine ears shall hear the word spoken behind thee, saying, This is the way which thee goeth; but neither to the right hand, nor to the left," Isa. 30:20, 21. And what God hath promised, that he doeth: he sheweth us this one right way by his word, through the holy scriptures.

But who is the teacher? Who shall teach from God's word, from the holy scriptures, the right way to blessedness?

The Church. The Christian Church is to teach all men from God's Word the right way to blessedness. The church should be the guide to heaven for all people. Because the word of Jesus applies to the church: "Go and teach all nations", Matth. 28, 19.

Now there are three main churches before us: the Roman Catholic Church, the Reformed Church or church group, and the Lutheran Church. And these churches are different - not only different, but different in doctrine.

Which church shows from God's Word the right way to blessedness?

Let's look at them one by one.

1.

The Roman Catholic Church.

The Roman Church calls itself by a very beautiful name. It calls itself Catholic. What does Catholic mean? Catholic means universal. With this name it wants to say that it is the one, only, true Christian church, to which, according to the will of the Lord, all men should belong and from which all men should be taught. The Lord Jesus certainly does not want to have different churches. The Lord Jesus certainly wants to have only one, one, right, true Christian church. Now, the Roman Catholic Church says: "This Church is I; I am the Catholic Church. - The name could not be more beautiful.

And the Roman Catholic Church is ancient just the way it is now. When we look back in church history, we see far, far back this same Roman Catholic Church. We see her beginnings sheer in the beginnings of the Christian Church in general. *) She herself says: I am the Church which Christ founded, and as Christ founded her; I have always been the same, and am the same to-day, and shall be the same to the last day; my first pope was Peter, the second Linus, the third Anacletus, the fourth Clement - and so she calls the popes down to Pius X, the present pope. And we - what do we say, what must we say to this? We must say, Yes, world empires have arisen and passed away; but the Roman Catholic Church was, and is, and - yes, and will be to the last day, always the same. - That is incomparably great!

And now see how the Roman Catholic Church is organized. The pope is the supreme lord. Under him is the

*) 2 Thess. 2, 7.

Collegium of Cardinals. Under this are the archbishops. Under these are the bishops. Under these are the priests. From this unified and formidable - how shall we say? - Church machine, the people, the Catholic Church people, are directed. The organization of the Roman Catholic Church is pyramidal! Like a pyramid, it grows wider and wider, more and more massive, from the topmost point downward; it spreads almost over the whole earth. The pope commands; and like an electric spark his command, his precept, his statute, passes through cardinals, archbishops, bishops, priests, powerfully upon the people. Monastic orders and other institutions are at hand, to help; they are, as it were, the mortar, the cement of this mighty pyramid of government. - It is magnificent! It is without equal! One should not think such a thing possible! But it's there. It's there in plain sight. It always has been. That's the way it is today. That's the way it's gonna be till Judgment Day.

The Roman Catholic Church is a mighty power, has a mighty power. And it makes itself subject to everything. It makes subject to itself the great spirits of eloquence, of writing, of statesmanship, yes, and of self-denial and restless zeal; and it makes subject to itself the powers of the throne, of prestige, of money, of the great multitude. - There is, even to this day, nothing on earth more powerful, or even nearly so powerful, as the Roman Catholic Church.

And consider their ceremonies, their forms of worship and customs. These, too, are ancient and splendid and dazzling. Everything that is beautiful and splendid on earth she has made use of for the embellishment and glorification of her worship: the art of building, sculpture, painting, the splendor of color, music, song, and much more.

Yes, the Roman Catholic Church stands unique and incomparable in all of the above.

But the main question, the question on which everything depends, is: Does the Roman Catholic Church show from God's Word the right way to blessedness?

If this question cannot be answered in the affirmative, if the Roman Catholic Church does not also have this glory, then all her other glory is nothing, nay, all her other "glory" is deceitful, misleading, deluding, harmful, and corrupting to the soul.

How is it then? Does the Roman Catholic Church show or not show the right way to blessedness from God's Word?

We want to watch very neatly and conscientiously.

The Roman Catholic Church loudly and publicly confesses the three main symbols of the Christian Church: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, as you have these creeds in the back of your hymnal. The Roman Catholic Church confesses the Holy Trinity of God. She confesses the true deity and humanity of our Lord and Saviour JEsu Christ. She confesses that Christ suffered for us sinful and lost men, was crucified, died, was buried, rose again the third day, ascended into heaven, and is seated at the right hand of God the Father Almighty, from whence He will come to judge the living and the dead. She confesses that the Holy Spirit

gathers and maintains a holy Christian church, that sins are forgiven, that there is a resurrection of the flesh and eternal life.

But -

Yeah, here's a but.

But the Roman Catholic Church teaches that Mary and other deceased so-called saints are to be invoked, venerated, worshipped, trust placed in them.

God says: "You shall worship God, your Lord, and serve him only", Matth. 4, 10. God lets his people say: "You are our father. For Abraham knoweth not of us, and Israel knoweth us not. But thou, O LORD, art our father, and our redeemer: from of old is thy name," Isa. 63, 16.

But the Roman Catholic Church teaches that Mary and other deceased so-called saints are to be invoked, venerated, worshipped, shredded trust placed in them.

She used to teach that. She still teaches it today. We have before us a Roman Catholic magazine from October 1902, in which the service of Mary and the saints is taught in an incredibly crude way.

So the Roman Catholic Church teaches idolatry.

The Roman Catholic Church teaches that in order to be justified and saved before God, one must believe, that is, believe the Christian and ecclesiastical teachings to be right and true, and submit to them. But she teaches that one does not become righteous and blessed before God by faith alone; she teaches that one becomes righteous and blessed before God only when one's own work and merit are added to faith.

The Holy Spirit says: "There is no difference here; they are all sinners, and lack the glory which they ought to have in God, and are justified without merit by his grace through the redemption that came by Christ Jesus, whom God set forth to be a mercy seat, by faith in his blood." And the Holy Spirit teaches Christianity to say, "We therefore hold that a man is justified without works of the law, through faith alone," Rom. 3:23-25, 28.

But the Roman Catholic Church solemnly and publicly condemns the doctrine that one is justified and saved before God by faith alone, and by trusting in the grace of God and in the salvation which came to pass through Christ Jesus, without works of the law; it teaches, as I have said, on the contrary, that one is justified and saved before God only when his own works and merit are added to faith. In the decisions of the Tridentine Council, the principal confession of the Roman Church, it is expressly said: "If any man say that men are justified either by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone, to the exclusion of the grace and love which is shed abroad in their hearts by the Holy Ghost, and abideth in them; or even that the grace by which we are justified is only a favor of God, let him be accursed." And again it is there said, "If any man say that justifying faith is nothing but a ver-

If any man trust in the divine mercy, which remitteth sins for Christ's sake, or that this trust alone is whereby we are justified, let him be accursed."*)

The Roman Catholic Church therefore teaches works righteousness, that one becomes righteous and blessed before God through one's own works and merit.

Neither time nor space will permit us to give even a brief account of all the abominable heresies of the Roman Catholic Church, which have no foundation in Holy Scripture, nay, smite her directly in the face. Their name is legion, for they are many. Today we will remain only with these two things which the Roman Catholic Church teaches: idolatry and works righteousness.

And now notice! Idolatry and works righteousness are the basic elements of paganism.

So the Roman Catholic Church teaches paganism.

You say: But it professes the three main symbols of the Christian church!

Yes, she teaches paganism in Christian garb. She puts a Christian mask on her paganism, she dresses up her paganism in Christian garments.

In a word, the Roman Catholic Church is the Church of the Antichrist prophesied in the Book of Daniel, and in the Revelation of St. John, and in the Second Epistle of St. Paul to the Thessalonians. And the Roman Pontiff is the Antichrist, "the man of sin and the child of perdition; who is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God, as a god, and pretendeth that he is God." He is the one "which is done in the future according to the working of Satan" (this explains the miraculous appearance of the Roman Catholic Church!), "with all manner of lying powers, and signs, and wonders, and with all manner of seducing to unrighteousness them that perish, because they received not the love of the truth, that they might be saved. For this reason," prophesies the apostle, "God will send them strong errors, so that they will believe the lie. Already in the time of the apostles, wickedness, that is, satanic antichristianity, was secretly stirring. And after the apostles' time, the wicked one, the Antichrist, soon became manifest. The Lord killed him spiritually with the spirit of his mouth, with his word, at the Reformation. The Antichrist is powerless, impotent, dead to anyone who uses the sword of God's Word, which was presented to him through the Reformation. But the Lord will only put an end to him by the appearance of his future, on the last day. (2 Thess. 2.)

Does the Roman Catholic Church show the right way to blessedness from God's Word? Is it the right guide?

No. The Roman Catholic Church, with all its splendor and all its Christian pretense, is "the great Babylon, the mother of whoredoms" (spiritual whoredoms against Christ and His Word) "and of all abominations in the earth". She is "the great whore, which is upon many waters...

sits" (rules over many nations). She is "the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus", which she has shed and would gladly shed if she could. (Revelation 17, 5.

1. 6.) This is the Roman Catholic Church. C. M. Z.

Contemporary materialism in its influence on the Christian life.

2.

The materialistic spirit of the age, which we described in the previous issue of this magazine, reveals its influence first of all in the dealings and intercourse of Christians. It is true that Christians cannot entirely avoid contact and intercourse with the children of this world. We are in the world and must live in the world. Our profession and our working life bring us into contact with unbelievers. We also have duties toward our neighbors that require a certain amount of intercourse with them. Furthermore, as Christians we have received from our Lord and Savior Jesus Christ the calling to be the salt of the earth and the light of the world. He himself calls to us: "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5:13 ff. To be able to do this, however, a certain intercourse and contact with unbelievers is necessary, and is certainly pleasing to God and not influenced by the materialistic spirit of the age. But experience teaches that in our present time many who bear the name of Christian also prefer to associate and socialize with the children of the world for their recreation and stimulation.

To what can this phenomenon be attributed? It is evidently due to the fact that people think that in such intercourse they do not need to watch over themselves so carefully in order to preserve faith and a good conscience and not to give any offense to their Christian brothers and sisters. One thinks that in such society one can serve the flesh and its pleasures more freely. In addition to this, people often prefer to occupy themselves with the things of this world rather than with the things of the kingdom of God. But these are influences of the materialistic spirit of the age. One would like to live not only in the world, but also with the world, and in a certain childish ambition one regards it as a special honour when, for instance, even rich unbelievers who are respected in the world condescend to associate with Christians who are despised by the world. It is true that the world tries its utmost to draw Christians into its wild and disorderly doings, but we would be very much mistaken to suppose that the world honors those Christians who allow themselves to be seduced by it. In their presence the children of the world flatter such Christians, but in their absence they mock and ridicule them. The children of the world know well that the world and the church are naturally separated, and that it is not fitting for a Christian to seek friendly intercourse with the children of the world. But the Christians who act in this way are struck by the words: "Because of you, God's name is blasphemed among the Gentiles", Rom. 2, 24.

*) Sixth Session. Of justification. 11th and 12th Canon.

The world will never learn to regard Christianity as a precious good if Christians themselves prefer to associate with unbelievers rather than with their brothers and sisters.

Such intercourse with the world, however, should not be cultivated, because of the danger to the soul connected with it. In such intercourse no one can pray, "Lead us not into temptation," for one puts oneself into temptation, and the German proverb, "Tell me with whom you associate, and I will tell you who you are," has a certain justification. Likewise the other saying: "He who attacks bad luck, defiles himself."

Christians should, however, have contact and intercourse, not with unbelievers and the children of the world, but with one another. What can be more pleasant than such intercourse? Christians are united to one another by the most intimate bonds that can exist on earth. They are members of one body, of which Christ is the head; they are citizens of one city, namely, the Father-city of God in heaven; they are travelling companions of the same pilgrimage on earth; they have one Father in heaven and are brothers and sisters among themselves. They have common interests and a common purpose. An intercourse of Christians among themselves is therefore also something quite natural. They are by no means limited in their conversations to the things of everyday life, but they can also talk to one another about the things that move them most, that should be the most delicious to them, namely, about their faith, about the weal and woe of their local church and of the kingdom of God as a whole, about the works of the mission and about the works of love of Christians. From such intercourse Christians also have an actual profit. God has distributed the gifts differently. Even in the intercourse among themselves, the gifts are to be shown to be of common benefit. If, for example, older Christians talk about the rich experiences of their Christian life, their listeners will certainly receive a great blessing. In short, the blessing of a true Christian fellowship is an exceedingly great one.

However, there is one point in relation to traffic that I feel I must emphasise here. That is the intercourse of our youth. Our children, of course, have an incomparably great advantage over the children of the worldly people, and even over those of most other church communities, namely, the instruction in our Christian parochial schools. While the false wisdom of this world and the perverse principle, "Do right and shun no one," are impressed upon the latter already in school, our children learn from early youth the right way to salvation. While those are usually taught by unbelieving or false-believing teachers, our children are in the hands of teachers who are our fellow believers, our brothers, to whom we can confidently entrust them. While those must be wary of dealing with Jews and unbelievers in the public school, our children's comrades in school are also Christian children. Nevertheless, it is impossible to shut them off entirely from unbelieving and false-believing children. They come together with the neighbouring children and meet the children of unbelievers first at games or later at work. And they also have the evil flesh about them that is opposed to the teachings of the

Christianity. It is therefore very easy for materialistic views that are pleasing to the flesh to find their way into the hearts of young people. Therefore, friendly intercourse of children and adolescents with unbelieving peers is all the more dangerous. It is therefore the sacred duty of all parents to keep a watchful eye on the intercourse of their children, even when they are grown up, and to use all means at their command to keep them from intimate intercourse with worldly-minded youths and virgins. Unfortunately, many examples, especially in our large cities, show what unfortunate fruits such contact between our youth and worldly children brings. Let us not underestimate the danger involved, and, if God the Lord has given us children, let us faithfully take care of them in our parental office. It is just the materialistic views which the devil so readily makes use of in our time to induce us to apostasy. But it is certainly a cunning move on his part to bring these teachings into the hearts of Christians through friendly contact and intercourse. R. v. N.

Our East India Mission.

Christmas party on Missionary Poppy's mission field. *)

This year's Christmas celebration was a high point in our missionary work. The celebration began on Christmas Eve in the local Ambur school. My teachers had decorated it beautifully and it was so densely packed with children and adults that they sat close together. At the beginning of our celebration, the teacher Devarokkam sang a Tamulian Christmas carol with his school children, which he accompanied on the violin given to him not long ago by dear "mission friends" in Germany. After an opening prayer, the reading of the Christmas Gospel and the singing of the Christmas carols: "O du fröhliche", "Ihr Kinderlein, kommet" and "Herbei, o ihr Gläubigen", I interpreted the words of the angel to the children and adults: "Fear not", etc., by showing them that we are in fear for our children, showing them that because of sin we must be in constant fear of death, but that through the birth of Christ we are delivered from such fear, for by his very birth he has opened for us the gates of paradise and eternal life. This joy is not only for the shepherds, not only for the Christians, but also for the Gentiles. For God tells us through the angel that this joy is to be for all the people, since the Saviour has been born for all. Therefore let us all not sit in the shadow of sin and death, but let us come to the bright light of our Saviour and let our hearts be filled with everlasting joy. - In silent silence, everyone, children and adults, listened. And that is saying something with more than 50 Paria children and more than 30 adults. I have never experienced such a dignified Christmas celebration, even on the outside.

Then the small gifts were distributed to the children and our people. The beautiful banner that

*) This article has been in our hands for some time, but could not be brought earlier because of lack of space. The editors.

us last year, and the nativity scene sent to us this year by dear missionary friends in America, contributed not a little to captivate attention and thus to increase the celebration.

On the first feast day we again had a full house of worship and were able to celebrate a blessed service. I interpreted the angels' song of praise to the congregation: All creation honors and praises its Creator, for to this end it was made. Only man, by his apostasy and disobedience, dishonors him. Therefore he is lost and damned. Christ was born to atone for this apostasy and disobedience, to give God his glory for us, and thus to remove the curse and condemnation from us. In him, and through him, we too should and can in turn honor God. Therefore, "Glory to God in the highest!" Through sin there is enmity between God and men, and enmity among men. But to make peace between God and men and among men, for this purpose Christ was born. We can and should now receive this peace in faith and should also keep peace among ourselves. Therefore "Peace on earth"! God is good and holy. Therefore he cannot have pleasure in sinners, but must pour out his wrath and curse upon them. But the Saviour was born to satisfy this wrath, to bear this curse, to purchase God's good pleasure for us. Therefore it is now said, "And good pleasure to men." If the angels thus sing, for whom the Saviour was not born, how much more shall we, to whom he was born, praise him with heart, mouth, and walk. - Judging by the attention paid to it, the blessed Christmas message has been received with receptive hearts.

In the afternoon at 4 o'clock we celebrated in Sanankuppam. Here too the school local was packed. I had ordered the children from Alankuppam to come here because I could not well hold a Christmas party at four posts. So we had 35 school children joined by a lot of other children. In addition, as many adults, men and women, had squeezed into the schoolroom as there was room for. In front of the windows and the door were at least 30 to 40 people, who unfortunately could not find room inside. Here, too, the celebration was similar to that in Ambur. I especially pointed out to the audience the heavenly light that has dawned on us in our darkness of sin and death. In describing their pagan darkness and ignorance, loud approval rang out now and then from the adults. In Jesus alone is the hope of eternal life. He was born to acquire and give it to us.

On the second holiday I held the Christmas party in Periankuppam. While in Ambur and Sanankuppam I had to deal with poor pariahs, here in Periankuppam it was all Sudras, Brahmins and Muhammedans who were gathered together. Even an uninitiated person would have recognized this at first sight if he had come with me to Periankuppam. When I arrived, I was surprised to see how prettily they had decorated the school. When I saw the inscription, "Welcome!" emblazoned over the garlanded entrance, I involuntarily heaved a sigh in my heart, "If only it were not for me, but for my Lord and Saviour!"

The children were all dressed in festive clothes and were sitting well arranged on their benches. Adults were also present in large numbers. Everything went on as calmly and decently as one could wish. How pleasantly this touches one who comes from celebrations with poor pariahs! Of course there was no singing here, for I was alone among "pagans and Muhammedans. After setting up the banner and the manger, I read the Christmas Gospel and preached the hope of eternal life to those without hope. We are all without hope by nature, no one knows the way to heaven, for no one has ever been there, not even the greatest sages know it. Yea, neither can we go thither at all, for we are sinners. But in Jesus Christ, the Saviour not only of Christians but of the whole world, heaven has been opened to us and the way shown. Christ alone knows the way, for he alone came from heaven. He is the way. Therefore the day of his birth is a day of joy not only for Christians but for all the world. - In the presence of Christians, even the weakest and poorest, it is easier to speak of the precious Gospel of Christmas than in the presence of the heathen. The echo is missing. However, there was no lack of the calmest and most decent attention here.

Then the small gifts, writing and picture books, pencils and slate pencils, were distributed among the more than one hundred children. With the exception of the slate pencils, these were all gifts from the Christmas box that was so kindly prepared and sent to us in time by dear Christian hands in America. I would not have known what to give to all the children, especially in Periankuppam, without this rich box. They are just like the children at home, a little something brings them joy. One little boy, for whom no pencil was left, cried bitterly until a big boy had to give up the vain one of the two he had received until further notice. The headmaster (senior teacher), a Brahmin, made his little seven-year-old son recite the Annunciation of the Angel and the Hymn of the Angel's Praise when he received his little presents. It was done in honour of me. If only it were done in honour of him to whom it is due! But he can also convert Brahmin, Sudra and Muhammadan hearts, for whom he was born. However, I almost forgot something important! Before I was given a present, they tied a huge garland of flowers around my neck, the weight of which I had to bear, they tied flower cuffs around my wrists, and they also gave me a bouquet of flowers in my hand. Then I was presented with all kinds of wonderful figures prepared by a Periankuppam confectioner.

Thus the celebration went on everywhere without any discord. The blessed Christmas message could be proclaimed to old and young, Christians, pagans and Turks. Should it not bear fruit? That would be against God's promise, Is. 55, 11.

On the third feast day, or rather on the Sunday after Christmas, I could still recommend to my Christians the example of the shepherds and Mary. In order not to celebrate feasts like the pagans, for whom joy disappears at the same time as the feast, because it is only of an outward nature, but in order to continually

To enjoy the everlasting joy of Christmas, it is necessary to join the shepherds in hurriedly beholding the infant in the stable at Bethlehem - with eyes of faith, for to see him with earthly eyes is of little use - above all his poverty, through which he makes us rich and brings us heavenly wealth, his love for us poor sinners, and his almighty divinity, to which the angelic hosts, his servants, bear witness and by virtue of which he can help us in body and soul. Then it is necessary to testify of him, as the shepherds testified of him. Whoever is silent about him and denies him, the joy of Christmas departs from him. With Mary we are to move the Christmas message in our hearts. Let our hearts live in it. In this way, together with the shepherds, we will finally praise God here on earth with heart, mouth and walk, and finally in the blessed light of eternity, where joy will permeate and fill us completely when we see him face to face and dwell with him forever.

F. Poppy.

The training of teachers and preachers.

Concerning this important business of the Christian Church, the Synodal Address of the Hon. President of the Middle District reads:

In the training and sending forth of men who are equipped to lead this glorious office (the preaching office) in a godly manner, the church should always show the greatest earnestness and zeal. To this work she should at all times devote all effort and labor. For as it is with the preaching ministry in the church, so it is with the church itself. If the preaching ministry is in a bad way, if the messengers sent out are not qualified to administer the important ministry in the right way, or if there is a lack of sufficiently equipped messengers of the gospel, then the church must suffer damage and immortal souls must be irredeemably lost in their spiritual and physical misery.

How do things stand in this respect in our Synodal Union? First of all, with regard to the training of the young men who assume the responsible ministry in church and school in our community, we must confess to the glory of our God that they are well equipped for the direction of their glorious profession. They are able to preach the Word of God purely, fully, and orderly. They are enabled to divide the word of God aright, and as faithful and prudent stewards to give to every man his due in due season. They are also in a position to defend the herd entrusted to them against false teachers and to victoriously fight error with the weapon of the Word of God. Finally, they also have the right attitude, are frugal and self-sacrificing, and are filled with zeal to bring the host entrusted to them to the enjoyment of the redemption obtained through the Son of God. Let us confess and boast of this to the glory of our God. For this is an undeserved grace of our God and a phenomenon that is rare in the history of the Church.

Alone, as much cause as we have to rejoice in the training of those who do the blessed work of the high office in Church

and school in our association, so much cause do we have to cast down our eyes in shame when we look at the number of workers that is available to us each year. For several years now, in the annual so-called distribution of candidates for church and school offices, a large number of incoming appointments could not be considered because the number of available candidates was so small. From the north and south, from the east and west of our country, from the Inner Mission, the Negro Mission, the Heathen Mission, and the Deaf and Dumb Mission, from Germany, England, and Denmark, from Brazil, Australia, and New Zealand came urgent petitions for preachers and teachers with the pure Gospel, the old unadulterated Lutheran doctrine, but for the most part the petitions could not be granted, because there was a lack of men who could be sent. Souls hungering and thirsting for the bread and water of life cried out: Come and help us in our misery! and in many cases they had to be answered: We cannot; we lack messengers to send.

This is the state of affairs in our synod. There is a palpable lack among us of preachers and teachers whom we can send forth to save immortal souls from eternal death. Why is that? The reason of this sad fact is not difficult to discern. It is this: the number of students in our schools has not kept pace with the growth of our synod. Yes, in one case there is even a noticeable regression. Let us take a look at our Middle District. Years ago we had 100 or more students in our high school at Fort Wayne, Ind.; last year we had exactly 60.

What should we do in view of this serious and precarious situation? We must proceed without delay and with earnestness and perseverance to win a larger number of pupils for our educational institutions. And especially in our district this must be done. By God's grace we have a beautiful number of good parochial schools, in which there are undoubtedly many pious boys with the necessary gifts for study. Should it not be possible to induce this and that young Christian to place himself in the service of the Lord of all lords for the ministry of preaching or teaching? Let us only present the great spiritual need to our dear Christians again and again with forceful words. Let us only confidently praise the ministry by which the kingdom of darkness is destroyed and heaven is opened, by which immortal souls, bought at a high price by God's blood, are snatched out of the jaws of hell, saved from eternal destruction, led back to God, and made eternally blessed. Let us only cry out to the fathers and mothers of such young Christians without trembling, "The Lord hath need of them." What does it matter, they will leave their sons to the Lord.

So much for the synodal address read by Praeses Niemann at the opening of last year's synod of the Middle District. In the fall of last year the number of students from the Middle District has already increased considerably. Fort Wayne received 73 new students last year. God will continue in grace to help as we faithfully and diligently and unceasingly inculcate from God's Word the duty of the church to provide for the training of teachers and preachers. F. P.

To the ecclesiastical chronicle.

America.

Moving away and Sunday outings. The coming of the warmer season has in many places two things in its wake about which a reminder will not be superfluous. Many of our congregations move away from their former homes at this time in order to look for a new home. Such people should be especially careful to settle in a place where they can find regular church care and Christian schooling for their children. Experience in our Inner Mission has shown innumerable times that those who settled in areas where there was neither church nor school were spiritually stunted and either fell prey to the sects or became completely indifferent in religious matters. Even if the parents remained faithful to their church, the young generation grew up without instruction in the Word of God. Now, it is true that we have traveling preachers in every synodal district, who seek out the scattered Lutherans and bring them the bread of life; but they cannot reach everywhere, and how much better it is for the individual families and for the kingdom of God as a whole, if such who go away settle where other Lutherans already are, and thus by their influx strengthen the small mission congregations and bring them nearer to the establishment of the preaching ministry in their own midst. And therefore our pastors and congregations should pay attention to who moves away from their midst and to where he moves, and should assist such with counsel, so that they will also be provided for in the church in the future. And no member of the congregation should take up the wandering staff without a certificate of dismissal from his previous congregation and a recommendation to a sister congregation. - The other item we wanted to remind you of concerns Sunday outings. It is right and good that one should visit one's Christian relatives and acquaintances on Sunday, but it is not right and good that one should regularly miss church, as many unfortunately do, and even keep one's relatives and acquaintances from attending the service. The third commandment also applies to spring and summer, that one should keep the sermon and God's Word holy, and gladly hear and learn it. Therefore let all our church members, especially our young Christians, not pursue worldly pleasures and earthly lust on Sunday, but walk always in the light of the third commandment, and if they travel on Sunday, yet faithfully attend the church of their confession and bring others with them. "He that is of God heareth the word of God, John 8:47. Let us not forsake our assembly, Hebrews 10:25.

L. F.

The Free Conference in Detroit. A Free Conference was again held in Detroit from April 6 to 8 of this year by members of various Synods calling themselves Lutheran. The first of these intersynodal conferences had been held in Watertown, Wis. in April 1903, and the second in Milwaukee in September 1903. In the lists which had been drawn up this time were entered the names of 305 pastors, resp. The names of 305 pastors and professors were entered on the lists, namely, 124 from the Missouri Synod, 10 from the Wisconsin Synod, 3 from the Minnesota Synod, 4 from the Michigan District Synod, 6 from the English Synod of Missouri, 1 from the Norwegian Synod, 97 from the Ohio Synod, 23 from the Iowa Synod, 18 from the Michigan Synod, 3 from the Buffalo Synod, 1 from the United Norwegian Synod, 10 from the General Council, 5 from the General Synod. But on the whole an average of 500 persons, including many teachers and members of the congregation, may have attended the sessions. This time, the disputation concerned the question of how to evaluate the

The synods mentioned above are known not to be in agreement on doctrine. As is well known, the aforementioned synods are not unanimous in doctrine and differ from one another in various points of doctrine. This is especially true of the doctrine of the election of grace. The so-called doctrinal controversy concerning the election of grace, which began 25 years ago, will be well remembered by old readers of the "Lutheran". The Synods united in the Synodal Conference, including the Norwegian, teach and confess that God has chosen and ordained us, who are now believing Christians, before the foundation of the world, by grace for Christ's sake unto eternal life, without all regard to our conduct, and that in this ordinance He has at the same time determined to bestow upon us beatific faith and to preserve it unto the end. Other Synods, notably the Ohio and Iowa Synods, teach that God has from eternity chosen to blessedness those whom he foresaw would persevere in the faith to the end, in view of this their faith. When this doctrinal difference was to be considered last fall in Milwaukee, according to the Scriptures, as the rule and guide of all doctrine, it was found that the speakers handled the Scriptures very differently. And so it was now debated in Detroit how the Scriptures should be used in examining whether this doctrine or the counter-sanctified one was the right one. The matter in question can best be made clear by means of an example, e.g. the example just given, the doctrine of election by grace. And so all the speakers have returned again and again to this example. The representatives of the Ohio and Iowa Synods said: "If I want to get the right idea of the election of grace, I must first compare the passages in the Bible that deal with the eternal election of God. But in these passages there are expressions and sentences that can be interpreted in different ways. It is not clear, for example, what faith has to do with election. Now, in order that I may gain the right, full light on the election of grace, I must consult other scriptural statements, especially the fundamental doctrines of Scripture, such as that of the general will of grace, especially the main article on justification by faith. Then I find that I have been justified before God by faith, or in view of faith. And this I now take into account in the election of grace, and say that God has chosen me in view of faith. The representatives of the Synodal Conference, on the other hand, said, "No, that is wrong, that I should pass from justification to election by grace. If I want to get the right idea of the election of grace, then I only go by the Bible passages that deal with the eternal election of God, and I take them as they read, and I believe what is written there, even if my reason is annoyed by it. These Bible passages also state quite clearly what faith has to do with election. It says, for example, Apost. 13:48: "And believed, as many as were ordained to eternal life." Thus our faith is the consequence and effect of our eternal election and ordinance, and not vice versa, election flows from faith. The scriptural passages of justification by faith do not help me at all here, for they deal precisely with justification, and say nothing, absolutely nothing, of eternal election. The difference of doctrine, as it again clearly appeared in Detroit, and as it still exists now, may be summed up in about the following two general propositions. One part says: If I want to know whether a certain doctrine is right, I first examine the passages of Scripture which deal with this doctrine; but in order that I may be quite clear and certain about this doctrine, I add other passages of Scripture which say nothing about it, but speak of quite different things. The other part says, and with this we hold it: When I

If I want to know whether a certain doctrine is correct, I take all the Bible verses that deal with this doctrine; they give me light enough, and I do not mix in other verses that say nothing about this doctrine, but speak of completely different things; for if I did that, I would soon throw the whole Scripture, the whole Christian doctrine, to speak with Luther, "together in an infinite and uncertain heap of desolation. - It was lastly agreed to hold another free conference in the late summer of next year, at Fort Wayne, Ind. and there to discuss the Scripture doctrine of election by grace.

G. St.

Simultaneously with the Detroit Inter-Synodal Conference, a meeting of members of other Lutheran Synods, namely, the General Council, the General Synod, and the United Synod of the South, was held in Pittsburg, Pa. A number of lectures were delivered, which were then debated; but most of the lectures were not on doctrine, and it is not at all the purpose of this conference to bring about unanimity in doctrine between the three bodies of the church named, representing 45 separate synods, but, as Prof. Dr. Jacobs of the Theological Seminary of the General Council said in the opening address, "to learn to understand one another; not to resume past disputes and to fight as theological combatants until one side or the other recognizes itself as having overcome, but to deal calmly and dispassionately with the great underlying principles which are found in our common confession". The principal debate was called forth by a lecture delivered by Dr. J. A. W. Haas, the newly elected president of Muhlenberg College, Allentown, Pa. on "The Position of the Lutheran Church on the Holy Scriptures." From the report in the *Lutheran* it appears that Dr. Haas did not confess the old Lutheran, Scriptural doctrine of verbal inspiration, that is, the divine inspiration of every word of sacred Scripture, but in a modern-theological way regarded Scripture as only the document containing God's Word, not word for word God's Word. Therefore he also asserted that Scripture was infallible and inerrant only in the truth of salvation, and consequently could also contain errors in so-called secondary matters. And although he was contradicted by one member of the conference, the majority seems to have agreed with him. It is a fact that in recent times other theologians of the General Council, such as Dr. Jacobs and Father Stump, have in books and journals proclaimed the complete inerrancy and infallibility of the Holy Scriptures, and the number of the *Lutheran*, from which I take this news, says that the question of what verbal inspiration is and in what sense it must be believed has yet to be decided. Thus, in the circles I have mentioned, this main article of the Biblical Lutheran doctrine of sacred Scripture is being shaken, and all excuses and palliations cannot disguise this. The Scriptures testify of themselves, "Thy word is nothing but truth," Ps. 119, 160. All Scripture, inspired of God," 2 Tim. 3, 16. "Which also we speak, not with words which human wisdom can teach, but with words which the Holy Ghost teacheth," 1 Cor. 2, 13.

L. F.

Infant Baptism and Infant Riches. From the circles of German Baptists who reject infant baptism comes the assertion that the baptism of children is being performed less and less in our country. And many parents who still have their children baptized do not do so in the conviction that Scripture demands infant baptism, but because they do not want to break with the old custom. On the other hand, leaves of other church communities remark that the cause of the decreasing number of infant baptisms does not lie mainly in the fact that infant baptism is considered to be contrary to Scripture or yet

The main reason for the decline is that there are fewer children to baptize in the first place. And that this is the case is known to every one who keeps his eyes open, especially as this matter has been continually treated in the press and more accurately ascertained by statistical surveys ever since President Roosevelt uttered his famous word about "race suicide". Especially the large and noble urban communities are poor in children, in part almost childless. Only recently a Presbyterian newspaper reported that in the last year only six children were baptized in the large and rich Presbyterian church on 5th Avenue in New York, which has 1775 communicating members, and only three in another church, which has 805 members. In the last number of the *Independent* there are two detailed articles on the increasing childlessness, one of which asks the question: "Has the small family become the American ideal? By inquiring with house inhabitants, house owners and physicians the writer has collected a rich statistical material about the city of New York, has inquired for example with 485 families living in better circumstances and has found in all of them only 54 children, on the average one child for 9 families. Many landlords do not accept tenants who have any children at all, and of the 38 physicians whom the writer interviewed, 30 expressed the opinion that the ideal American family consists of two children, a boy and a girl; 6 limited the number to one child, and one said that the ideal was to have no children at all. Families with many children would be despised and ridiculed. But this is opposed by the editor of the *Independent*, who, in a special second ar

In the same way, the Bible says that a large family is a beautiful thing, that it prevents selfishness and self-indulgence, and that it brings rich blessings to parents in their old age. - The Scripture says: "Children are a gift of the Lord, and the fruit of the womb is a gift. As arrows in the hand of a strong man, so do young boys go. Blessed is he that hath his quiver full of them," Ps. 127:3 ff. That the endeavor to have as small a family as possible and to pervert the natural order of God often leads to hideous sins and disgraces is well known. And that even in our circles the families with many children are becoming rarer, that the number of baptized, of school children and of confirmed persons does not keep pace with the growth of the Synod, is shown again and again by the data of the "Statistisches Jahrbuch", and is a fact which will be dealt with in detail on another occasion.

L. F.

The Mormons, to whom the attention of the whole country has been directed for some months in consequence of the well-known Senate inquiry, have again been heard from. On April 6, their president, Joseph F. Smith, who according to his own confession has five wives, issued a new commandment against polygamy and threatened anyone who takes a second wife or performs such a marriage with expulsion from their community. This had already been commanded in the manifesto of Mormon President Woodruff of 1890, with reference to the law of the land, but the said investigation has shown that it was only outwardly complied with. The whole Mormon community, through its representatives, has now made this commandment of its president its own, but the same thing had already been done in 1890, and yet it has only outwardly hindered polygamy. Wherever it can be put into practice without causing a stir, it happens. This cannot be surprising, since polygamy is a part of the Mormon religion, and the teachings of their former lying prophets about it have never been revoked. The Mormons also hold

still consider polygamy to be lawful, and only submit to the power of the state, which, however, they circumvent with lies and hypocrisies whenever possible. When, at the Senate hearing, Senator Hoar reminded the Mormon president that Paul forbade polygamy when he said, "One bishop shall be blameless, one wife's husband," 1 Tim. 3:2, the latter interrupted him with the correction, "At least one wife's husband." The whole of Mormonism belongs to the lies and errors of the last time, Matth. 24, 24. 2 Thess. 2, H.

L. F.

Abroad.

News has come from **Australia** that the educational institution of our brethren in Murtoa, to which Father C. F. Gräbner of our Synod was appointed director last year, and which was closed for a time because of special circumstances, is to be reopened on April 6. Admission is primarily open to those who wish to prepare themselves for the office of preaching or parochial school teacher, but other Lutheran boys who wish to acquire a higher education in general will also find admission there. God bless this institution, which is of such great importance to the welfare of the orthodox Church of Australia. - In the mission of the Australian Synod things are moving forward, especially in the Inner Mission in Western Australia, in which, in addition to Fr. Fischer, who was trained in our seminary here, Fr. Mensing, who comes from our Synod, has been working since last autumn. We recall that the maintenance of this second travelling preacher has been undertaken by our Synod until the preaching places served by him are able to maintain him themselves, and are satisfied that this reminder will suffice. The places which have been served by Father Fisher for the last three years are not far from independence. - In the heathen mission of the Australian brethren, where Father Wiebusch, who also comes from our synod, has been working since 1901, joy and sorrow alternate with each other. Last autumn a joyful consecration of the school and the first baptism festival could be celebrated there; according to the latest news many of the blacks have left the mission station and moved away, so that the missionary recently had only 5 children and 4 adults in the school. But this will change again, and Missionary Wiebusch is also always active in the Inner Mission among scattered Lutherans not too far from his station. In this mission he has won a young man who intends to enter our seminary in Springfield in order to serve his home church after completing his studies.

L. F.

How one may speak of Holy Scripture in the English State Church. Canonicus Hensen, one of the high dignitaries of the English Episcopal Church and employed at the famous Westminster Abbey near London, has made a furious attack on the Holy Scriptures in an article in the *Contemporary Review*, which has unleashed a storm of indignation among believing Christians in England. In it he calls, among other things, the biblical stories of the Old Testament "incredibly childish and morally injurious narratives" which can only be regarded as a "bundle of intolerable lies". He declares that we must no longer allow "even one statement of Scripture, which cannot be proved before the forum of reason and fact, to be authenticated by inspiration or divine inspiration." Of the New Testament he says, that though there is not so much in it as is objectionable to reason. "But whether much or little, it will have to go the same way as the miracles of the Old Testament." Of the public reading of Scripture he says: "The reading of the whole Scripture (the indiscriminate reading) in the

Publicity is a very dangerous undertaking"; "the strictness with which the reading aloud in the English church is limited only to the canonical writings cannot be defended and is full of disastrous consequences". Hensen, of course, also denies the resurrection of Christ, claiming that it is in no way among the truths of Christianity. Although the Archbishop of Canterbury has been besieged from all sides to take action against this blasphemer, nothing has yet been done. Hensen is still in office. J. A. F.

How the Catholics Pray Their Opponents to Death. In the "Borkener Wochenblatt" (No. 74 of September 20, 1902) a letter from the Jesuit Father Kipp from Sangamner (in India) dated August 26, 1902 was published, which the "Allgemeine Missions-Zeitschrift" printed some time ago. In the letter the following passage occurs verbatim: "We have to fight mainly with two enemies. First, there are the Protestants who want to snatch our Christian villages from us. Although these (there are four different sects here) fight hard against each other, they are united in the fight against the Catholic mission. They abuse the plight of the poor people in order to exploit them for their own purposes. Their emissaries, the Protestant teachers, are running around in many of our villages, promising money, grain and clothes if our children are handed over to them. It is a true wonder that our children, who are in the extremity of misery, have so far remained faithful to us. We cannot thank God enough for this protection he has given us for years. At times it has been so conspicuous that we have been able to grasp it as if with our hands. Here are a few examples: Some time ago a Protestant preacher from England declared open war on our mission. He loudly announced that in a short time he would have ruined the whole Sangamner Mission. Father Weishaupt heard of the threat, placed the name of the gentleman in question before the statue of St. Joseph, and had our children pray for the salvation of the Mission. Lo! after a few days news came that the preacher had died suddenly in consequence of a fall of blood. Shortly thereafter, a pagan official at the so-called relief camps, where poor people find work for a pittance, made all kinds of trouble for our Christian children. Father Weishaupt began a nine-day devotion to the Sacred Heart of Jesus with the children. Already on the third or fourth day of the devotion the official was a corpse. A malignant ulcer had brought on blood poisoning. Thus did St. Joseph and the Divine Heart of Jesus remove two enemies of the Mission. A Brahmin was likewise to experience the punishment of Heaven in a somewhat milder way. He was the highest official on a relief camp where between 14,000 and 17,000 people worked. For more than a year he had been the sworn enemy of our Christians. Once he went so far in his hatred that he beat the Catholic teacher, who was about to pray the rosary with our children after work in the evening, with his walking stick. I heard about it, put his name in front of the statue of the Sacred Heart of Jesus and asked our children to pray. The help was not long in coming. A violent fever seized the Brahmin, so that he came in for leave, nay, shortly afterwards was completely removed from the camp. In his place came an Englishman, who, though a Protestant, is very favorable to us, and gives every advantage to our Christian children." The "Kirchenblatt" remarks on this letter, "What an idea of the HErrn JESUS, the great Saviour and Prince of Peace, must those poor heathen gain, when they are taught to pray to him and his saints for the death of their enemies?" L. F.

That something similar also occurs in Europe is shown by the writing of a French Catholic writer, Leon Chaine, "Die

French Catholics and Their Present Difficulties," in which he opposes abuses in his own church. As an example of such abuses he cites, among other things, the following from the February 1899 issue of the French Josephsblatt: "A poor nun, harassed by her parish priest, turned to St. Joseph and asked him to procure a preferential transfer for the holy man, so that she might be freed from a tyranny which had become intolerable. The matter was difficult, since the parish priest was precisely not one of those over whom parishes quarrel. Good St. Joseph took a different approach to the matter: suddenly a pretty bronchitis came on, the parish priest, after making a good confession, departed for the other world, and Sister Clara, in striking out her rosary for him, never fails to inflict according to every law: 'To my good St. Joseph, best thanks!'" Chaine asserts that several dozen sheets offer such things to their readers, who number in the millions, and concludes, "Away with this bargain for the attainment of temporal advantages, which are demanded of the saint or saints who are to occupy a favored position in Paradise, in exchange for tinkling coin!" But even if Chaine recognizes and combats individual especially shameful abuses, he still wants to remain a Catholic, because he has not recognized precisely the chief abomination of Pabstry, the apostasy from God's Word and from the Gospel of righteousness through Christ's merit.

L. F.

Happy givers.

Under this headline, the Boston-based "Witness and Gazetteer" shares the following two experiences from the Christian life, which our readers will also read with benefit and blessing. In the number of March 13 it says:

"Sometimes even Christians think that the collections sometimes come rather inopportunately. This was the case with a young girl in one congregation. It was not that she was stingy, but giving was a source of weariness and frustration to her, because she was always short of money, so that she could either give only a very small contribution or nothing at all. But that did not satisfy her. One Sunday afternoon she was visited by some friends. It was not long before she complained to them. She was shocked to hear that this time the collector appointed by the congregation was also asking the unmarried young people for donations. So another special larger gift, and yet she had spent all her money. Then one of her friends said: This is no such trouble to me.' The others were astonished at this, for this girl had a lower income than they. When asked how she managed it, she told them how it had once caused her a great deal of worry when special contributions were made to the Lord's work. One evening she read Paul's advice in 1 Corinthians 16:2, and remembered: 'Let every one of you lay up for himself on the Sabbath, and gather together what seems good to him; lest, when I come, the first thing to be gathered together should be the tax. Since then,' she said, 'I have put into a money-box on every payday as much of my wages as I could spare in that week. Sometimes it was quite little, often not more than five or ten cents. Then I said to myself: "You don't have to count on what's in that box when you think about your expenses. That belongs to the Lord. If it is a collection, or if it is a church contribution, then I open that money box and look into it with joy. I then divide out of that which belongs to the Lord.

...is consecrated. Nor need I now ever show my face with such scanty gifts. There is always a nice supply.' The other girls resolved to follow this example in future. After a year they met again, and this experiment of theirs was also discussed. All of them were quite satisfied with the result, they enjoyed giving and did not suffer any other hardship.

"Is there, perhaps, any service done you, dear reader, by this story? I am persuaded that many more cheerful givers would be found among us, if more heed were paid to the counsel of Paul 1 Cor. 16:2."

In its issue of March 27 the editor of the said paper was then able to publish the following letter from a reader :

"Dear -Witness and Scoreboard!"

"Your article 'Joyful Givers' of March 13, I read and was glad to see that other Christians also put into application the word of the Apostle, 1 Cor. 16:2. When this saying was brought to my attention by a friend about 54 years ago, from the English Bible, 'Upon the first day of the week let every one of you lay by him in store as *God hath prospered him*'-then I thought, you must do the same. And since I have a business and cannot calculate every week how much profit I make, I have come to the decision to set aside a certain percentage of my income every week for the good Lord and then to distribute it weekly or monthly to the various funds of the congregation and synod, according to need. Now I have been in business fifteen years, and for the first nine years, before I made this arrangement, I gave what I thought was a trifle here and there out of my savings for God's kingdom, averaging \$140.00 a year. But when, after St. Paul's Council, 'as God hath prospered you,' I set aside every Sunday 5 cents out of every dollar I took in during the preceding week, it turned out at the end of the year that I had set aside \$322. 75 for dear God. I have continued this ever since, and the receipts in my business have increased every year, so that last year I was able to give \$375.00 for God's kingdom, and for the last five years and four months together I have given \$1900.00, while for the first nine years and four months before I made this arrangement I gave only \$1300.00.

"When my son grew old enough and got work, I encouraged him to give a certain sum of his earnings every payday for God's kingdom. I told him that God had commanded the children of Israel to tithe everything to the priests and Levites, and that although we are no longer under the law, but under grace, I think that out of love and thanksgiving to God, the giver of all good gifts, we should now also tithe and give more for the extension of his kingdom, as Abraham did, who was also not under the law. My son followed this advice, and his 'Sacrifice Thank God Fund' has always been able to give something for God's kingdom. He told me that his 'Sacrifice Thanks to God' fund was always best stocked. I only share this to encourage my brothers and sisters in the faith to give systematically for God's kingdom, since one gives more abundantly by giving regularly than if one only does something for God's kingdom now and then."

The editor of the paper remarks: "The dear writer does not want her name to be known; but God, who sees in secret, knows her and will one day reward her publicly, Matth. 6, 3. 4."

The Foundling. Narrative of the time of the Reformation by Margarethe Lenk. Second edition. With the picture of the author. Zwickau i. S. Printed and published by Johannes Herrmann. 296 pages 7)2X5, bound in cloth with spine and cover decoration. To be obtained from Concordia Publishing House, St. Louis, Mo. price:\$1.00.

This masterful story from the Reformation period, which together with the author's other work "Des Pfarrers Kinder" (The Pastor's Children) is the most extensive and probably also the best that she has published, was discussed in detail and warmly recommended by us when it first appeared ("Lutheraner", 54, 222). We are pleased that Lenk's stories, the best of recent times that we know of, are so widely read that they are experiencing new editions. We add to this announcement the information that the publisher of these youth writings, Johannes Herrmann, who is also known among us, and who through his business has to a certain extent replaced a synodal bookstore of his own for our brethren in the Saxon Free Church, and who was also for many years a member of the Synodal Council of the Free Church, passed away a few weeks ago through a blessed death to the rest of the people of God. L. F.

Sacred songs for male choirs. 7th ed. Concordia Publishing House, St. Louis, Mo. 12 pp. 11X8. Price: 20 cts.; price per dozen: \$1. 50 and postage.

The hymns in this latest volume of the excellent collection are especially intended for the feasts of Trinity and the Reformation, but are also suitable, since the texts express praise and glory to God or petition and prayer in a more general way, for other festive occasions, for example for church consecration and mission feasts. The music is thoroughly dignified and uplifting. The individual numbers are: HErr Gott, dich loben wir (A. Gersbach); Gott, dir sei Ehr und Lob (A. Schröder); HErr Gott, dich loben wir (B. Klein); Erhalt uns, O HErr, dein Wort (F. Schneider); HErr, gedenke unser nach deinem Wort (E. Rohde). L. F.

Einfrrhvrngen.

By order of the Venerable Praeses Runkel, Fr. Quasimodogeniti under the assistance of P. J. H. Witte in his congregation at Crockett, Cal., introduced by G. A. Bernthal.

By order of the Venerable President Engelbrecht the missionary for the deaf and dumb P. H. Hall was appointed on Sunday. Quasimodogeniti with the assistance of Pros. Herzer and 1'. H. Schwagmeyer in the Salems parish at Jacksonville, Ill, introduced by W. Hallerberg 86".

By order of the Honorable President Walker, Rev. H. F. Bunke was installed on Sun. Quasimodogeniti in St. Matthew's parish at Newark, N. I., introduced by O. H. Restin.

By order of the Venerable Praeses Clöter, Father L. Eschbach was introduced on Sunday. Quasimodogeniti in Persia and Neola, Iowa, introduced by J. Aron.

By order of the Honorable Presidency of the Wisconsin - District, k. G. A. Feustel was introduced to his congregation in Amherst, Wis. on Sun. Misericordias Domini in his congregation in Amherst, Wis. under the assistance of P. Selles, introduced by Carl Schmidt.

By order of the Venerable President Clöter, Father G. Haar was introduced to his congregation in Adair, Iowa, on Sunday. Misericordias Domini in his congregation at Adair, Iowa, introduced by M. O. Burkhardt.

By order of the Venerable Praeses Wegener Fr F. Wunderlich was installed on Sunday. Misericordias Domini in his parish in Lincoln, Texas, with the assistance of Fr.

On Sunday. Quasimodogeniti, teacher Carl G. P. Heintz was introduced as head teacher at the five-grade school of St. Peter's Parish in Detroit, Mich. by Adolf Arendt.

On Sunday. Quasimodogeniti, teacher Carl L. Manske of Buffalo, N. A., was inducted as teacher of the 2nd class at the school of the Immanuel congregation at Sebewaing, Mich. by C. J. Umbach.

On Sun. Misericordias Domini teacher J. Richter was introduced as teacher at the school of the Immanuels congregation at Richton, Ill, by C. Merkel.

On Sunday. Misericordias Domini, teacher Carl Zautner was inducted as teacher in the senior class of the school of Immanuel Parish at Grand Rapids, Mich. by C. J. T. Frincke.

Ginrr-eilirngen.

On Sunday. Remiscere the Trinity congregation at Gle nella, Okla. consecrated their church (24X36X15, tower 50 feet) to the service of God. Preachers: l'k. Winter, Moravian and Herm. Meier (English).

Ph. Rösel.

On Easter Sunday the newly built church (24X36 feet) of St. John's Parish at Nashville, Kans. was dedicated to the service of God by the undersigned, who also preached the sermon in German and English.

A. W. Meyer.

On Sun. Quasimodogeniti the congregation of St. John near Traer, Kans. consecrated their new church (22X34 feet) to the service of God. Father E. Eckhardt performed the consecration and preached the sermon. In the afternoon Fr. A. Müller and Stud. W. Cordes preached on missions.

— E. Plüdemann.

On Sun. Oculi, St. John's parish in Hanson Tp, S. Dak. dedicated their new organ to the service of God. The sermon was preached by

G. H. Härtling.

On Sun. Quasimodogeniti, Emanuel Parish near West St. Paul, Minn. dedicated its new organ to the service of God. Preacher: Prof. E. L. Arndt. H. Bruß.

On Sun. Quasimodogeniti the St. Petri parish in Town Wils 0 n, N. D., consecrated their new organ to the service of God. E. G. Hahn.

On Sunday. Misericordias Domini, St. Paul's parish at Closter, N. I., dedicated their new altar and pulpit to the service of God. The sermon was preached by H. F. R. Stech h 0 lz.

Conferenz displays.

The Northern Ohio Teachers' Conference will meet May 13 and 14 at St. John's Parish, Cleveland, O. Sign up with teacher Geo. Zehnder. No registration - no quarters.

T. J. Koch, Secr.

The Northwest Indiana Pastoral and Teachers Conference will gather at Hammond during Pentecost week (Tuesday noon through Thursday evening) at Fr. Daus Parish. Work: Article IX of the Formula of Concord : Fr. A. Schülke; Article X: Fr. Rump. Catechesis on Fr. 105 and 106 of the Synodal Catechism: teacher O. Heintz. School work: English religious education in the school: teacher Strikter. Registration fourteen days in advance!

G. Schumm, Pres.

The N 0 rdwestern Pastoral Conference ofMiss 0 uri will meet, s. G. w., May 26-30, at Alma, Mo. Work: 1. Continuation of Prof. A. Bapler's paper, "The Biblical Justification of Luther's Explanation of the Third Commandment," etc. 2. Brief historical account of the doctrinal struggles of our Synod. Speaker: P. H. Schäfer. 3. On the attributes of God (Question 104): Fr. Meyer. Please contact the local pastor Fr. Roh Ifing in good time.

I. H. Ehlers.

The Western Kansas District Conference will meet, s. G. w., May 26-30, at P. Brewer's church at Ellinwood. Works have the ck.: Kleinhans, Jacob and Westphal. Pastoral preacher: P. Schoenbeck (U. Breihan). Preacher: Fr. v. Gemmingen (k. Duckwitz). Confessional speaker: U. Bullinger (? . Bescherer). Please register in good time, indicating the time of arrival. I. A. Bes ch er er, Secr. p. t.

The next meeting of the St. Louis One Day Conference will not be held on May 4, but on June 1. L. Fuerbringer.

The Illinois District

of our Synod will meet, I). v., from May 25 to 31, in the parish of l'. J. E. A. Muellers, 859 Llelrose 8t., OdleaZo, Ill. People should register at once and state whether they desire full quarters or only luncheon. Registration should arrive no later than May 4.

F. P. Merbitz, Secr.



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No. 10.

For the Feast of the Ascension.

When once David had overcome the giant Goliath in the name of the LORD of hosts, and had thereby helped all Israel to a glorious victory, then came the women out of all the cities of Israel with singing and round dance, with timbrels, with rejoicings, and with violins, to offer acknowledgment, honor, and thanksgiving to him who in the power of the LORD had delivered the people. And the women sang against one another, and played, saying, David hath smitten ten thousand." This was a peculiar day of rejoicing in Israel after war and the clamor of war. - When once the right David, David's son and David's Lord, Jesus Christ, had defeated the infernal giant, the devil, and had crushed his head, and now wanted to return home victorious into his Father's kingdom, behold, there were also songs of praise, and that first up in heaven. A voice of many angels-their number was many thousand times a thousand-said with a loud voice, "The Lamb that is slain is worthy to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise." Therefore David saith in the 47th Psalm, "God ascendeth with shouting, and the LORD with a bright trumpet." The holy angels tuned their heavenly tunes, and sounded the harps of God, and with joyful resounding shouted to Him who had smitten more than ten thousand, who had overcome Satan.

We, the children of men, are also to join in these heavenly songs of praise and victory, for it is soon said in the next verse of the Psalm quoted, "Sing praises, sing praises to God, sing praises, sing praises to our King." And truly we have cause to do so; for as once David had fought and conquered, not for himself, but for his people, so also JEsus did not contend for himself, nor for the angels, but for us, won the victory for us. Yes, yes, the hero of the tribe of Judah has gloriously carried out the work he was sent to do, he has fought a great battle, and on the day of his death he has won the victory.

On the feast of the Ascension we now see him enter his eternal kingdom as victor and sit down at the right hand of his Father. According to God's eternal plan, for our good and comfort, this is what he wanted with Bethlehem's manger, with Golgotha's cross, with the empty tomb on Easter morning, namely, up to the throne, to the right hand of God. Christ's ascension is His victorious homecoming into His Father's kingdom and the feast of His glorious ascension to the throne. Now it must be said, "God"-the exalted God-"is King over all the face of the earth; God is King over the Gentiles; God sitteth upon His holy throne." God the Father Himself said to His Son, "Sit thou at My right hand," that is, "All things will I put under thy feet henceforth. Christ visibly left this earth, but only to unite heaven and earth and to fulfill all things in all. His royal power was from now on to come into full swing, his royal commands were from now on to resound and echo over the whole face of the earth. Yes, as the eternal King, he wanted to found an eternal kingdom, he wanted to draw men, the sinners, into his kingdom and to share with them and give them what he had acquired for the world through his bloody struggle. From this point of view, the Ascension of Christ is a cause of great joy and a source of great comfort. In what follows we shall not consider how Christ, the King, now fills all things, governs and orders everything according to His good pleasure, and rules over all things, and shall rather direct our attention to how He, as King, builds His kingdom of grace, continually enlarging its borders and ruling and reigning in it.

We sing:

In the borders of the kingdom of grace one sees you shining most beautifully, Where many lousy faithful souls choose you as their head.

What kind of kingdom is this? A thoroughly wonderful one. It did not come into being like earthly kingdoms, it is not a ge-

growth of this earth, but came down from above. Jesus, the King, is also the founder of this kingdom. On earth the royal crown, with its scepter and kingdom, passes from the Father to the Son. Not so with JEsu and his kingdom. He himself had to found it, and therefore had first to make war against another kingdom and its ruler, namely, against the devil, who by cunning and deceit acted as a prince of this world, and subjugated the poor children of men according to his pleasure. To cut down this enemy, the Lord took on the form of a servant from heaven. Therefore our church sings:

He's secretly wielding his power, He walked in my poor likeness, The devil he would sing.

We watched this struggle in the spirit during the Passiontide, and especially on the Feast of the Lord's Supper, but we were also able to rejoice on Easter Day: "The right hand of the Lord is victorious! Yes, through suffering and death, through the blood and death of the Son of God, the kingdom of grace is established, for through this Christ redeemed the human race from the devil's kingdom and the power of death and reconciled it to God, bound Satan and took away his armor. Since Christ's victory over Satan, it has been said, "The cord is broken." The chains and fetters of Satan are broken.

But now it was also necessary to gather the people into this new, blessed Kingdom of God. And Jesus Himself, the victorious King, saw to it, and still sees to it, that such a thing may come to pass. Behold the Lord standing there on the mountain in the midst of his disciples, and hear his royal command to them: "All power is given unto me in heaven and in earth. Go ye therefore, and make all nations my disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you." - Matt. 28:18 ff. How? Has this king no other army to send out than some poor publicans and fishermen? Has he no other weapon to conquer victories and build his kingdom than the word? What great thing is there to expect? Well, it is true that this wonderful king does not gather an army for the subjugation of the world, his warriors are really poor, despised people; it is true that he does not put sword, spear and shield into their hands, but only the word, the word that is so little respected, yes, despised. And the success? The fishermen and publicans, the dear apostles, do not confer with flesh and blood, but go in the power of the Lord, and execute their King's command. They do what he has commanded them. They let the word of their Lord and King come to pass. They have the wrath of Satan against them, and he knows and understands how to inflame the world against them. Immediately the mob on the streets scolds them, the wise men of this world call them rascals, threats, imprisonment, and swords are offered against them. Nevertheless the apostles go from country to country, filling all with the sound of the sweet gospel of him who loved sinners and gave himself for them. Yes, yes, their only sword remains the word, especially the word of Calvary, and strength and endurance are given them by the love of Christ. And the success? we ask again. Read the Acts of the Apostles. Leaf after leaf tells of the victories of the dear apostles. Out of the three thousand on the first Pentecost...

soon became an innumerable multitude; not only in the Jewish land, but in the whole world Christ's kingdom of grace was being built. Jews and Gentiles alike paid homage to Christ, the King of glory, and worshiped him.

And even then, when the dear apostles had been killed and had entered the eternal kingdom of their King to receive crowns and palms of victory from his hand, the victorious course of the gospel and the expansion of the kingdom of God did not cease. In the place of the apostles came others and new fighters. For before the Lord ascended and sat down on the throne of his kingdom, he arranged once for all the ministry of preaching. To the whole church of Christ the royal command applies, "Go ye into all the world." All the subjects of Christ's kingdom must take care that the word may resound. The Ascension therefore reminds us especially of our Christian duty to pray the Lord of the harvest to send laborers into his harvest, and to do what we can to win laborers to preach the word of the gospel in the wide world. Let us only beware of letting the word go. It is often thought in our day that the weapon of the word has become blunt, and that we must therefore resort to new means in order to build Christ's kingdom. But let us remember that what the word does not accomplish is not accomplished at all; whoever is not won by the word is not won at all. The Word still has the same power today as it did 1900 years ago, is still alive and powerful and sharper than any two-edged sword. As in the days of the apostles, so also today only through the Word do the bulwarks of Satan fall, and only through the Word do the walls of Zion stretch out even today.

It is true that in our time Satan is once again running a mighty storm against Christ's kingdom. If once he tried by brute force of earthly rulers, now he tries by the wise and prudent of this world to make a breach in Zion's walls. But he who dwells in heaven laughs at Satan and his fellows. Let us take but one example of this. The scoffer Voltaire had made it his business to fight the Church of God, wrote the most shameful writings against Christianity, and also thought that after a hundred years the Church of God would have disappeared from the face of the earth. But behold! Voltaire has gone to his place, his writings are scarcely read any more, but the printing press which he used to have his writings printed is now in the service of a Bible Society, and in his former home is a Bible store! Such is the divine response of the King of Heaven to Voltaire's mad enterprise. Yes, in spite of all infernal and earthly powers, the kingdom of the Anointed One grows and expands and spreads. It is true that the church is outwardly divided, which is due to the fact that, through the cunning and deceit of Satan, it has more or less departed from the Word; but we also know from Scripture that where God's Word still resounds, even if it be only fragments of it, the Lord also has his subjects, and all believers on the whole face of the earth form the one, holy Christian church, the kingdom of grace of our eternal King.

What kind of a regiment does our king lead in his kingdom? What is the sceptre of his rule? O in his

Rich is well and dwell safely! David says of the exalted Christ, "Thou hast received gifts for men," Ps. 68:19. Gifts are the spoils of victory, such as victorious commanders still receive. So also JEsus received from his Father, as the reward of his sour labor, spoils of victory. This spoil of victory is, in a word, grace, grace to sinners. The word grace includes all other gifts. And, as just indicated, this booty, this treasure, JEsus received for men, sinners. What then does our King do? He distributes the spoils of his victory to his subjects through Word and Sacrament. The recurring message of our King, which his servants must make known, is: "Comfort, comfort my people, says your God. Speak kindly to Jerusalem, and preach to her that her knighthood is ended, for her iniquity is forgiven," Isa. 40:1, 2. We are, after all, sinners by nature; our King comes and brings us grace and forgiveness. We are by nature under the curse of the law, under the wrath of God, under the sentence of condemnation; our King comes and brings us freedom from all this, yea, the adoption of God, the inheritance of blessedness. We have to walk on this earth as in a valley of tears through many crosses and tribulations, through hardships and temptations; our King knows it and comes to us with comfort and peace and joy in the Holy Spirit. We are surrounded by terrible, cunning, powerful enemies, Satan at the head; our King comes and helps us to victory. And there the all-knowing King overlooks no one, not even the least in his kingdom; to all members he is equally near, to every subject he is the same faithful, kind, merciful, rich King of grace. Even if the storm and the tempest sometimes rage around us, even if the waves of water roar, the Lord on high is still prepared and stands by our side. Yes,

Under his shields we are free from the storms of all
enemies. Let Satan scent, let the world shake, We have
JEsus by our side. Though now it crashes and flashes,
Though sin and hell terrify, JEsus will cover us.

Verily it is good to be in such a kingdom, for our King will not let the righteous lack any good thing.

This is how the King of Heaven builds his kingdom, this is how he rules. Centuries have passed; earthly kings and their kingdoms have risen and fallen again, but this kingdom has remained and will remain until the end of days. Then he, our King, will visibly return, but not as the servant of all servants, as he was 1900 years ago, but as the Lord of lords in royal, divine splendor and glory, surrounded by many thousand times a thousand angels. As the heavenly bridegroom he will then bring his bride home to the eternal wedding, will gather all his elect from all the ends of the earth and introduce them into his eternal kingdom. Then we will stand eternally before his throne as priests and kings, made for this purpose by himself, offering him praise for eternity and reigning with him, and

Reign without end and cease. Thus the last day of all believers will be Ascension Day, and in view of this blessed hour we are already singing in the valley of tears:

Zion hears the watchmen sing,
Her heart leaps for joy, she wakes and rises in haste.
Your friend comes from heaven splendid,
By grace strong, by truth mighty, Her light grows bright, her star
rises. Now come, thou precious crown, Lord JEsu, Son of God!
Hosanna! We follow all to the hall of joy
And take communion with us. (Song 436, 2.)

A. Pf.

Contemporary materialism in its influence on the Christian life.

3.

Mail could call our age the age of the Vereitle. Almost every profession has its special associations. And certainly there are also praiseworthy, God-pleasing associations, such as missionary associations and associations for the propagation of the Bible, also women's, young men's and virgins' associations within our congregations and similar associations. Furthermore, there are many associations that are completely free agents, that is, neither good nor evil in themselves. But there is also a whole series of associations which have their real root in materialistic principles, because they are based on selfishness. This is not to say that every individual has selfish motives in joining such associations, much less that every one is aware that these associations owe their origin to selfishness. But let us take a good look at the *trusts*, *unions*, workers' associations, support associations, and whatever else they may be called. What was the cause of their formation? For what reason do people join such associations? Not in order to help others, but for their own advantage. They could help others and do good even without association. But most of them want to derive the greatest possible benefit for themselves from the money they pay in, whether in the form of work, social advantages, support in sickness, a certain sum in case of death, or in some other way. It is true that many such associations talk a great deal about the love they practise, about their endeavours to improve the lot of their fellow men, to elevate them spiritually and to protect them against the encroachments of others; but the facts teach us quite otherwise. Let us think of the various conditions of admission, or of the prompt exclusion of those who cannot pay their dues, or of the various practices of avoiding the payment of insurance money. Or if we finally follow the history of any major "strike," we will soon see that there is nothing of love, but a great deal of selfishness.

Let's take a look at these associations individually. The so-called *trusts* are associations of business houses...

The purpose of these is to obtain exclusive control over the manufacture and sale of certain articles of commerce, and thus to dominate the whole market in respect of these commodities, and to be able to fix their price at will. For what purpose? Not in order to be able to supply goods to their fellow men at the cheapest possible price, but rather in order to fill their own pockets at the expense of others. Is not this a truly materialistic principle, to seek the advantage of one's own self at any price? And not only do the trusts enrich themselves at the expense of the purchasers of the goods, but also the means by which they free themselves from the concurrence of others spring from the materialistic spirit. They exert the most shameful pressure on smaller manufacturers, in such a way that for them it is either sell to the trust or go under. The trusts act according to the English saying: "Rule or ruin"! Surely, then, no further proof is needed that these associations are under the strong influence of materialism.

Let us look further at the workers' associations and hvi0v8. These owe their origin and especially their development mainly to the Socialist press. But what the latter strives for we see, for example, from a St. Louis Socialist newspaper. There it says, among other things: "We shall be particularly concerned to prove that man, with his claims to material well-being, need not depend on another world, that he can and ought to find it here on earth." This is the tree on which the workers' associations originally grew as fruit. But a rotten tree cannot bear good fruit. Even if not all the workers' associations originated with the Socialists, and even if some of the grosser errors have been gradually removed, the spirit revealed here remains the real root, and it cannot be denied that the emergence of the workers' associations can be attributed at least in part to the influence of materialistic doctrines.

Now, of course, it must not be denied that the workers have the right to unite in associations in order to protect themselves by legal means against injustices and encroachments on the part of the employers. It is right and proper for the workers to help the individual in concluding the contract of employment, on which, after all, all our present labor performance is based, to safeguard his rights and to protect him as far as possible against overreaching, but this must also be done in the right way. But if we look more closely, we find that many a false principle, many a reprehensible end, and still more unjust means are involved. False, for instance, is the sentence pronounced in many prefaces to the constitutions of workers' associations: "Labor is the source of all wealth," or, as it is commonly said in English: "Labor is the producer of all wealth; therefore the worker is entitled to the full product of the labor." We Christians confess that God is the giver of all good, including earthly goods. But even apart from this, the above sentence is false. The best work is impracticable if there is no material to work with, and the finest, most skilful, and most accomplished work brings no wealth if there is no market for it.

The purposes stated in such constitutions are also partly reprehensible and partly impracticable. The principal purposes stated are the introduction of a standard working day, the raising of wages, and the enactment of labor laws. A standard working day is an injustice. It cannot be denied that in the past many an employer has sinned against his workers by imposing too heavy a workload on them, but neither is all work equally strenuous, nor is the efficiency of the workers the same. The only satisfactory solution is to maintain that the duration of working hours depends on the nature of the work, on the given conditions, and on the workers, and must be determined with these things in mind. It is the same with the increase in wages. This, too, depends on so many circumstances and conditions that it is simply impossible to lay down general rules for it. Finally, experience has shown sufficiently that the labor question cannot be solved by labor laws. To solve this question to the full satisfaction of all, there is only one - unfortunately impracticable - means. It should be possible to eliminate sin from the world. As long as we are sinful people, it is impossible to have to have perfection on earth.

Finally, let us also pay attention to the means by which the associations and unions want to achieve their ends. These means are partly right and partly wrong. Among the right means are: the discussion of labor relations, negotiations with employers, and the establishment of arbitration tribunals. The very frequent stoppages of work are not in themselves reprehensible, but they are nevertheless a questionable means, which, through the things added to it, also usually becomes a perverse, sinful means. It is true that under present-day labor conditions each worker is free to continue or to stop working under certain wage and time conditions. A number of workers may also join together and lay down their work. But no further. If the defaulters want to prevent other people from taking their places, or if they encroach upon the property of their employer and resort, as often happens, to rioting, murder, and manslaughter, these means are decidedly sinful; they are against the clear commandments of God, namely, against the fifth and seventh commandments. But the fact that in the turmoil of the workers one so lightly takes hold of one's neighbor's goods and life comes entirely from the influence of the materialistic spirit of the age, which cares above all for its own ego and disregards the good and life of one's neighbor. And such a reprehensible means is also the declaration of disregard or the "boycott" of a certain business, since one unites for the purpose of no longer buying in a certain business; for such a union has the purpose of harming the neighbor in his good, and is therefore against the seventh commandment. The laborers of to-day complain much, and often justly, of the tyranny of employers; but if we consider the above means which they use to accomplish their ends, we must admit that the tyranny which associations and unions exercise against employers, nay, even against their own employees, is certainly at least as great as that of monopolists. Da-

We must not forget that this spirit of the age has already penetrated so deeply into our present business life that it is simply impossible for Christians, especially in our large cities, to obtain work in many professions unless they belong to a union. It is therefore certainly time to try to recognize this materialistic spirit of the age and to think about how we can work against it.

R. v. N.

From our Inner Mission.

Some of our dear Christians seem to be of the opinion that our traveling preachers have to undergo many physical exertions, but that their actual activity in their office as preachers and pastors is quite calm and leisurely. But it has always been as our dear Lord Christ foretold long ago: "Think not that I am come to send peace on earth, but a sword. For I am come to provoke a man against his father, and the daughter against her mother, and the cord against her inlaws. And a man's enemies shall be his own household," Matt. 10:34-36. Wherever Christ crucified and risen is preached, and especially where this preaching resounds loud and pure, discord must inevitably arise among men, not through any fault of the gospel, but because not all will be obedient to it. "Those who reject the gospel of peace have a thorn in their consciences, and they resent those who want to save their souls," as the psalmist said: "I keep peace, but when I speak, they make war," Psalm 120:7. Even in our mission fields, not only in the heathen countries, but also in the midst of Christianity, the devil is rumbling and does not want to let his prey be snatched away, or wants to conquer again what was once snatched away from him. Therefore our missionaries must continue to do as the builders did when they rebuilt the walls of ancient Jerusalem: "With one hand they did the work, and with the other they held the weapons," Neh. 4:17. That the latter is also done faithfully and bravely, to the praise of God, is a very clear testimony from recent times. One of our dear traveling preachers recently wrote the following in his report to the Mission Commission:

"It had once become necessary that a sermon on the lodges be preached in my congregations. So I announced in all my congregations that on the second Sunday in January there would be a sermon on the lodge system. My theme was: My topic was: 'Why may a Christian not be a member of a lodge? 1. because the Lodge denies Christ; 2. because the Lodge spreads false doctrines'. With quotations from Lodge writings I proved the above assertions and compared them with the statements of Holy Scripture. And the conclusion was then: Therefore a Christian must not be a member of a lodge.

"Although now our position on the Lodge has long been known to the Lodge members resident here, I have also once been in a

English Confirmation speech against the secret societies, the lodge members thought that now, since I had even preached a whole sermon against them, the time had come to take energetic action against me. Even before I had preached the sermon I mentioned, two distinguished lodge brothers came to me and said that it was not right for me to preach against them in a language they could not understand. I replied that I ought to preach German in a German service! They admitted that, but they also wanted to know what we had against them; if I could show that the Bible declared the lodges to be sinful, they would leave immediately. Answer: That would be quite nice. By the way, we do not pass judgment on the persons, but on the system. She: That is how they understood it. But whether a public debate could not be arranged? Answer: I do not wish to debate; but if you invite me to explain to you in a detailed speech our position towards the lodges, I would be glad to do so. They agreed to this; they would let me know later when I should speak. After a few days a man came and told me that they had fixed the time for Wednesday, January 20. I told this man again that I would not debate; that would be useless. I only wanted to make my speech. To which he replied: 'That is all we want.

"In the preparation of my speech I was often very timid; and even on the day before the aforementioned Wednesday I trembled when I thought of what lay ahead of me. That I then often followed the 'Call upon me in time of need,' I need not mention. And behold, God has helped me beyond asking and understanding. On Wednesday evening all my fear, all my trembling was gone; instead I felt a great joy in being able to bear witness to the truth. As I entered the large hall, which was already packed, a Methodist pastor from M. was introduced to me with the meaning that he was to defend the lodges. From this it was clear that the lodge members had acted deceitfully and wanted to force me into a debate against my will. I said nothing, however, but resolved with myself to stick to the bargain. Therefore I also demanded to be allowed to deliver my speech first and in full.

"Nearly all my people were present, besides Catholics and lodge brothers in large numbers. I estimated the number of all the listeners at over two hundred. As I have said, I was able to perform with a joyfulness, assurance, and calmness which astonished myself, considering the anxiety I had had before. Also, the English words flowed easily from my lips, although I, who have only been in the country for thirteen years and have never had any thorough instruction in the English language, sometimes have difficulties with the pronunciation. It is clear that God had heard my prayers in spite of my little faith.

"In the introduction I began by saying what the above-mentioned men had agreed with me, and that I was invited to make clear our position on the Lodges. We were not passing judgment on the character of individuals, but on the character of the Lodge as such. We had many reasons, so many that my speech could last until dawn. But I only want to mention the main reasons. And because I

I could not look at all the lodges in one speech, so I want to look at only one lodge, and that is one with which they are all familiar. That is the Lodge of the 'Modern Woodmen of America'. And I did not want to judge this Lodge according to what other people had said about it, but according to what the Lodge said about itself, that is, according to its own writings, according to the 'Hand-book' and the 'Ritual'. I then highlighted eight points and went through each point in detail. The eight points were as follows: '1. The lodge has a false god. 2. The lodge denies Christ. 3. the lodge denies salvation by Christ. 4. the lodge teaches salvation by works. 5. The lodge denies the utter depravity of man. 6. The prayers of the lodge are Christ-less. 7. The lodge demands an oath. 8. The lodge lies by calling its work charity.'

"My speech took a good hour. And the impression was unmistakable. While at the beginning I saw mockingly smiling expressions, as I went on, the faces became more and more serious and thoughtful. Especially with my Opponent the impression was unmistakable. He was as if knocked on the head. He had not expected the attack from that side. He had worked out a speech (the sheets he held in his hand); but it did not fit. He is supposed to be a good orator, but this time he made such a confused, muddled speech that one could find neither head nor foot. Moreover, he confessed that he did not know the Dockern 'Modern Woodmen' lodge. His defense was after that, too. His speech was so lame that it only hurt the lodge cause. And that's not just my opinion, it's the opinion of my people. One of them came to me with his face beaming with joy and pressed my hand as if it were in a screwdriver, and thanked me. On leaving the hall I heard one call out: "B. was bathing up" (B. was on top). The lodge members now claim that I have quoted from forged books. Others say that members who have left the Lodge have told me everything. I think they will leave us alone now, *) and my people have been strengthened in their position against the lodges. And I am glad about that. That is all I hoped to achieve. And since God's word is not supposed to come back empty, it can easily be that, since law and gospel have been presented in abundance, some things have stuck with outsiders as well, which, if not already, may help save this or that poor person at the hour of death.

"I repeat again, that God hath wonderfully helped. The word that was spoken to St. Paul, that Christ's power should be mighty in the weak, 2 Cor. 12:9, has come true. I have also seen what power the testimony of truth is.

"I apologize that this report has become so long winded. You can appreciate how great my joy and gratitude are. You can see from it that even in this region, by God's grace, the truth is witnessed before friend and foe, and that I myself, who seven or eight years ago had no idea of true Christianity and what is connected with it, am a monument of divine grace."

So much for the letter of our courageous travel preacher, which we hope has given all "Lutheran" readers a bright joy. What this report shows above all clearly and distinctly is certainly this, that even on mission fields and in young congregations a manly appearance and decisive witness against the godless lodge system is certainly possible and not at all harmful, even if it cannot and must not always happen in the manner described here. But it should happen everywhere, and soon. How wrong it is when some sometimes think that we must keep silent about the lodge system, church discipline, etc., until the congregations have become stronger in knowledge! How can they become stronger unless all that belongs to right faith and godly conduct is continually placed under the light of the Word of God, which in all things serves for teaching, for punishment, for admonition and warning? The longer the testimony of the truth is postponed on any point, the longer the congregation will remain weak on that point (and probably on other points too, because a little leaven leavened the whole dough); the more difficult it will be later on to penetrate with the testimony, because the devil will in the meantime have settled down so much more firmly. Our traveling preachers will certainly be advised that the right beginning of their ministry should certainly not consist in preaching publicly against the lodges. But in most places they will soon and directly be confronted with the question in their private dealings with individuals: What is to be thought of secret societies? Then it is necessary to show one's colours and come clean. People want to know how they stand with us in this matter; they also have a right to ask about it, and we are obliged to tell them. That this should be done publicly may soon become necessary. The refusal of a Lutheran pastor to attend the funeral of a lodge brother or sister together with the lodge would already be a public testimony. The same would be true if he found himself in the position of having to reject a member of the Lodge from Holy Communion. On account of the question of the Lodge, one must not hold back with the public administration of Holy Communion, if there are those who desire it and to whom it can be administered with a clear conscience.

How soon it may seem necessary in each individual place to testify against the lodges in the sermon, cannot of course be determined by a general rule. Where the two cases of rejection of the sacrament and the refusal of a funeral (or only one of them) have occurred, the way to the pulpit for the question of the lodge will probably already be paved. In such cases, a thorough instruction from God's Word will have much more effect than occasional side-swipes without resounding conviction. But one must not let himself be intimidated by the first derogatory remarks of anxious minds and vow to improve in the future, that is, to keep silent. Otherwise one has certainly made the way more difficult for what is still to come, which is actually the most difficult and at the same time the most decisive thing. Sooner or later the question will arise in the preaching place: Shall we not and do we not want to found a congregation? And now more than ever the question of the lodge will be a burning one. O how wrongly then do those

*) Probably not forever, cf. Luc. 4, 13.

who think that first of all one must include well-meaning lodge members, otherwise one could not found a congregation at all, or only such a small congregation, which could not acquire church property; later on the congregation could then also deal with the lodge. Yes, later on! Then the lodge people will have become so powerful that they will seize the entire church property; and the few faithful must now finally, with even greater difficulties, make anew the good beginning which they should have made so and so many years ago and which they could have made much more easily at that time. Or, if they should really succeed in removing the lodge-men from the congregation "some day," they will say to the rest: "You condemn us as heathens and publicans. But do you know what you are? You are scoundrels! Yea, ye are scoundrels! At first we were dear to you, that you might build a great and beautiful church. Now you've come so far, with our money, you throw us out! - Shall this be the testimony by which a Christian congregation, through its own fault, is known, ill known, by those who are outside? Verily, no! She, the church of God, the city on a high mountain, a lampstand in Christ's hand, shall have and keep the fame of sincerity and truth in all the world! If, therefore, a congregation were very small, and could not have a little church of its own, but had to make the most miserable doings outwardly, it would be built on the right pure foundation; yea, if no congregation at all were founded in a certain place, but only God's saving word were to go forth, together with the holy sacraments, that would be a thousand times better than trying to found a congregation out of friends and enemies of the cross of Christ together. The members of the lodges are enemies of the cross of Christ, or, if they are not all enemies, they are made so the longer they remain in the ungodly society. The true God never becomes one with the pernicious chair, which interprets the law evil, Ps. 94:20. David prays, "Deliver me also, and deliver me out of the hand of strange children, whose doctrine is of no profit, and their works are false," Ps. 144:11.

God forbid all our dear missionaries and traveling preachers to be imprudent, impetuous, legalistic, but also to be unfeignedly complaisant and falsely yielding where the glory of God and the salvation of souls require them to bear unflinching witness and to stand firm in the truth! Our Lord Christ also calls out to them: "Behold, I send you as sheep in the midst of wolves; be ye therefore wise as serpents, and without guile as doves," Matt. 10:16. Let God grant that all who labor in His kingdom may "obtain one victory after another, that it may be seen that the right God is in Zion!" Ps. 84, 8.

Fr. S.

There is no work more pleasing to God than to preach and praise him. You do not need to fast, build churches or torture yourself to death; I can be adorned and made beautiful with these things. But God's adornment is, when I give the sacrifice of praise, that I preach of him, and bring it among the people, and make known his power and strength: this I ought to do, that is, to praise and extol him rightly. (Luther.)

Honorary commemoration of the oldest missionary of our East Indian mission, Karl Gustav Theodor Näther.

1.

Many pastors and members of our Synod will remember the missionary lectures that were given in 1894 by the missionaries Th. Näther and F. Mohn, who had been dismissed from the Leipzig Mission for the sake of their confession. Mohn held in many places in the United States; probably most readers of the "Lutheran", as far as they were already readers at that time, will have read with interest one or the other report of these missionaries, when through them in the Tamulenland of India the stations Krishnagiri and Ambur were founded and now the holy Gospel of Christ began to become known in these regions. And in recent months no one who has a heart for the church and its servants will have heard without the liveliest sympathy that Missionary Näther fell ill with the bubonic plague, that terrible plague of the Orient, and after a short time of suffering went home blessed. In order to serve all of them and to keep the memory of the deceased alive, we will try to sketch a short picture of his life and a description of his last days.

Theodor Näther was born on September 14, 1866 in Bautzen in the Kingdom of Saxony and was baptized after a few days in the home of his parents. His parents were the master shoemaker Gustav Näther and his wife Ida, née Gelbe, both of whom, after raising four sons, lived to see the death of their eldest son. It was a great sorrow to the parents that Theodor had not learned to speak until his third year because of a defect in the tools of speech, and at times they feared that he would remain mute; but this worry was taken from them, speech gradually came after all, and Theodor was able to enter the citizen school. After a preparatory course he attended the Realschule there, where he studied very diligently and successfully completed all classes. Already at that time it was his heart's desire to serve the Lord in the mission, after he had been brought up by his parents with all seriousness in discipline and admonition to the Lord, and, as in so many cases, the mother gave her consent joyfully, the father only with difficulty. As a pupil of the highest class of the Realschule he had to give a public speech on the commemoration day of the battle of Sedan, and he has often affirmed the importance of this circumstance for his whole life; for at this celebration the head pastor Wetzke was convinced that Näther, in spite of his speech defect, could speak quite well in public, and now gave him a recommendation for admission to the Leipzig mission seminary. Since Näther had already begun to study Greek, he was immediately admitted to the second class at Easter 1883, so that he could begin his theological studies the following year. And indeed, as his mostly older classmates often testified to him, the dear brother studied there with diligence alone, early and late, faithfully and conscientiously, studying in God's Word and in the valuable writings of the orthodox fathers. The writer of this, who has passed through the modern universities of Germany, has in the reports of his studies

I often not only regretted but truly mourned the fact that during his years of study, misled by so many vain human fancies, he spent his time quite uselessly and turned away from all the fathers with a shrug of the shoulders. In the Leipzig mission seminary one could get better things at that time, and our Näther without question bought out his time. Already in his early years he became acquainted with free church circles, from which he received many valuable hints; he owed it to the now immortalized master carpenter Lotze in Bautzen that he became fond of Missouri and its writings, became acquainted with free church pastors and repeatedly attended the services in Dresden. That he did not join the Lutheran Free Church already at that time was due to the fact that his whole heart was attached to missions and that his most eager aspiration was not to become a pastor, but a missionary among the heathen; at that time, however, the Missouri Synod could hardly have issued a profession to such a one. And just as Näther - he was still very young in relation - had probably not yet come to the full realization that he was not allowed to remain in the state church, he consoled himself with the fact that in the Leipzig mission, which was not governed by the state, the damages that were especially characteristic of the state church did not need to prevail, but that God's Word and Lutheran confession ruled there unhindered.

After passing the Candidate's Examination, our Näther was seconded to the missionary service on June 1, 1887, along with three others who are currently still working in India, and traveled with them soon thereafter, first to London to practice a little English, and then to India. When he arrived in Trankebar, he was first entrusted with the administration of the treasury and the press, while he had to devote much time and energy to the study of the Tamul language, and already in the following year he was entrusted with the village station of Manikramam, where a not yet ordained candidate worked under his supervision. After a short stay in the lonely Panrutti, where he continued to study the language and practiced preaching, he was transferred to Madras in the spring of 1890 as the representative of a missionary on leave, where he remained for several years and worked with great faithfulness and in visible blessing, partly in the two city parishes and partly in the new rural district of Chingleput. It deserves to be emphasized above all that even in this place, where the missionary is burdened with many accounting and administrative tasks, he never resigned his spiritual office, and not only many members of the congregation, but also native teachers and pastors are grateful to him that he did not tire with teaching and exhorting, but eagerly and faithfully preached the pure Word of God in his congregations - there were always several at the same time. Many a testimony of received encouragement and scattered blessings has already been given; others will be revealed on that great day. Näther had always had a lively interest in the school, where he often took over lessons himself, without being directly required to do so; and in spite of all his work, he still found time and strength to preach to the Gentiles, partly on the crowded streets of the capital, partly on journeys in his rural district, or in the company of his fellow ministers at large idolatrous festivals.

Finally, in the spring of 1893, he was transferred to the great station of Tanjore, with its extensive congregations and numerous schools; but his stay here was not long. A separation began to take place among the Leipzig missionaries, for which Näther's lecture on the inspiration or divine inspiration of the Holy Scriptures, delivered at the Synod of 1892, has become a landmark; for in the discussion of this subject the disagreement of faith among the assembled missionaries came out clearly. The writer of this will not attempt to give a full history of the disputes which followed, for what is worth knowing about them has been published chiefly in 1894, even from the Missourian side; It is sufficient here to briefly mention that the leaders of the Leipzig Mission tolerated a confession of verbal inspiration*) but did not want to reject a counter-sanctimonious one, and since Näther as well as Mohn, who had become a faithful comrade-in-arms in this fight for the truth of God's Word, neither wanted nor were able to make the required recantation, they were dismissed from their office as Lutheran missionaries in December 1893 and dismissed without the slightest compensation. Yes, it was very painful for the two faithful fighters when they had to say goodbye to their congregations, turn their backs on India and return to their old home, and it became especially difficult for the one who had gone home, even if only for a short time, to have to be completely without work and profession at home. But soon God showed them what he intended to do with them: the Missouri Synod called them, recognized their completely orthodox doctrinal position and decided to found a new mission in the Tamil-speaking area of India, in a region where the Word of God had not yet been preached.

Thus begins the second main phase of Näther's missionary activity. On October 14, 1894, in St. Charles, Mo., at the meeting of the Western Synodal District, he was again appointed and delegated as a missionary, and already at the end of January 1895 he arrived in India and soon found in the northern part of the Salem District a suitable mission field with Krishnagiri as its center, because it had not been worked on so far. For if, in order to state this here once again unequivocally, the "Leipziger Missionsblatt" of 1894 presented the matter in such a way, as if the whole province of Salem, because of the few missionaries which the London Mission maintains there (two or three in the town of Salem and one in Tirupatur), because of the small, completely isolated Pariah community on the Shervaroy Mountains and because of the neighbourhood of the Leipzig mission stations Irodu and Bangalur could not be considered as a new mission area at all, then a completely wrong picture was sketched with it. For in order to work the province of Salem thoroughly as a mission field, twenty missionaries would have to devote their full strength to it; and if Leipzig missionaries come here and there from the stations of Irodu and Bangalur, which are several hours away by rail, in order to serve individual Lutherans - if there were any at all - that does not mean "to do mission work in the province. - Was it for the sake of these few Christians

*) "Verbal inspiration" is called the divine inspiration of every word of sacred Scripture.

for the sake of two million heathen the gospel should not be preached? He does not know, even in the best of cases, how much support is needed, Let that be far off! Or would the existence of some congregations of the how much is collected, and how the money is used; and above all, Reformed confession be an obstacle to the establishment of Lutheran Scripture shows us a different way of asking and giving. A Lutheran congregations in other places of the same province? Never. And indeed, Christian should not support false-believing communities in their church work at all. If, however, a congregation of our fellow believers is in need of in our missionary work, we Missourians have hardly ever met, let alone help, it should make its plight known in an orderly manner, and its fellow come into conflict, with Leipzig or London mission servants. So much believers will give it help in the right way. Also here the word applies: "Let about the choice of our mission field, as far as the departed brother was responsible for it. *) Some more about his work and his blessed end shall all things be done honestly and properly", 1 Cor. 14, 40. - Unfortunately, follow next time. G. O. Kellerbauer. such chain letters have recently been sent out in our circles for the benefit of a charitable society. At the same time, however, we can inform you that the Society is completely innocent of this, since one of its members allowed these letters to go out without its knowledge and permission. The Society strongly disapproves of this action and has therefore taken immediate steps to put an end to the wrongful enterprise. It wishes the chain to be broken, and also wishes to see this declaration published. L. F.

To the ecclesiastical chronicle.

America.

Some time ago the "Lutheran" gave the necessary clarification about two so-called chain letters that have been sent to many in our congregations. But again and again we are asked questions about them, and others do not know what these letters are all about, so that a few words about them will not be superfluous. Chain letters are a new-fashioned way, originating in sectarian circles, to collect a larger sum for some ecclesiastical purpose by means of small contributions requested from as many people as possible. One chain letter we have reads as follows:

"No.....

"An

"The members of the Lutheran Church -----want to build a church, which is so necessary there, and cannot raise enough money among themselves. That is why they have begun this chain of letters. Won't you be so good and also write three of these letters? Write the next highest number at the top of all three letters; change only the date and address, and send them to three of your friends whom you expect to answer them. Send this letter with 5 cents on it, and the names and addresses of those to whom you have written. Your name will then be inscribed as one of the contributors. If you neglect to do this, you will be the cause of the chain being broken. Surely you do not want that to be.

"Some one who is not willing to do it is kindly requested to send this letter -----so that it will be known where the chain is broken. When number 200 is reached, there will be sufficient funds to complete the chain.

"This is a small support, and you will not fail it. God will bless you in giving. Please, make an effort not to fail it.

"P. S. Copy this, and deliver it to three friends." The perversity of this manner is, that such letters are sent out far and wide to people of all sorts of belief and unbelief; that the recipient of the letter and giver of the small sum runs the risk of undermining a false-believing community in their church-building.

*) The "Leipziger Missionsblatt" of March 15 of this year says after the announcement of Näther's death: "The deceased has become a victim of his faithfulness to his office. To his honor we also testify that after his entry into the Missouri Mission he always kept the peace with our Mission and, as far as we know, remained true to his principle of neither invading our congregations nor drawing individual members of our congregation to himself. In connection with this, it should be noted that already last year, at the suggestion of the Transylvanian Synod, the special provisions prompted by the founding of that mission, concerning the position of our mission in relation to the Missourian mission, were repealed .

The value of the emigrant mission is also recognized by other church communities. The "Lutherische Kirchenzeitung" reports: "At a Baptist conference in the East, it was emphatically pointed out that it was an irreplaceable loss of strength and time to seek out the emigrants only after they had scattered far and wide in the country. Missionaries should be employed to inquire as soon as a ship lands about the destination of the individual emigrants; then the preachers of the places where possible arrivals want to settle should be informed, so that the immigrants are surrounded by the influence of the mission at every turn and do not go astray through ignorance or neglect. If other communities are working in such a way to win members for their churches through the emigrant mission, and are especially aiming at the Lutheran immigrants of Germany and the Scandinavian countries, it is certainly an important and necessary work if we take care of the immigrating brothers in faith through our emigrant missionaries. How many have already been preserved and cared for, both physically and spiritually, and directed to our congregations. L. F.

Abroad.

The mission among the Jews in southern Russia has recently lost its zealous promoter, the Lutheran Pastor Faltin, since he has now retired after forty-four years of activity in Kischineff. In his farewell address, he shares a few things about his work among the so many Jews in Kischineff, which he carried out in addition to his main ministry, and thus shows at the same time that the so difficult work on Israel is not unsuccessful. According to the report of the "Freimund" he says: "In the 44 years of my pastoral activity in Kischineff I was able to lead 332 Israelites to Christ, our Redeemer and Savior, through the Sacrament of Holy Baptism. An incomparably greater number have been supplied with the word of life and have received baptism in other places or have fallen asleep blessed in faith in the Lord. The whole activity was carried out in an orderly manner, since Israelites were continually coming from different places to ask for instruction; it was a real work for Israel. If we now look at those Israelites who have been received into the covenant of grace of our Lord, the King from Israel, we can point with joy to a beautiful number who are at present in the service of the Lord. First and foremost are those who have suffered through many tribulations and sorrows.

The other six pastors from Israel who have penetrated through time. Three of them are active in Russia, two in America and one in Australia; all of them work beneficially in the various evangelical congregations, one of them is already pastor emeritus. In the second line are the proselytes trained for missionary, deacon and deaconess work, namely 21 persons who work in various places in greater or lesser activity; some of them have already gone home blessed in the Lord; some have given up their profession. 3. (3) A not insignificant number have been trained as teachers. Some of them were already active in teaching as Israelites; their number is 23. Of them, one young man has recently been confirmed as the director of a Russian high school. Two of these men have received their resting place in the cemetery in Kischineff. 4. 9 Israelites have been baptized from among the legal scholars. Some of them are pious confessors of the Lord, others are still in the modern views of the so-called name Christians. But God can also help them, because they know with whom they can find help. One of them has left a beautiful legacy to the church. From among the doctors, 7 people from Israel have been converted. Among them, too, some are distinguished by their faithfulness to the Lord. 6) Four technicians from Israel are to be mentioned, who walk quietly before the Lord. (7) Thirteen persons from Israel were trained for the commercial business, and all of them developed into useful and capable personalities. (8) Of the pharmacists there were only two from Israel, one of whom in particular showed much earnestness. Of all the above mentioned persons, most of them did not stay in Kishinev and are scattered all over the world

A new series has formed in Russia, the land of enthusiasts and sects, the so-called self-baptizers. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports the following about them: "With these people, the baptism of adults takes place under the leadership of a woman who stands on the bank of the Volga and calls out to the person baptizing himself in the water: 'Do this! Do this now!' She baptizes children in a bucket, but is careful not to touch them with her hand. It is a great sin for these self-baptizers to dip bread or potatoes or eggs into the salt cellar, because Judas is said to have put the bread into the salt cellar without first asking the Lord Christ. They give alms only to their fellow believers; each one always carries his own bowl and spoon, because everything foreign is unclean

A papal calendar for the year 1904 has been published by the Bonifacius Printing Office in Paderborn, from which the "Wartburg" reports some omissions. With regard to the desired temporal power of the pope, it says quite impudently: "If the pope is to be able to fulfill his sublime task assigned to him by Christ, he must be free, independent and autonomous. Otherwise, how will he, as is his duty, put even kings and emperors in their place, and successfully tell them what to do and what not to do, if he is not free, but the subject of a temporal ruler?" The antichristic commandment of the celibacy of priests, which has already become the occasion of so many sins and disgraces, is thus defended: "The priest has a task and position which is sometimes tender, sometimes hard and dangerous, so that his own wife and child are only a sad burden to him, paralyzing his spirit, deterring him from the performance of his sublime and important duties, and thus stones of offence! ... Many priests became confessors and martyrs for God and His Church, why and by what means? Because they were not married.... In the deepest midnight, out of a deep sleep, the Catholic priest resolutely rises to bring the sacraments of death to the poorest. All this the catholic priests did and still do.

Priests, because they are not married." In the terrible cholera times they courageously stood by the dying. "And how were they able to do this? Because no wife and no child stood in their way, hindering and paralyzing them." As if there were not examples enough of married preachers of the gospel also hastening to their sick at all times when called, and faithfully enduring in great times of death, and becoming victims of their fidelity to duty.
L. F.

Is not my word like a fire, and like a hammer that breaketh in pieces rocks?

Jer. 23:29.

Examples of how the mere reading of the divine Word worked conversion are the Jew Gerson, who, while reading the New Testament with some comrades in order to have material for mockery, was overcome not by reasons but by the power of the divine Word; as well as the reformed theologian Junius, who, while reading the first chapter of the Gospel of John, felt the power of the Word in his heart and was converted to God; and finally the converted Jesuit Jakob Reihing, who, after having seduced the Prince of Palatinate-Neuburg and almost his entire country to Catholicism, came to the saving knowledge through the mere reading of the Holy Scriptures. He did not read them in order to learn the truth, but only for the purpose of seducing the Lutherans by distorting and misusing the Scriptures. For the seduction of the Palatine-Neuburgers he had written a Catholic manual, which he refuted in a special book after his conversion. He died in 1628 as a Lutheran professor of theology.

In one of his writings, titled: *Laquei pontificii contriti*, that is: Guilty, humble thanksgiving of Jakob Neihing, it says: "O you divine majesty, what a great good deed you have done to me, that you have placed me, who was previously little experienced in holy scripture at high schools, in such a place, where I was led, pulled and driven, as it were with your divine hand, to constant and diligent research of holy scripture! I could not help it. O a good, blessed necessity! My listeners in the Palatinate-Neuburg, a good part of whom were Protestants or had only recently been seduced to Pabstism, desired nothing more than to hear the holy divine Scriptures, since they were accustomed to them. My opponent, against whom I had acted verbally and in writing, challenged me and drove me to the Scriptures. What was I to do? I had to put myself in the Scriptures and hold fast to them, lest I should infect with suspicion the tender minds of my hearers, who went strongly to the Scriptures, as if I dared not bring out and win the bargain. Therefore I took the greatest care to confirm the papist doctrine from the Scriptures and to refute and circumvent the Augsburg Confession. This was the purpose and aim of all my sermons, conversations, and writings. Many were of the opinion, and I myself, that I had luck in the controversy and victory in my hand. But God's judgment in high heaven was much different, and the dispute, according to God's counsel, had a different outcome. For since the heavenly rays of divine truth finally shone into my dark, blind, and pompous mind, I began to see more and more clearly through divine enlightenment a year ago and from day to day thereafter how the Holy Scriptures in all their articles were clearly on the side of the Protestants against the Papacy. Then, at last, the papal errors in my mind were overcome.

The disguised veneer of truth has been stripped off, but the deceitful veneer of error has been wiped off the evangelical truth. Thus the last shameful error, which I long championed as the beautiful truth, has been defeated; but the fair truth, which I contested as a shameful error, has risen up in my mind, prevailed, and triumphed."

"One means of conversion is often the learned word of God. Many who in their youth learned the precious sayings of Holy Scripture, but then entered the broad way that leads down to damnation, asking nothing more of God's Word and Sacrament, have suddenly been powerfully seized in the midst of their life of sin by the Word of God learned in their youth, and have been converted from darkness to light and from the power of Satan to God. For this reason it is quite wrong to be zealous against children learning so many sayings and songs by heart, even though they do not yet fully understand what they have learned. For they thereby receive a treasure which is far more than the whole world. Let us therefore fill them with the word as much as possible, and they will carry the means of grace in them." (Synodal Report of the Northern District, 1873.)

To this the following story, communicated in Caspari's "Spiritual and Secular":

A son, addicted to drink, gambling, and bad company, was earnestly and movingly questioned about it by his pious father, who reproached him with how dangerous it was to sin on God's mercy and to postpone repentance from day to day; but he resolved to go at once to the nearest tavern and drown his sad thoughts. When he got there, he met all his companions, but the expected happiness did not come this time; he could not get rid of the sting that remained in his conscience from the conversation with his father. While he wants to drink and join in the conversation, he is disturbed by the clock, which goes so loudly now and then, and while he has to listen to it, it keeps ringing in his ears against his will:

Away goes the time, here comes death, O man, turn to God.

He looks at his full glass, and the words of the Revelation of St. John (Cap. 18, 7.) resound in his ear: "As much as it (the world) has made itself glorious, and had its will to be brave, so much give it torment and sorrow." He looks at his fellows, whose faces he scarcely recognizes in the strong vapor of tobacco, when the damned come to his mind, and their lot: "The smoke of their torment shall ascend for ever and ever."

In this mood the house becomes too cramped for him and all pleasure is irksome; he hurries out into the open, so that he may feel better in the fresh air. Then he saw a fisherman sitting by the water with his rod, and immediately the saying comes into his mind, "Man knows not his time, but as the fish are caught with an injurious hook, so men are ravished at the evil time, when it suddenly falls upon them." He saw a woodcutter strike the last blow against a tree, and the tree collapsed with a crash; he thought he heard a voice: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire!" He saw a raven flying, and heard it cawing over his head; then the word took hold of him, "An eye that mocketh the father, and despiseth to obey the mother, the ravens must peck it out by the brook, and the young eagles must eat it." - Then he no longer resisted the Holy Spirit, burst into tears, and, like the prodigal son, became a changed man.

Death, where is thy sting?

A well-known pastor told me that I knew a woman who was poor in earthly goods but very rich in childlike faith. She had a bad back and was very crippled; her pain was unspeakable, and her bitterest sorrow was that her husband's heart grew cold and hard against her - he could not wait for her death. Yet blessed hope filled her soul. Never, as often as I visited her, did I hear a complaint. To the question, "How is it?" she always answered with the first verses of the 23rd Psalm, "The LORD is my shepherd, I shall not want. He feedeth me in green pastures, and leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." But what edified me most powerfully in her was the certain hope of eternal life which she always expressed. Then it happened that she was stretched upon her last bed of pain. What she had to suffer under the doctors' knives cannot be described. All operations were of no avail. Her end was near. It was in the evening, I was sitting on a stool by her miserable bed of straw; the sun was sending its crimson rays through the little panes of the sick-room; then the eyes of the sufferer were wonderfully transfigured, and she said softly, but very vividly: "Behold, O behold, JEsus Christ, my Saviour, my King, there He sits at the foot of my bed, on straw He sits!" Then with a mighty movement she stretched out her hand and cried, "Lord, my Lord, there thou hast me!" With that she went home. - "I will come again, and receive you unto myself, that ye may be where I am," John 14:3.

No, no, it's not dying, when Christians go home; It's only a turning from faith to desire.

What Dr. Luther has to say to parents.

"If therefore it be certain and true, that God himself hath instituted and established the spiritual estate with his own blood and death, it is well to be reckoned that he will highly honour it, and not suffer it to perish or to cease, but to continue it until the last day. For the gospel and Christianity must remain until the last day, as Christ says, Matt. 28:20: 'Behold, I am with you always, even unto the end of the world.' But by whom shall it be preserved? But where shall men be taken unto this, except among them that have children? If thou wilt not draw thy child unto thee, neither will he, and if henceforth neither father nor mother shall give their child unto our God, where shall the spiritual office and estate remain? The old men that are now in it shall not live for ever, but die daily, and there be none else in their stead. What will God say in the end? Do you think he will be pleased that we should so shamefully despise his divinely instituted ministry, so dearly purchased for his praise and honor and our salvation, and let it fall and perish with such ingratitude?

"He hath given children, and food for them; not that thou alone shouldest have thy pleasure in them, or that thou shouldest go to the glory of the world. It is earnestly commanded thee, that thou shouldest draw them to the service of God, or be purely rooted up with child and all, that all things may be condemned which thou putteth upon them: as the first commandment saith: 'I will visit the iniquity of the fathers upon the children unto the third and fourth generation, of them that hate me.

But draw them to the service of God, when the ministry and spiritual estate are laid and fallen? And it is thine own fault, which thou mightest have done, and obtained help, where thou couldest have left thy child. For if thou canst do it, and thy child is able or desirous, and thou doest it not, but hinderest it (doest thou hear it?), thou art guilty of the injury, that the ministry is fallen, and neither God nor the word of God abideth in the world. For as much as is in thee, thou sufferest it to fall."

Pastors.

"A pastor has good days," it has often been thought and said. But so can only one speak who has no idea of the burden of responsibility which often lies, O so oppressively, upon the heart of a conscientious pastor. The right conduct of the sacred office of preaching means work, and much work. The members of the congregation often do not imagine under what inner struggles the preachers do their work: in the study room, in the pulpit, at the bedsides of the sick, at the coffins, in dealing with all kinds of people. Often, when they hardly perceive how their most honest intentions are misunderstood and their most faithful work remains without success, they would despair and grow weary in their zeal if God's Word, the example of Jesus and his apostles, did not always lift them up again.

Christians.

Christians are "special people," for they are in the world, but not of the world, and the world does not know them. They have a divine and holy mystery in them that seems strange to ordinary people. But among themselves, as many are of the same faith and have their citizenship in heaven, they feel a kindred spirit and understand each other so well even without many words and in spite of many external differences of class and education. They form a special race, a holy family. God the Father, Jesus, is the firstborn among many brethren, and it is the Holy Spirit who has called them and set them apart from the world. Therefore they are "special people".

A missionary wreath.

A beautiful tribute was paid to the veteran missionary Pastor Dr. Viktor in Bremen upon his death. At his request that a missionary wreath be placed on his grave instead of wreaths, his friends donated over 100 missionary gifts of 100 to 300 Marks each as "little branches on the grave" or "instead of a wreath" in the total amount of 2163 Marks. - The flowers of such wreaths do not wither as quickly as those from the gardens, and their fragrance spreads to the heathen world.

Faithfulness.

When Johann Kepler, the famous astronomer, was invited to convert to the Roman Church under glittering prospects, he wrote to the Bavarian Privy Councillor Herwatt, an ally of the Jesuits: "I am a Christian, I have the Augsburg

I have learned to be a hypocrite; I treat matters of faith seriously, not like a game; therefore I am seriously concerned with the practice of religion, the use of the Word of God and the sacraments.

Cast all your care out of Him.

On a hot day, a rich man invited a poor man loaded with a heavy burden to take a seat on his cart. When the rich man turned around after a short time, he saw that the poor wanderer still had the burden on his back and asked him why he did not put it on the cart. The poor man answered, "It is enough that thou hast taken me into thy chariot thyself; I could not dare to ask thee for more." - Do you not see in this the image of your own foolishness? He who has received us into his kingdom invites you to lay all your burden and care upon him-and yet you keep it on your back, yea, on your heart!

Obituary.

It pleased the Lord over life and death to call from this temporality into eternity Father August Albert Ferdinand Willner. The deceased was born on August 15, 1851 in Zellerfeld am Harz, Province of Hanover. When he was 16 years old he came to America, after he had attended a grammar school in Germany, and completed his studies in preparation for the holy preaching ministry in our practical seminary in St. Louis. In 1874 he entered the sacred preaching ministry, accepting a call of the congregation at Chandlerville, Ill. During his 30 years of ministry he further served the congregation at Palmyra, Mo. the St. Paul congregation at Quincy, Ill, a small missionary congregation at Moberly, Mo. and finally for ten years the St. Paul congregation at Webster City, Iowa, where he served with fidelity and diligence to his ministry in church and school board until his blessed death. In 1874 he entered into holy matrimony with Mary Magdalene Miller, of Washington, D. C. In this happy marriage he was blessed with six children. Two little sons preceded him to eternity in early childhood and four daughters survive him, one of whom followed a year ago to distant Australia to be the wife of a young missionary preacher. While our dear Willner formerly enjoyed good health, last summer the beginnings of the ailment to which he succumbed, consumption, set in. With great exertion he continued his labors until February 21 of this year; on which day, sitting in his chair, he preached his last sermon. He still taught his confirmands when he was bedridden, and did not miss the opportunity of blessing them on Palm Sunday. Two weeks before his end he traveled with his wife to Colfax, Iowa, where he hoped to be strengthened by the healing baths. There he passed away gently and blessedly on April 11, in the faith of his Savior, whom he had known and served by faith, aged 52 years, 8 months, and 26 days. On April 14 the funeral took place in Webster City, where the undersigned preached in German and Father W. Georg in English.

J. G. Schliepsiek.



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For the holy feast of Pentecost.

Great are the works of the Lord: he that regardeth them hath great delight in them, Ps. III, 2. If this word of the Psalm is already true concerning the creation and preservation of all creatures, it is even more true concerning the works of God, which He has done and is still doing to make men blessed. "The greatness of the mystery of God is obvious: God is revealed in the flesh," 1 Tim. 3:16. The greatness of the triumph of Easter is obvious: "The lion of the race of Judah has overcome," Revelation 5:5. The greatness of the miracle of Pentecost is obvious: "They were all filled with the Holy Spirit," Acts 2:4. If we look with a believing heart at the great deeds of God, which we consider all three of the highest feasts, we must exclaim with adoration: "O what a depth of riches!" Rom. 11, 33. Yes, blessed joy and gladness must move our hearts when we look upon the works of God, decreed in the counsel of eternity, accomplished in time, to make sinners blessed. The great God, who is perfectly blessed even without men, makes every effort to draw sinners back into his fellowship. He himself intervenes, he himself breaks the partition, yes, he himself does everything to reunite heaven and earth. And in this great work the whole holy Trinity has a part. God the Father so loved the world that he gave his only begotten Son; God the Son was given for our sins and raised from the dead for our righteousness; God the Holy Spirit appropriates to men what Christ has accomplished. As important as the Christmas message is, as important as Char Friday and Easter, just as important is the truth of Pentecost. Only when the Spirit of Pentecost has come upon us and given us a new heart and enlightened eyes will we be able to understand the great works of God and enjoy them with blessed delight.

So it is all a matter of rightly grasping the meaning of the feast of Pentecost. Therefore, in the following we want to briefly describe the

Let us show and recognize the office and work of the Holy Spirit, as He once did on the first Pentecost and has done ever since, through all the centuries to the present day. For while the great deeds of God, of which we sing and say at Christmas, Charlemagne, and Easter, have happened only once, the work of the Holy Spirit continues on and on. However, we cannot go into all the offices of the Holy Spirit in this consideration - that would take us too far - but only want to visualize His most noble office, which the Saviour expresses in the words: "The same - the Holy Spirit - will transfigure me," John 16:14.

"And when the day of Pentecost was fulfilled, they were all with one accord one to another. And there came quickly a sound from heaven as of a rushing mighty wind, and it filled the whole house where they sat. And Moses saw their tongues parted, as though they were fiery. And he sat upon every one of them. And they were all filled with the Holy Ghost, and began to preach with other tongues, when the Spirit had given them utterance. 2, 1-4. This is what the Pentecostal thistle tells us. Then in the following verses we hear Peter preaching his first Pentecostal sermon with the eleven, which goes through the hearts and consciences of the hearers. And now compare this appearance of the disciples on the fiftieth day after Easter with their former demeanor and echoes-what a difference! Before so fearful, now so brave and undaunted; before so fainthearted, now so heroic; before so fickle and inconstant, now so sure of their cause; before so of little faith, now a world-conquering! Faith! We hardly know the disciples again. In Gethsemane they had fled, after Christ's death they hid behind closed doors; now they appear, and neither mockery nor violence can intimidate or silence them.

How had such a change become possible? Your beloved Lord and Master had made true his promise: "The Holy Spirit will transfigure me (in you)."

Yes, the Pentecostal spirit had come upon them and made them completely different people. Now the covering was removed from their eyes; now all the carnal, earthly thoughts, which they had so often cherished and had also uttered quite openly, were gone; now they fully understood the blessed work of their Saviour; now they understood the prophecies of the Old Testament; now they understood the word of the strange wayfaring man on the first Easter day, "Must not Christ suffer these things, and enter into his glory?" Luc. 24, 26.; now they understood the purpose and aim of the Char Friday and Easter Day; in short, now they were guided into all truth. And what profit had the dear apostles of this for their own souls? With fervent love they embraced Jesus as their Saviour; in him they were sure of their sonship, of their blessedness, and nothing, nothing could separate them from Jesus. Their further watchword was and remained: "Who will separate us from the love of God? We are sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:35 ff. For the rest of their lives Jesus was the center of attention. Henceforth everything they did, what they said and thought, revolved around Him. Yes, henceforth they regarded everything as a detriment to the exuberant knowledge of Christ Jesus, their Lord. This is how the Holy Spirit had directed his ministry of transfiguration to the disciples, and this is how Pentecost had come to be in the hearts of the apostles.

And this is the ministry of the Holy Spirit still today. Let us look from the disciples to ourselves and to all men, as they are by nature, and as the Holy Spirit transforms them! We confess in the third article, "I believe that I cannot by my own reason nor strength believe on JEsu Christ my Lord, or come to him." Why not? Because every man is by nature spiritually dead, spiritually blind, and God. As much and as many things as men can do by their own reason and strength in earthly things, in all fields of art and science, that one is often astonished at their achievements, although through the fall of man, even in regard to earthly things, the spirit, will, reason, and strength of man is weakened: but in spiritual, divine things, in matters of our soul's salvation, we have lost all our own strength and are dead before God. Call and shake a dead man as much as you like, and all your art will be a mockery to him. So we are also spiritually dead, we cannot move or stir, we cannot do the least thing to become spiritually alive. "Ye are dead in trespasses and sins," writes St. Paul to the Ephesians, Cap. 2, 1. 2, 1. And we sing rightly:

Alas, I am dead alive, and all lost to good.

Yes, dead and dead to all spiritual good, but alive and living to all evil.

And closely connected with spiritual death is spiritual blindness. Our spiritual eye is not only clouded by nature, not only shortsighted, but completely blind. We grope in the dark, we walk as if by night.

and are therefore continually in danger of falling into the eternal abyss and sinking therein. And finally, because we are spiritually dead and blind, we are also God's enemies. We ourselves have forfeited God's former friendship, have turned our backs on God, and have gone our own ways. Yes, a natural man transgresses God's commandments day and night, continually, inwardly and outwardly, asks nothing of God's will, and thus shows himself to be an enemy of God in his whole life, but therefore also belongs body and soul into the eternal hellish fire, into the abyss of hell to the sorrowful devil. To all men, as they are by nature, the terrible sentence applies: "Bring ye them mine enemies, which would not that I should reign over them, and slay them before me," Luke 19:27. In sum, with all the outward and inward learning of which men are so fond in our day, a natural man, as one who is spiritually dead, as one who is spiritually blind, as an enemy of God, he hears nothing of the Spirit of God; it is foolishness to him, and he cannot discern it. Woe to us, therefore, if we were left to ourselves! The end of all of us would be eternal death and destruction, in spite of the great deeds of God that took place at Christmas and Easter; for God's counsel of love, the salvation of the Lord Jesus, would remain to us a secret closed with seven seals.

But behold, now the Holy Spirit comes on the scene and begins his great, blessed business of transfiguring Christ in the hearts of men. His task is to give life to the dead, face to the blind, and to turn enmity into friendship. And how does he accomplish this? By the living, powerful word of God, by law and gospel. Look at one who is spiritually dead and see the work of the Holy Spirit in him. The spiritually dead man goes his way unconcerned about God and his soul's happiness; he does as he pleases, considers himself his own master, thinks himself very great and wise most of the time, lives in a coarser or finer way according to the lusts of his flesh, seeks sometimes in this, sometimes in that his heaven on earth. Then the Holy Spirit, through the voice of the law, knocks at his door, shakes him, brings his sin before his eyes, shows him his utter ruin, and terrifies him with death, hell, and damnation. The sinner is terrified, the hand of the Lord lies heavy and ever heavier on him; he knows neither out nor in, he feels deathly ill, he sees no way out, no helper and no savior. And in the anguish of his soul he cries out: To hell must I sink! Thus the Holy Spirit, through the letter, through the law, kills man, but only to make him alive, to transform him into a new creature, into a child of God. For then he comes with another sermon to him who has been killed by the law, and kindly calls out to him, "Behold, thou poor sinner, writhing like a worm in the dust, there is thy Saviour, thy Helper! As desperately wicked as your situation is, there is still salvation! Even if hell has opened its jaws to devour you, here is a way out: Look at this man hanging on the cross! He is made unto thee of God for salvation; he hath atoned for thy sin, he hath borne thy punishment, he hath slain thy death, he hath shut up thy hell. The blood of this man makes you

pure from all sin, this man's death gives you life. And behold! this message kindles in the heart of the sinner, by such preaching the Holy Spirit brings to new life him who was dead before, makes the blind to see, the deaf to hear, the lame to walk; for the Spirit - the gospel - makes alive. The sinner falls on his knees and cries out with blessed fervor, "O Lord JEsu, take away my sin and give me your grace; take away my unrighteousness and give me your righteousness; take away my death and give me your life. Now JEsus stands clear and tall before the sinner's eyes. The sinner recognizes him as his Savior, trusts and believes him, rejoices and is comforted by him; he now knows that JEsus died for his sake, rose again, and ascended to heaven, sits for him at the right hand of God, and represents him. Yes, now Christ is transfigured in his heart, and this has been the work of the Holy Spirit through the living Word of God. Man is now completely changed, for if a man is in Christ, he is a new creature, new in heart, mind, spirit, and all his strength. His life has now taken on an entirely different form; he exclaims with St. Paul: "But I live; yet now not I, but Christ liveth in me. For what I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20. Now he hates what he loved before; now he loves what he hated before. As a spiritually living man he now also lives to his Saviour, as a spiritually seeing man he pays attention to his God's commandments, as a friend of God he no longer wants to grieve his best friend.

Behold, this is the art of the Holy Ghost, and his masterpiece upon earth, to transfigure Christ in the hearts of men: for no man can call Jesus Lord, except it be by the Holy Ghost. Thus the Holy Spirit is like a sculptor who takes away the stony heart and makes a new, living heart, and with the chisel of his word fashions the new man in the image of Christ. Yes, the Holy Spirit is like a wondrous painter, who, after he has done the preliminary work through the law, paints with imperishable colors before our eyes Jesus Christ crucified, who had no form nor beauty, and yet is the most beautiful among the children of men, our only Savior and Beatificator. The Holy Spirit also leads those who have been won from one clarity to another, so that such a person exclaims with blessed joy:

A thousand times I remember thee, my Redeemer, And desire thee alone, my Redeemer, Longing to be with thee, my Redeemer, JEsu, my Redeemer.

And so the Spirit of Pentecost has transfigured Christ for 1900 years. The special Pentecostal miracles, the roaring from heaven, the fiery tongues, the giving of tongues, may have happened only once, but the transfiguration of Christ through the ministry of the Holy Spirit has happened again and again since that day. Those three thousand who were baptized "after the preaching of Peter were won by the working of the Holy Spirit," Acts 2:41. 2:41; and uncounted are the multitudes who have since experienced the work of the Holy Spirit in themselves, in whose hearts it has become Pentecost, and in whom the word of Jesus has been fulfilled, "The Holy Ghost shall transfigure me." The miraculous building of the Church of God bears mighty witness to the fact that

the Holy Spirit has not grown weary of his ministry in the souls of men to this day.

In these festive days, too, the Holy Spirit wants to do his work again in a very special way, wants to make a great move through his word, wants to make those who are spiritually dead alive, wants to strengthen and fortify those who have already been won. Oh, the Holy Spirit would so gladly transfigure Christ in the hearts of all men! How careful we should therefore be of the word of life, how eagerly we should pray for ourselves and others for the blessed gift of Pentecost, the Holy Spirit, so that the world may be filled with the knowledge of Jesus Christ. The Saviour says, "If ye then, being evil, are able to give good gifts unto your children, how much more shall the Father which is in heaven give the Holy Ghost to them that bittier him?" Luc. 11, 13. Well, then, we beseech and sigh:

Thou precious light, give us thy light, Teach us to know
Jesus Christ alone, That we may abide in him, the faithful
Saviour, Who brought us to the right fatherland. Kyrieleis.

A. Pf.

The Eastern District Assembly.

The Eastern District was assembled for its fiftieth anniversary from April 27 to May 3 irr Buffalo, N. Y., at Trinity Church, where its 25th anniversary had also been celebrated at the time. The church was beautifully decorated with palms and wreaths. The Reverend General Praeses, Dr. F. Pieper, preached on Ex. 34, 12-14. and dealt with the subject: "God's command to His Church not to make a covenant with the world." His closing words were something like: To be sure, not to be involved with the world brings struggle, but because of this we need not despair; we have Christ's promise: "Behold, I am with you always, even to the end of the age." The Eastern District has also experienced this abundantly in the past . 50 years: it has not made a covenant with the world and still exists today; by God's grace it will continue to exist.

In the synodal address, the District President, Fr. H. Walker, then showed how in the 50 years of its existence the District, despite all hostility, had steadily increased in the number of members, that we owed God thanks for this, and that the members of the District could only give thanks properly if, with all their blessings, they were as Jacob was, who cried out: "Lord, I am too lowly for all the mercy and all the faithfulness which thou hast shown to thy servant".

In 1855 there were 10 pastors, 3 teachers, and 12 congregations; in 1865, 26 pastors, 14 teachers, 32 congregations; in 1875, 61 pastors, 30 teachers, 50 congregations; in 1885, 82 pastors, 48 teachers, 68 congregations; in 1895, 140 pastors, 65 teachers, 97 congregations; in 1903, 188 pastors, 73 teachers, 104 congregations. The first treasury report was: income \$175. 70; but that of 1903: income \$42, 225. 73.

The lecture, which was presented for discussion, was divided into two parts; the first part was: "Abram, the high father" (Gen. 12 ff.). The speaker was the aged Father J. P. Beyer.

of Brooklyn, N. Y., who was for many years President of the District, and the course of the doctrinal discussion was something like this:

Through the devil's deceit men had lost their righteousness, holiness, and blessedness, and they would have remained a sure prey of hell if "light God Himself had had mercy on them; but God gave the promise of the woman's seed, which was to crush the head of the infernal serpent, and now men had a Saviour, so that they, the sinners, could again become God's children. But even then unbelief had a place on earth; Cain was eilt unbeliever who cared nothing for the divine promise, and his descendants were no better. The judgment of the flood came and killed all, except Noah and his descendants. Later the people were no better, for because of their wickedness God confused their language. Now they scattered, but they took their wickedness with them, so that it is said even of Abram's father, Tharah, that he served idols. Out of pure guade God had mercy on Abram when he commanded him, "Get thee out of thy father's country, and from thy friendship, and from thy father's house, unto a land which I will show thee." God demanded hard things of Abram, and even harder was to believe the promise God made to the 75 year old childless Abram, that he would make him highly famous and the father of a great nation, that he would be a blessing to his fellow man, indeed that from him would come the promised serpent treading man, the Savior of the world. Certainly, in Abram's soul all kinds of doubts and misgivings arose, but God gave him the strength to believe the promise and then to carry out the divine command; he set out on the arduous, dangerous journey, went into a foreign land, and had to put up with many a scorn and ridicule. - Let all Christians think of Abram. They, too, are in a foreign land, for the earth is not their true home; in a foreign land there is no lack of trouble, danger, ridicule, and scorn; but God intercedes for them in due time; he knows where the place is where he will lead them, and he will lead them to the goal, as surely as he led Abram to the goal.

After Abram had been in Canaan for some time, he moved to Egypt in consequence of the Theurung. Knowing the lax principles that were current among the pagan nations, he asked his wife Sarah to pretend to be his sister. But by doing so he brought himself and Sarah into trouble. Then God had mercy on him and miraculously helped him out of his distress. He sent plagues on Pharaoh and Abimelech and thus saved these kings from great misfortune and from greater sins; he also inspired them with reverence for his prophet Abram. - Abram became very rich, but his shoulders were able to bear the wealth; he remained kind, humble, and tolerant. When his shepherds and Lot's shepherds quarreled, he suggested to Lot that they separate for the sake of peace, and he even let the younger Lot choose the land.

God tells Abram that he will give him and his descendants all the land he sees. Abram, though still childless, believed the promise, and this made him a hero. So when four kings had invaded the land and taken Lot and his descendants with them, Abram remembered

but went after the victorious enemy with 318 of his servants and took all the plunder back from him. - So we Christians should also go to work courageously and confidently. If some in a congregation are despondent, let their courage be stirred up by the word of God; but let not the rest also be made despondent, but let them act according to the knowledge which God hath given them. In connection with this it has been remarked that even to this day deeds of heroic faith occur. Such heroic or heroic faith is precisely a special measure of the faith that God at times bestows on individuals in the church. Such faith, therefore, is not an art that one can learn, but it is a special effect of God. Abram was greatly honored for his heroic deed; the king of Sodom thanked him before all the people, and the king of Salem, Melchizedek, a priest of the true God, blessed him.

From Gen. 15 it appears that Abram was challenged and fearful. Then God raised him up, saying, "I am your shield." Also God expressly told him, not the son of one of his servants would possess the land of Canaan and become a numerous nation, but this would be his own son. And now it is said, "And Abram believed the LORD, and this he counted unto him for righteousness." If Abram had looked at himself and his condition at that time, it would have made him unbelieving; but he looks entirely away from himself, looks at the promise alone. He believes the promised Saviour will be descended from him, and therefore he believes everything else that God tells him. - From this we see what the essence of true faith consists in, namely, that we do not look at what is in us, but only at the fact that God gave us unrighteous people his Son, who fulfilled all the commandments for us and acquired true righteousness, and that God promised to be merciful to us unworthy people for the sake of his Son.

Because God knew how difficult it must have been for Abram to believe in His promise against all sight and feeling, He now gives him a support for his faith (Gen. 15:7-21) by revealing to him what would happen to his descendants later on. He tells him, as it were, that like birds of prey the heathen shall descend upon thy people, thy seed, to destroy them: but as thou hast driven away the birds of prey from the flesh of the sacrifice, so will I drive away all the enemies of thy people, and preserve the people. And so it came to pass; in spite of all the oppressions, the Israelites later went out of Egypt, 600,000 strong, and by God's help conquered the land of Canaan.

Since Abram and Sarah followed their own thoughts concerning Hagar, they again brought themselves into the greatest embarrassment. God helped them out of it by his angel, who commanded the maid to return to her mistress. From this we are to learn that we are to take the word of God for our guide, and not our own wisdom. -At this point, the subject of polygamy also came up. This is contrary to Scripture, for Christ points out to the Jews that at the institution of marriage in Paradise there was one man and one woman; and though the numeral word "one" is not expressly found in the original text, yet it is self-evident, for Christ immediately adds, "And the two shall be one flesh." Matth. 19, 4. ff. -

During the business negotiations, the General Praeses pointed out that building had to be done in Fort Wayne, because there was no more room in our college there. We also had to provide Brazil and other parts of the church with pastors; therefore, it was especially necessary to create enough space for such young people who wanted to prepare themselves for the preaching ministry. He also put in a good word for London and especially for Winnipeg, Can., a very promising mission station. He also gave a report on the intersynodal conference held in Detroit.

P. Her from Denver, Colo. reported that many consumptives, also from our congregations, come to Colorado to seek healing in the wonderful climate there; it is therefore very desirable that we also establish a sanitarium there and for this purpose buy 25 to 30 acres of land and erect tents on it in which the sick can be housed. The society, which had already been formed, was not looking for profit for itself, but all the money was to be used for the sick. - After careful consideration, the synod decided to urge the congregations to participate in this work of mercy.

The Committee for Inner Mission reported an expenditure of H6209.00. Serving the mission last year were 28 pastors serving 40 places. For the coming year the Committee needs over 87000.00 to operate the mission work.

The missionary among the Lithuanians serves 9 places. Whether it is necessary to hire a second missionary is left to the discretion of the committee. - The missionary among the Poles serves Trenton, Philadelphia and Baltimore in addition to Scranton. A second missionary is needed. This matter was referred to the Commission on Lithuanian Missions.

The proposal to change the meeting time of the District was put on the table. The proposal to divide the district was even worse - it was rejected by a large majority. The New York circuit was divided into three districts by request: Lang Island, Manhattan, New Jersey.

Concerning the theological faculty in St. Louis, it was reported that the six professors there were well able to do the work assigned to them, if they were all healthy and could work. - The Synod declared that prudence and wisdom demanded that a new professorship be established.

On the college debt at Hawthorne, which the Hon. Synod of Delegates did not take from us, \$4680.00 has been paid off since last year; the present debt, including the shares, is \$8900.00. - The receipts of the Orphanage at Pittsburg last year were \$11,135.00, the expenses \$5247.00; cash on hand \$5887.00.

The report on the so-called "Hilfsfonds" for the support of poor congregations in church building was adopted. The Committee asks the congregations for even better support and wealthy congregation members for interest-free loans. - The Negro Mission also asks not to be forgotten, and the Pilgrims' House sends greetings to all who want to travel to Germany, especially to the brethren in the West, and attaches to this the request to have their ship tickets procured by the Pilgrims' House.

Recorded 7 pastors, 3 teachers, and 5 congregations. - The next session will be held at St. Paul's Church in Baltimore.

Our anniversary celebration was held Sunday afternoon, May 1, in Convention Hall, where the great organ of the Pan-American Exposition is located. The teachers sang, "Rejoice to the Lord!" and several hundred school children, "I will sing of the grace of the Lord." There was a tremendous roar through the rooms when the mass choir, consisting of the singing societies of the local parishes and the surrounding area, sang: "Lobe den HErrn, o meine Seele" and "Te Deum Laudamus"; but even more tremendously when the chorale: "Ein feste Burg ist unser Gott" was sung by at least 4000 people, accompanied by the full tones of the great organ. The Reverend General Praeses said the prayer and read the 100th Psalm in the language of our fathers, while the Reverend District Praeses prayed in the national language and read the 90th Psalm. The German celebratory preacher, Fr. W. Bröcker, preached on Matth. 18, 20. and the English celebratory preacher, Fr. W. Schönfeld, on Joh. 8, 31. 32. The subject of the German sermon was: "Fifty years of blessing from the Lord of the Church upon our Synod. 1. this blessing has come to us as a fellowship joined in the name of JEsu from the Lord of the Church according to His promise; 2. this exhorts and excites us to remain in the future a fellowship joined in the name of JEsu alone." The English sermon showed, "The vindication of our assertion, that our synod, more than any other body known to us, glorifies God, and promotes the highest salvation of men; 1. Because our synod remains faithful and steadfast to the speech of Christ; 2. Because it thereby leads the ignorant servants of sin to the knowledge of the beatific truth, and also to the glorious liberty of the children of God in Christ."

N. Sörgel.

Honorary commemoration of the oldest missionary of our oft-Indian mission, Karl Gustav Theodor Näther.

2.

After we have described the outer course of our Näther's life in the previous issue, something about his industrious work and his blessed end shall now follow.

Even as a misfour mission in Krishnagiri he gladly served the mission in unchanged readiness with his ability to settle accounts and cash matters quickly and reliably, with his longer experience in concluding land purchases, drawing up documents in English or Tamil and with other tasks. But while in his earlier posts in the Leipzig Mission it was often noticeable that he was able to meet the many and varied demands that come to the administrator of a large station, now it was rather that he directed his entire, very large work force with all fidelity to one task, and that was the preaching to the Gentiles. Besides this, all other work, such as our still small circumstances brought with them, was a secondary matter. He was, after the first difficulties in Krishnagiri were overcome, all-

He was, however, in the fortunate position of being able to devote his time and energy to this task undividedly, while others, for example, were almost completely prevented from doing so by the building of a house for six to nine months; but even without this, it must be admitted that he approached his task with an energy and power of labor that is not peculiar to everyone else. This was evident not only from the amount of time he devoted to preaching to the Gentiles, from the ruthlessness with which he treated himself when it was necessary to rise early and make long marches in the blazing sun, but also, for example, from the large number of sermons to the Gentiles which he tirelessly wrote out in full, and from the accuracy with which he immediately entered details of disputations in his diary. But as the preaching to the Gentiles did not quite fill his time, he had from the first felt the need also to hold school; and this work he greatly missed when the school first founded was for some years administered by his colleague. He then started a second school in a suburb, where for a long time he taught daily himself in a small, miserable hut; and in the last few years he had the pleasure of seeing at or above a hundred children learning in each of the two schools (only the plague period brought a decrease). Here, too, he was extremely zealous; no preaching tour so tired him that he did not give several more hours of religious instruction daily; and when he had finished at the first school, he would still wander out at 4 o'clock to the suburban school, from whence he often did not return till dusk. It was a great joy to him to instruct these crowds of children in catechism and Bible history, and even in the Sunday services he devoted himself chiefly to them. No one who knew him here can deny him the testimony that he was as faithful and conscientious as possible in his ministry.

This faithfulness was put to a hard test; for years he had worked, but the seed did not grow anywhere. It was a new challenge for him when in the middle of 1899 he had to bury his two dear children within four days, who were carried off by dysentery. He felt this heavy affliction deeply until the end of his life; the wound did not heal completely, even when God graciously gave him a replacement. From that time on, he often and sincerely entertained thoughts of death, and frequently thought of the grave sin by which we have earned God's wrath, from which alone we are atoned by the death of His Son. Just in that year, however, the first fruit of his spiritual activity unfolded: two teachers who were employed at the schools he had founded here, one a Leipzig Christian, the other an English Christian, desired instruction along with their families, were thoroughly instructed by him in the Lutheran catechism, and were accepted in the beginning of 1900. Thus Näther was once again pastor of a congregation, albeit a small one, and truly he cared for it with all fidelity, with much devotion, and sought to promote it unceasingly in the knowledge of the divine Word. In 1903 the congregation grew once again; the sister of the teacher Samuel was admitted - her husband had died during the lessons - and at the same time a single, elderly man from the parish next door, old Simeon, was baptized. About this first fruit from the

Gentiles, the blessed brother was very happy, and he also had reason to rejoice.

What caused him a lot of trouble in the last year was the construction of a new house, which had become necessary due to the conditions in Krishnagiri. This construction was not long in progress when in the middle of the year the terrible bubonic plague broke out first in the new town and soon afterwards also in the old town, and most of the inhabitants vacated their houses voluntarily or forcibly because of the disinfection. The masons built huts in the open countryside so that they could continue their work; but the master carpenter disappeared one day just as he was about to put the roof truss together, and has not yet returned for fear of the plague. As a result, the completion of the necessary construction of the house was not only endlessly delayed, but the construction manager also had to face a multitude of difficulties in finding substitute workers, in procuring everything himself that the master carpenter would have had to procure, in winning over the masons again and again after the unavoidable interruptions, etc. This caused our Näther a great deal of trouble. This caused our Näther a lot of grief, sleepless nights, especially since he saw himself almost completely paralyzed in his missionary work.

And now came the last, most severe affliction. While the house was being diligently worked on again and the plague in the city seemed to be completely extinguished, the eldest daughter of the teacher Adirubam, who was almost seven years old, a pious, diligent child, fell ill with fever and died after a few days on February 6 in the early morning. There was no suspicion yet that it could have been the plague, but in the evening the mother, Luisal, was delivered of a boy too early. The midwife who had been appointed did not come, because she was already suspicious; so Samuel's wife, Mrs. Näther, and her nursemaid helped the woman in childbirth in her difficult hour, unconsciously exposing themselves to great danger. On February 7, a Sunday, the little child died at noon, and now the transfer of the whole family to the plague hospital and the segregation camp was ordered. Before that, however, the missionary gave the plague-stricken Luisal, who made a beautiful profession of faith, and her husband Holy Communion; in the evening he buried the little boy in the mission garden, and when he helped to put him in a box, so that he would not bury him like a dog, he smelled the plague from the little corpse. Apparently the disease was transmitted to him, for the next day he began to feel pain in his armpits and a slight fever. In spite of this he went about his work, helped to clear and disinfect the outbuildings, and in the evening buried the various Luisal buried in the morning in a special burial ground near the plague hospital. On Tuesday the pains increased, and as no one from the plague officials looked after them, in the afternoon he went himself to the hospital to the apothecary, a native sub-physician, to be examined. And the apothecary confirmed to him that the pains came from developing plague bumps. It is difficult to describe the feelings with which the brother then went home. But he now ordered his house with the greatest self-control and fidelity, still wrote to his aged parents, to the mission director, to the bank in Madras, called the Samuels family and exhorted them to remain faithful to the Lutheran

He exhorted the heathen servants to put their trust not in a false but in the true God in this time of need and not to leave their dominion, and then, always standing at a distance, he took leave of the brothers and sisters and his children. These were committed to the faithful care of his brother-in-law Naumann, and were immediately lodged in the half of the house opposite to his bedroom, but on the following day were entirely quartered out in the schoolhouse. Only his wife remained with the sick man, who, in order to save her work and contact with him as much as possible, dressed herself in a clean white suit and then went to bed. She witnessed how he prepared himself for death as a humble sinner who lives only by the grace of Christ. Even on Wednesday morning, with a slight fever, he was still quite conscious; he prayed with his wife for her and the children, for his parents and brothers and sisters. He knew at once that he was going to die, and not a single complaint that he was going to die in the middle of his days escaped his lips. He had entrusted everything to his God.

On Wednesday afternoon Schreiber, informed by a messenger, came from nearby Barugur on a two-wheeler to see if he could not help. It was soon clear to him that Mrs. Näther could not get away with nursing alone (after all, the apothecary had cold-bloodedly declared that she would probably also get the plague). So he stayed and helped to nurse. The sick man became very restless during this second night, suffered a great deal, and on Thursday his fever rose considerably. He knew only his wife and had to be watched day and night so that he would not jump out of bed; help must always be at hand. On Friday morning the fever subsided, the temperature even became normal, but he was now tormented by the pain radiating from the plague sore in his left armpit into his arm and shoulder. Warm linseed compresses did not bring him any relief, indeed, a bump now appeared on his neck, and the pain often caused him to sigh: "Make an end, O Lord, make an end of all our troubles," which words his wife had often prayed to him when he lay in a fever, along with many other hymn verses and Bible verses. He now recognized his nurse and thanked him repeatedly in a touching manner for his coming; all the small disturbances in the brotherly relationship were settled in heartfelt mutual forgiveness, and once again the sufferer spoke about his struggle with the Leipzig Mission, the conclusion of which was just ten years ago. He affirmed that he had always been in danger of becoming a complete atheist because of his old Adam; whoever made the Word of God uncertain to him, delivered him over to complete unbelief, and that was why this struggle had been all-important to him. He would also have liked to receive Holy Communion now; on the first day his brother-in-law had offered it to him, but he had not accepted it, so as not to expose him to the danger of infection; he wanted to take comfort in the forgiveness he had received at the last meal. Now, however, the pain was tormenting him so much, and we others, together with the apothecary, had such good hopes for his recovery that we gladly agreed when he asked to celebrate communion the following day when the pain would subside. But things turned out differently.

Through the kindness of the English district official, a plague nurse employed in Krishnagiri was sent to help us on Thursday evening, who took over the guard for most of the night. The sick man also slept better at last and was still very tired in the morning. He asked for his wife, because he was accustomed to see her immediately around him, and when he heard she was still asleep, he said, "Then I will sleep too." And so it came to pass; from that time he slept most of the time. The apothecary took no steps to open any of the bumps; whether it would have been advisable is, of course, beyond our judgment. Towards noon his surroundings noticed the cooling of his limbs. Only now did it become clear to us what all this meant; the apothecary, quickly informed, brought another liniment, whereupon the rattling of the breath almost completely disappeared. When he called the sick man once more, he answered: "It's time"-these were his last clear words. Yes, it was time for the Lord to deliver his faithful servant from all evil, in order to receive him into his heavenly kingdom. Soon after the apothecary had left us again - he, the heathen, almost fled for fear of death - we blessed our dear husband and brother to die with many tears. His last struggle was not difficult; the immortal soul gently and quietly detached itself from the tired body. It was Saturday, February 13, in the afternoon, 1/2-3 o'clock.

The government officials took care of the burial, which the deceased had requested between the graves of his children; other people were not allowed to enter the mission garden at all. At 7 o'clock a simple coffin was ready, and now the dear corpse, dressed in the white gown and holding a bouquet of roses, could be buried and placed in front of the house. It was not until 9 o'clock that the funeral could take place by lamplight; apart from the heathen gravediggers of the dead, only the mourning widow, her brother, teacher Samuel and old Simeon were present. Missionary Naumann, after we had sung the favorite verses of the deceased on the veranda of the hemp from the song "Wer weiß, wie nahe mir mein Ende" ("Who knows how near my end is"), read scripture and prayers. On the way to the grave we sang in the Tamulian language: "Christ, he is my life", and at the grave the undersigned held the complete liturgy according to the Agende, which begins with a translation of "Mitten wir im Leben sind" and closes with the two last verses of "Nun lasst uns den Leib begraben".

A funeral or memorial speech could not be held either that evening or the following Sunday morning, for now the complete disinfection of the house and its entire contents, including furniture, books, linen and clothing, began immediately by government employees. This meant a lot of work for us for the following week, so that there was little time to think about the pain. At the same time, however, the separation of the mother from her children and brothers and sisters, which had been introduced earlier, had to be maintained for another ten days in order to prevent any further danger of infection. - On Sunday morning the teacher Adirubam, who had already been a bookbinder's apprentice under Missionary Näther in Trankebar and later under his leadership, died.

had become a useful teacher; in the evening he was buried by his wife's side.

Thus this time of most difficult visitation for the Krishnagiri station had come to an end through God's mercy, and on the following Sunday (Invocavit) we were able to thank God that He had not only helped the departed to a blessed end, but had also mercifully protected the survivors from further accidents. In this service the undersigned preached on the epistle, 2 Cor. 6, 1-10, in memory of the departed missionary, whereby he was able to prove the description of a servant of God, as the apostle gives it here, almost step by step from the life of Missionary Näther, and in conclusion exhorted the survivors, in proof of their faith, to faithful help in the work of spreading the Word of God.

Theodor Näther only lived 37 years and 5 months; and as inscrutable as God's ways seem to us with him, with his grieving family, with our small mission, we can understand that the measure of his work was fulfilled according to God's counsel. We are sure that it is said of him, "O thou faithful and true servant, thou hast been faithful in much and in little; enter thou into the joy of thy Lord. "He has," wrote his oldest friend and companion to the sorrowing widow, "a life of struggle and cross behind him. How honestly he fought, how hard he suffered, how thorny his path, I know in good part. Truly he has sown with tears. But as surely as our God does not lie, but is true, the other part will now also be fulfilled in him, yes, it has already been fulfilled and will be fulfilled for all eternity: he will now 'reap with joy', always, forever. For all struggle and trouble now victory and proud rest, for all shame honor, for all mockery and scorn the crown of honor!"

But we want to thank the Lord of the church that he gave us in the deceased such a faithful, diligent missionary, his brothers in office an ever-helpful friend, his family a loving, faithfully caring father; and we want to ask him to awaken his church again and again, wherever it needs it, equally faithful teachers and preachers, so that the gospel may be preached in all the ends of the earth to the praise and glory of God.

O. Kellerbauer.

To the Ecclesiastical Chronicle.

America.

World's Fair Hostels. Since the opening of the great St. Louis World's Fair, members of our congregations have been coming here steadily, and their numbers will continue to increase in the weeks and months ahead. In order to provide suitable quarters for these fellow believers, three hostels for Lutherans have been established, to which we again call attention on request, especially since inquiries are constantly coming in. We have visited and inspected all three of them ourselves, and we can recommend them as being quite worthy of recommendation, and we also know that they are recommended to others by those who have stayed there. The one has this, the other that advantage, and the prices of the sleeping places and

Rooms go up from 50 cents, 75 cents, and \$1 to \$5 depending on the size, location, and layout of the rooms. The three hostels are: 1st, The Walther College Hotel, situated near the business part of the city. Prof. E. Seuel, 1113 8. 8ttt 8t, will give more particulars. 2) The Hotel Walther, situated near the Exhibition Square, the largest of the three hostels. More particulars may be obtained at the address: Mr. E. Wind, c. o. Mr. H. C. Achenbach, 1704 Market St.. 3. the

Lutheran hostel, located about half way to the Exposition grounds. For information contact Mr. W. Tepe, 2723-2725 Laclede Ave. All the net profits of the first named hotel will go to the well-known Walther College here, in one of whose buildings the hostel is located. The other two hotels give 10 per cent of the net profits to our local Lutheran City Mission. In addition, this city mission has opened a free Lutheran information bureau in the pharmacy of the above-mentioned Mr. H. C. Achenbach, only half a block east of the local train station (Union 8to,tion), where all railroads come in. There every Lutheran can get reliable information about the location of hostels, churches, streetcars and other local conditions of the city. Especially visitors who are inexperienced in a city and single young girls should seek out this information center, since there are many dangers in a large city, especially in times of world expositions. So that all our fellow believers who spend a Sunday here can find one of the churches of their confession scattered all over the city, an ecclesiastical guide is to be published showing them the location of the 16 German and three English churches. This guide will be available free of charge from the Information Bureau and on the Exhibition Grounds at the two places which are likely to be frequented by all our co-religionists: in our interesting School Exhibition in the Education and Social Economy Building and in the fine exhibition of our Concordia Publishing House in the Liberal Arts Building. L. F.

That the oath of the Masonic Lodge is dangerous to the state has again recently been clearly demonstrated. The "Luth. Kirchenzeitung" reports: "Eugen L. Ashley, an eminent advocate in Glens Falls, N. Y., has caused no small excitement among the Masons of his vicinity. He is, in fact, a witness in an action of inheritance, in which thousands are involved. When he was called upon by the court to give evidence on a certain point, he refused, declaring that his oath as a Mason, which required him to maintain strict silence, did not permit him to do so. When it was pointed out to him that he was bound by law to testify, he replied that the oath of the Masonic Lodge was superior to the law. To the judge, who is also a Mason, but who tried to prove to him that he had no right to hide behind the rules of his order, he said that he, the judge, might be a good lawyer, but he was not a good Mason. Finally he was given three days to think it over." - The oath of Freemasons and other lodges is also an ungodly oath, for it is, because it is taken in things that are partly uncertain, partly trifling, and partly downright wrong, an abuse of the divine name. And above all, the whole religion of the lodges, with its doctrine of salvation through righteousness and its denial of Christ, is an antichristian abomination. L. F.

Abroad.

The Lutheran Concordia Synod of Australia, the Eastern District of the Australian Synod, which is in unity with us in the faith and whose pastors and congregations are mainly in the State of Victoria, was in Jindera this year from March 20-23.

in the state of New South Wales. The opening sermon was preached by the previous District President, Father W. Peters. The main subject of the proceedings was a paper presented by Prof. C. F. Gräbner on the subject: "What does God's Word tell us about the calling of pastors and church teachers?" The underlying theses were: "1. Because it is God's earnest will that all men be helped and come to the knowledge of the truth, Christ has commissioned His church to preach the gospel at all times and in all places. (2) According to the word of God, every local Christian church has not only the right, but also the sacred duty, to establish and maintain in its midst the preaching ministry instituted by God. (3) In the appointment of its ministers of the word, a Christian congregation must see to it that a valid appointment is made and that everything is done properly. (4) The one called by a congregation to the ministry of the word must conscientiously examine whether God is calling him and decide accordingly whether to accept or reject the call. In addition, various synodal matters were discussed and ordered. Among other things, a special commission was elected for the inner mission of the district. In the large city of Melbourne, where a great many Germans live and where there is already a small congregation of the Synod, but which does not yet have its own pastor, a city missionary is to be employed in order to vigorously carry on the missionary work. It is probable that one of this year's candidates will be called for this post, as a call has already been made for the other District of the Synod in South Australia, and another call has already been received for the Inner Mission in New Zealand. Prof. C. F. Gräbner was elected President of the District and E. Darsow, one of the editors of the Australian "Kirchenbote", Vice-President. At the Synodal Mission Festival the General Praeses of the Synod, P. Th. Nickel, Praeses W. Peters and P. H. Wiese preached. L. F.

The conversions from the Roman Church to Protestantism in the Austrian lands still continue. In the past year there have been about 4700 persons, and since the beginning of the movement to leave in 1898 over 28,000. The Romans have long since ceased to scoff at this, but express their fears. A newspaper intended for their priests in Bohemia says openly that the numbers of the defection movement "speak a terrible language". And the worst and most dangerous thing is "the enforcement of the closed Catholic area with Protestant congregations and churches". As soon as a Protestant congregation is founded in a Catholic region and a church is built, it becomes a focal point around which more and more former followers of the Pope gather. Thus also in the last year the church supply of the scattered Protestants has been extended more and more. 16 new preaching stations were established, and in 27 places (including 16 in Bohemia alone) Protestant services were held for the first time in 1903. 10 parishes received independent pastorates and 8 new vicariates were established. It would be even more gratifying if all these young Lutheran congregations were also properly instructed in the sound doctrine of the Lutheran Church and firmly established. L. F.

Idolatry of the Pope. Sachetti, the chief editor of the Italian paper *Unita Cattolica*, in a eulogy on the pope, says: "The pope is the truth, for he is the vicar of him who said: 'I am the Truth/ Our spirit rejoices because of its annihilation by your (the Pope's) spirit, which is not the spirit of a man, but the science of God Himself.' Our most sacred right on earth is to believe in God. But we cannot sincerely believe in the true and living God.

If we do not believe in you (the pope), who represents on earth the majesty, the magisterium, and the invincibility of God." The "Gotthold," who communicates this saying, goes on to say: "In the Catholic Church the pope is equated with God. The following is taken from a Roman scripture: What all creatures should say of their Creator, the civilizing principles of the Christian nations can say of the Pope: In him we have life, movement, and being. In him we live, weave, and are." All such sayings which the pope puts up with, nay, which he rushes forth by his presumptuous pretensions, show how truly the Scripture paints the great Antichrist, when it calls him the man of sin, and the child of perdition, "who is an abominable man, and exalteth himself above all that is called God or God's service, so as to sit down in the temple of God as a god, and pretendeth to be God," 2 Thess. 2, 3. f. L. F.

The country of Uganda in the interior of Africa is one of the most fruitful and hopeful mission fields of recent times. This is again confirmed by an American traveler, Edgar Geil, who made a trip around the world to gain an independent and accurate insight into the various missions. He writes: "In Uganda missions have just entered a dangerous stage: it is becoming a fashionable thing to be a Christian. There are still pagans, I suppose, but public opinion is against the pagan customs, and they are now practised only in secret. The Christians are undoubtedly still weak in some respects; but only remember that a few years ago human sacrifices were still offered where churches now stand; that where peace now reigns, tribal feuds over nothing but women and slaves were the order of the day; that slavery was in general use, while now it no longer exists; that polygamy for tens of thousands no longer exists; that the language of the people has been raised to the status of the written language, and the people have learned to read. Then one gets an idea of the change that has occurred. The greatest danger now, from the missionary point of view, is mere nominal Christianity. There are 100,000 Christians in Uganda. Not a cent of missionary money has been spent on the building of chapels and schools or on the maintenance of native teachers and preachers. Only the English missionaries receive their salaries from England, and an allowance is made for books, medicines, and instruments. No book is given away; thousands are sold." Again, during the last year, according to the report of the English missionary Bishop Tucker, five or six thousand adult heathen have been baptized. L. F.

Caspar Aquila,

a faithful witness of Christ at the time of the Reformation, was born in Augsburg on August 7, 1488. His father, the city syndic Leonhard Aquila, and his mother were serious, pious Christians. Their five sons all studied theology. Caspar, the youngest of them, entered the University of Leipzig in 1514. Inspired by Luther's first heroic deed, he went to Wittenberg in 1517. Here abundantly strengthened and promoted, he soon became the field preacher of the knight Franz von Sickingen. In this position he steadfastly maintained the dignity of the church among the rough warriors. He scarcely escaped death when he once refused to baptize an enemy piece-ball. To the soldiers, who in their superstition thought their fortress invincible as soon as the bullet shot into it was baptized, he declared that God had called him to baptize men, but not bullets and armor. It is said that he was put into a mortar filled with powder, but that the powder was

had not ignited, and at the notion of a soldier touched by God's finger, he was then pulled out of the mortar by the legs. "Now when the good man again came to the light, he still kept his first resolution, and said to the captain's face: 'I will not baptize her to thee nevertheless?'"

Before 1520, Aquila took a preacher's post in the village of Ebernburg near Augsburg. He married here and preached the pure word with great determination and frankness, so that he incited the bishop of Augsburg against him. He had him arrested, loaded onto a cart, and thrown into a deep prison. The Augsburgs persuaded Emperor Carl V's sister Isabella, later Queen of Denmark, to use the bishop, and as a result Aquila, after languishing in a frosty dungeon for a whole winter, gained his freedom.

In 1521 Aquila went again to Wittenberg. Here he mainly taught the Hebrew language. Luther accepted him into his intimate circle of friends and found in him a capable collaborator in the translation of the Old Testament. In order to find the appropriate expression, Aquila often consulted artists, craftsmen and farmers, and his voice often became decisive among those of the translators. His knowledge of the Bible was so important that Luther declared that if the Holy Scriptures were lost, they could be restored from Aquila's memory.

Under Luther's mediation, Aquila was appointed pastor and superintendent in Saalfeld in 1526. Two Wittenberg students born in the town had scattered the first seeds of the Gospel there. They had been recalled from their parents at the behest of the monks immediately after Luther's attack on indulgences, so that they would not be infected by the "heresy." Alone it had already been too late. They had brought the Lutheran doctrine with them and proclaimed it with great acclaim in their father city. Admitted to the council college, they had become especially influential, and the Reformation preliminary work advanced mightily through them. Nevertheless, Aquila found a great ignorance among the people; for when he announced to them that he wished to instruct them in the Catechism, they did not even know what kind of book the Catechism was. But from year to year the knowledge of the truth grew under Aquila's faithful care. Gentle and gradual in the reformation of church institutions, powerful in preaching, condescending especially in the teaching of Christians, he brought the Saalfeld church system to the most pleasing bloom. After the death of his wife, who was already elderly, he married for the second time to Scholastica, daughter of the town clerk Kühn in Schleiz. She bore him four sons, whose names he named after the biblical writers, with whose explanation he was occupied at the time of their birth. The oldest he called David, the second Hosea, the third Zacharias and the fourth John. They all served the Lutheran Church as preachers and increased the great Aquila family of preachers. Luther usually closed his letters to Aquila, alluding to the names of the children, with the words, "Greet the mother of the prophets," or also with the wish, "Farewell, my dear Aquila, with your Priscilla."

Aquila's life was busy, but on the whole quiet, until the Schmalkaldic War. After the unfortunate battle of Mühlberg (1547), Prince John Frederick was taken prisoner. Aquila sent him a letter of comfort in which he referred to the words of the 119th Psalm: "O Lord, grant me thy mercy, thy help according to thy word. The proud have their mockery of me, yet I will not depart from thy law," as well as to the words of the Psalm.

free Daniel and Peter, and prophesied that in due time the Elector would sing, "Rope is broken, and we are free."

In the following year, he protested so strongly against the so-called Augsburg Interim of Emperor Carl V, which was nothing other than a denial of the Protestant truth, that the Emperor promised that whoever would bring Aquila to him dead or alive would receive 5000 florins as a reward. To protect his fellow citizens, who were so severely threatened by the Emperor's wrath, Aquila accepted an asylum, which they obtained for him in the castle at Rudolstadt from the pious Duchess Catharina, widow of Count Heinrich XXXVI. He explained to the city council, which was urging him to flee, that he would not yield to any man for the sake of the doctrine he had hitherto led, and that he was prepared to risk life and limb for it; but if it were only a matter of his person, and if his flight would also serve the whole city and its citizens, he was determined to avoid his enemies for a time. He then boarded the carriage sent by the Duchess and brought nothing with him to his asylum but his Hebrew Psalter. Of his stay in the castle at Rudolstadt only a few knew, except his guardian. She often visited him, and when she asked him, "How is it, what good do you do?" he replied, "Ah, madam, there I sit and read in my little psalm, and let fall upon it one tear after another." "When the Duchess," Hillinger reports, "has had something delicious on her table, she is said to have said to a discreet servant: 'Go and bring this to me for the sick man?'"

Towards the end of the year 1548, Aquila left Rudolstadt and, through the mediation of the duchess, received free residence and care at Schmalkalden under the protection of her brothers, the counts of Henneberg. After the death of the collegiate dean there, Aquila became his successor. His sermons made a tremendous impression, and the people from the lower town moved in droves to the upper town to the collegiate church. One of them has preserved the remark: "When they listened to the sermon in the church below, they felt as if they should eat turnips or cabbage; but when they listened to Aquila in the collegiate church, it tasted to them like roasted and boiled meat."

After the liberation of the Elector in 1552, Aquila was recalled to his office at Saalfeld. Heartily revered and loved by his congregation, he continued to work in peace and joy for eight years until his death on November 12, 1560.

Do not let evil overcome you, but overcome evil with good.

When the well-known Father Jänike was standing at the Bohemian church in Berlin, and the hatred of many rested on him and on the little crowd that attended his sermons, the following incident occurred. An officer, who was a sincere Christian, was one of the most diligent attendants on Jänike's sermons. His comrades, who worked with him in the same office, often challenged him on this account; they ridiculed and ridiculed his piety and used every opportunity to brandish the weapons of wit and ridicule against him. But the pious officer bore a shield against which all their arrows ricocheted; this shield was his faith, which works patience. Nothing could provoke him; the mockers were put to shame by his gentleness.

Now nothing is more annoying to the evil enemy than when his blasphemies are not met with carnal zeal. Therefore he gave those mockers a plan, the execution of which was calculated to

was to provoke the pious officer to the extreme. One of the mockers had to draw a caricature of the pious officer lying on his knees in the Bohemian church receiving Holy Communion. One could see in the whole work that deadly hatred against the sanctuary of the Lord had led the pen. The picture was secretly placed on the officer's desk, and one morning the scoffers waited in satanic joy for the moment when the pious man would enter the office, behold the caricature, and, as they thought, burst with anger.

But they had miscalculated. The officer came, went to the desk, saw the picture, shook his head, folded up the paper, put it in his pocket, went to his work, and socialized with his comrades in the old friendly manner. Quietly the day passed.

A few days later, there was a knock at the officer's door, and in stepped the artist of the picture in question. The patience of the pious man was a thorn to him, against which he could not tempt. He comes in deep motion to make amends for his wickedness. The officer kindly gives him his hand and assures him that he has already forgiven him everything; that his Lord Jesus has taught him that he can gladly bear the reproach of the world; and now the mouth of the pious man is opened to testify of him who has interceded for the transgressors and, as the Lamb of God, has borne our punishment. And, behold, God the Holy Ghost seizes the soul of the mocker; his heart is broken, and he resolves to flee to the cross of Christ. And a few Sundays later he kneels beside his comrade at the altar of the Bohemian church, enjoying Holy Communion and giving thanks with tears that he has found the one who justifies the wicked.

A word in good time.

The pious English Lord Shaftesbury told one of his friends the following strange encounter:

At a meeting of the directors of the Tract Society in London, I was surprised to meet a gentleman by the name of Home, who I had known before as a man who cared very little for religion. When the meeting was over, he came up to me, shook my hand and said: "I noticed that you looked at me several times during the meeting and were no doubt very surprised to see me here. Why am I here? I will tell you now. I once went from Blackenath to London, and when I came to the place where the road divides, I did not know which of the two roads I should take in order to reach my destination in the shortest possible time. Then I saw a little girl sitting in a little garden house with a beech tree in her hand. I went up to her and asked her for information. After I had received this with great kindness and willingness, I said to the girl: "What is that book you are reading?" "The Bible," she answered. But that is not a book for such a young girl as you!" "So? why not?" she replied. My mother reads it every day, too, and draws all her comfort from it.* I continued on my way to London, but I could not get rid of the girl's answer. I felt that I had not valued that book as much as that girl and her mother, and knew also that I had never looked at it more closely, so as to make of it also a source of comfort to myself, and resolved now to make up for what I had neglected to do. I then studied it quite diligently, and the result was,

That my former views and opinions concerning the Bible have completely changed. And that is the reason why you see me here now."

I heartily wished him luck for such a change and have since heard from several sides that he is really serious about his life according to the Word of God.

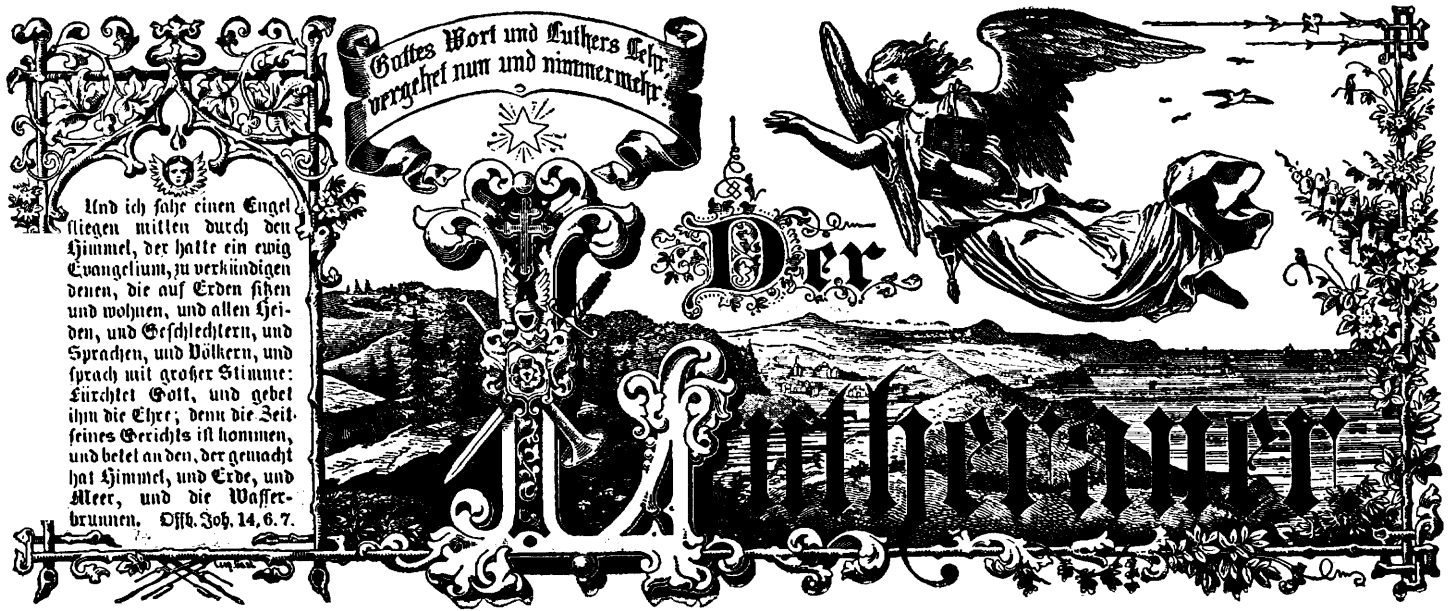
How a poor boy finally became a pastor.

A poor family lived in a village in Germany. Their little son C. wanted to study. The pious mother was happy about this wish of her son, but the father, who unfortunately was not a pious man, did not want to know anything about it. He used to say, "The boy has a small deft hand; he shall become a capable master tailor for me and earn something." Thus, with men, little C.'s lot was decided. But God willed it otherwise. - The year before our C. was to be confirmed, he was picking fruit with a schoolmate at his parents' house. The branch broke under his feet; he fell headlong to the hard ground and broke both wrists. It was not until several hours later, when he regained consciousness, that he felt the intense pain in both arms, and anxiously his poor heart asked: Why, dear Saviour, did you allow this to happen? Then the words of the Savior came to his mind, "What I do thou knowest not now, but thou shalt know hereafter." And he did know.

He had to be patient for a while, but after he was completely restored, his parents emigrated to America. Here little C. attended the parochial school and was confirmed the next Palm Sunday. After confirmation, his pastor came one day and asked his parents to give him the boy, because he wanted him to study. The mother immediately agreed with joy: and behold, even the father, who had now realized that a boy who had broken both arms was no good even as a tailor, since he was not even able to wield the heavy iron, now gave his consent for his son to study, on condition, however, that it cost him nothing. The pastor, however, was pleased to have achieved his purpose, and a week later sent little C. to college, who, after he had finished his studies, became a useful servant of the church and to his old age praised how wonderfully God had guided him.

That's a good answer.

A new pastor had come to a village in Germany. A so-called enlightened and enlightened man from the neighborhood visited the landlord of the village and asked, "Well, what does your new pastor preach to you?" "He preaches God's word!" replied the Wirth. The stranger was not quite satisfied with this, and asked further, "Does he not preach of nature, then?" "Listen," said the innkeeper, "I will tell you something. What a tree or a flower or a cornfield is, I think we know well enough here in the village, and there is no need for a priest to tell us that all this was created by God. But how we understand God's word and thereby become righteous and blessed, that we still do not understand well enough, and our new pastor explains that to us properly; so it is worth the trouble to go to church properly."



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No. 12.

Who is the right guide?

In these articles we want to answer the question: Which church shows the right way to salvation from God's Word? And we have seen in the first article that the Roman Catholic Church is never the right guide. We now want to take a closer look at a second main church.

2.

The reformed church or group of churches.

The name is beautiful. Reformed means restored, purified. The Reformed Church wants to express by this name that it is the church cleansed from the antichristic abominations, the church restored to its original purity.

The Reformed Church is not old. It came into being three to four hundred years ago, around the time of the Reformation. How is it organized? Not much can be said about that. It is not, like the Roman Catholic Church, uniformly organized. In one place it is organized in this way, in another differently. Many sects have sprung from it. The Reformed Church is like a tree from whose rootstock many shoots sprout. Thus the vast majority of the known sects belong to the Reformed Church. We mean, for example, the Methodists, the Baptists, the Presbyterians, the Congregationalists, the Episcopal Church, and others. These are all saplings from the rootstock of the Reformed Church. These sects are related to the Reformed Church just as the saplings are related to the tree. They have other names, other forms, other constitutions, some minor differences; but in kind and in essence they are all alike among themselves and alike to the Reformed Church. For this reason we have placed the heading of this section thus: "The Reformed Church or Church Group." - Of the Episcopal Church we could say something special. This arose in England at the time of the Reformation and has episcopal

Constitution, only 'tis not under the pope, but in England under the head of state. This came about in the following way. King Henry VIII was enraged with the pope because the latter would not divorce him from his wife. Therefore he tore himself and his country away from the pope and became the head of the church himself. Otherwise he left everything as it was. Archbishop Cranmer laid the foundation for a reformed confession of faith, which was concluded in 1562 in the 39 articles still in force today. Thus it came about that the Episcopal Church has an episcopal constitution and organization in the manner of the Roman Catholic Church.

There is little or nothing to be found of ecclesiastical ceremonies in the Reformed Church and its sects. Only the Episcopal Church has a great many of them. This is due to its origin, which has just been described.

But here, too, the main question on which everything depends is this: Does the Reformed church or church group show from God's Word the right way to salvation?

If she does, then everything else doesn't mean much.

Does she?

When one looks at the old symbols or creeds of the Reformed Church and its main offspring or sects, one must say this: The Reformed Church group has really reformed, purified, restored something. It has swept away a heap of antichristian abominations. It has gone back to God's Word with great strides. In most of their confessions the truth is taught: "We are justified and saved before God, not by the merit of works, but by the grace of God, through the merit of Christ, which is given by faith.

But -

Yes, here too, unfortunately, comes a but.

The whole Reformed church and church group, in all its symbols without exception, teaches falsely of the means of grace, of word, baptism, and the Lord's Supper.

You ask: How?

It does not believe, teach, and confess that God, through Word, baptism, and the Lord's Supper, really offers, gives, appropriates, and seals to us the salvation purchased by Christ. - but rather believes, teaches, and confesses that through Word, baptism, and the Lord's Supper, God only proclaims and portrays to us the salvation acquired from Christ. - proclaims and represents to us the salvation acquired from Christ.

You want a clearer statement of what the Reformed church and church group believes, teaches, and confesses about the means of grace?

Come on.

The Reformed Church, with all its sects, teaches that the word does nothing and has no power beyond proclaiming and telling us about the salvation obtained from Christ. The Reformed Church, with all its sects, teaches that baptism does nothing and has no power other than to represent to us the cleansing from sins that takes place through the blood of Christ. The Reformed Church, with all its sects, teaches that Holy Communion is nothing more than bread and wine, and that it does nothing more and has no more power than to remind us of Christ's suffering and death, and that it pictures for us how we are to appropriate Christ and his salvation through faith. - The Reformed Church, with all its sects, thus separates the means of grace from grace, and teaches that the means of grace only show us grace, but that we must seek to attain grace in some other way.

What, on the other hand, does Scripture teach?

The Scripture teaches this about the word: "There is a power of God that saves everyone who believes in it," Rom. 1:16. Christ says: "The words that I speak are spirit and are life," Jn. 6:63. The Holy Spirit speaks through the apostle Paul like this: "Righteousness by faith speaks thus: Do not say in your heart, 'Who will ascend into heaven? This is no different from bringing Christ down. Or, Who will go down into the deep? This is no different from bringing Christ up from the dead. But what does it say? The word is near thee, that is, in thy mouth and in thy heart. This is the word of faith which we preach.'" - Rom. 10:6-8. - The Scripture teaches, then, that the Word is not only a preaching and telling of the grace of God in Christ, but that the Word is a saving power of God; that it is Spirit and life, because it has and gives Spirit and life in it; that it includes and gives Christ and his righteousness in it, so that Christ and his righteousness and life and blessedness and the Holy Spirit are not to be looked for elsewhere: it is all in the Word, and is given by the Word, and is apprehended in the Word. See, for example, the holy absolution which Christ calls his church to give to penitent sinners; is not the forgiveness of sins given through the Word and grasped in the Word?

Scripture teaches of baptism, then, "Christ . . . cleansed them (the church) by the bath of water in the word." And, "According to his mercy he made us blessed by the bath of regeneration.

and renewing of the Holy Ghost, which he hath abundantly poured out upon us through Jesus Christ our Saviour." And: "Water, which now also maketh us blessed in baptism." Eph. 5:26. Tit. 3:5, 6. 1 Pet. 3:20, 21. - So the Scripture teaches that baptism not only pictures, but really gives, the cleansing from sins which is by the blood of Christ, and that it makes us blessed, and that it gives us the Holy Ghost. So forgiveness of sins, and blessedness, and the Holy Ghost, are not to be looked for elsewhere: they are all in baptism, and are given by baptism, and are received in baptism.

The Scripture teaches of the holy supper thus: When Christ instituted the holy supper, and gave the bread to his disciples, he said, "Take, eat; this is my body." And he took the cup, and gave thanks, and gave it to them; and they all drank of it. And he said unto them, "This is my blood of the new testament." Yea, he said, "Given for you, and shed z-for the remission of sins." Marc. 14, 22-24. Matt. 26, 28. - So the Scripture teaches that the Holy Supper is not only bread and wine, but "the true body and blood of our Lord JEsu Christ, under which bread and wine we Christians are instituted to eat and drink by Christ Himself." And the Scriptures teach that the Holy Supper not only commemorates Christ's suffering and death, and represents to us figuratively how we are to appropriate Christ and His salvation by faith, but that it really gives us Christ and the forgiveness of sins. So Christ and his salvation are not to be sought elsewhere: Christ with all his salvation is in the holy supper and is given to us there.

This is what Scripture teaches about the means of grace. And yet the Reformed Church, with all its sects, believes, teaches, and confesses that God, through Word, baptism, and the Lord's Supper, only proclaims and portrays to us the salvation acquired from Christ; but, as I have said, it separates the means of grace and grace from one another, and teaches that the means of grace only indicate grace to us, but that we must seek to obtain grace itself in some other way.

This is contrary to scripture and wrong.

With this false doctrine the Reformed Church has given rise to workmanship and fanaticism. For if God, as she thinks, does not give us his grace through the means of grace, we must seek to obtain it otherwise; and if God does not make us certain of his grace through the means of grace, then we must seek to obtain such certainty. And so it is through the fault of the reformed mother church or church mother that her daughters, the sects, are commercial swarm societies that want to gain grace through their own devotion and piety and become certain of it through enthusiastic feelings.

One finds even more false teachings in the symbols of the reformed churches.

All reformed churches teach wrongly about the person of Christ. They teach that the Lord Jesus is omnipresent according to His divine nature, but according to His human nature He is only in heaven.

nor could be present in the Holy Communion. Instead of following God's word, they follow human reason in this piece.

We must also not omit to mention the terrible Calvinism (false doctrine of the reformed church father Calvin), which is found in the confessions of the reformed churches. For it is taught that God, for the glory of his grace, has chosen some men from eternity to salvation, and that he converts them in time and makes them blessed; but that God, for the glory of his righteousness, has destined most men from eternity to damnation, and that he calls them by the gospel only apparently, not seriously, and does not give them his Holy Spirit for conversion. For these also Christ did not die. Appalling! A most pernicious, accursed false doctrine! This false doctrine, too, has come about because people have allowed themselves to be led by reason instead of by the Word of God. For they wanted to understand and explain how it is that of all the people who are in the same state of ruin and spiritual death, only some are chosen and are brought to conversion and salvation solely and exclusively by the grace of God. And then it was said, This is how it is to be explained; Christ did not die for all men, but God, for the glory of his righteousness, has destined many men to damnation, and will not convert them.

Thus, in the Reformed Church, reason was given a place.

The reformed churches have even more false teachings in their symbols. But let it be enough with the examples given.

Does the Reformed church or church group show the right way to salvation from God's Word? Is it the right guide?

My friend, the Reformed Church or church group has become a guide to salvation for many through the Word of God that it still teaches - despite its false teachings. But it is precisely because of these false teachings that we must say: the Reformed church with its sects is not the right guide.

And nowadays the great apostasy from God's Word, which is taking place at the present time, has become so dominant in the Reformed church group that only a few of its preachers still teach according to their symbols - according to their symbols, which, as we have seen, are also tainted with false doctrine. But even the good that these symbols have is now taught but little and seldom in the Reformed church group.

In sum: the reformed church group is the place of at least the finer workmanship and enthusiasm and the rule of reason. And therefore the reformed church group is not the right guide. C. M. Z.

He that findeth not God in Christ, findeth him never; seek him whithersoever he will; much less understand what is his will and nature. But in him we know all things, the whole Godhead and humanity; that is, we look for in him both the highest power and the highest weakness, life and death, righteousness and sin, the grace and wrath of God.

Contemporary materialism in its influence on the Christian life.

4.

The influence of the materialistic spirit of the age is also revealed in the everywhere evident desire to become rich as quickly and effortlessly as possible, partly directly out of love for money, partly in order to be able to arrange one's life as comfortably as possible with the wealth acquired and to be able to use one's time for all possible pleasures. The saying of the children of this world is: "Money rules the world." There is talk of the "almighty dollar." The business man cannot gain enough in his goods, the laborer is not satisfied with his wages. The race and chase after wealth has become positively feverish. Man wants to possess more and more.

The more he has, the more he wants, Never are his desires silent.

And the consequence of this is that many cease to be conscientious in the acquisition of earthly goods and in their whole conduct. They are no longer selective in the means of attaining their ends, but pursue them without any regard for the advantage or disadvantage of their neighbor.

But if we look more closely, we shall find that this desire to get rich as quickly and effortlessly as possible has also penetrated quite deeply into external Christianity. The country man buys one farm after another, the city dweller moves one house to another, the business man seeks to increase his business in every way, etc. The modesty and simplicity of the way of life have ceased, and one would like to precede the other. Splendor and pleasure are spreading more and more. This is the influence of the materialistic spirit of the age. He who regards the earth as his home and sees the purpose of earthly existence in promoting his own welfare on earth to the best of his ability, it is not surprising if he uses all his powers to reach this goal. But the Christian is only on a journey here on earth. His fatherland is heaven. For the Christian the purpose of earthly existence is no other than that of preparing himself rightly to enter the heavenly home through death. It is, therefore, surprising that he should so eagerly and diligently seek the treasures of this earth, and that he should do so is due to the influence of materialism.

But how does the Word of God judge this? Let us consider only a few passages from it. Isa. 5:8 we read: "Woe to them that join house to house, and bring one field to another, until there be no more room, that they alone may possess the land! This is by no means speaking only of gross, outward deceit, but in general of the seeking of another's possession, and of the so frequent bringing in of property "with a semblance of right." Certainly a Christian, when he lends to another, may have a security given him for the repayment of his money. But if he uses another's need for his own gain, this is simply against the seventh commandment. However, the materialistic spirit of the age, which, in order to satisfy its own "I", tramples everything under its feet and

The fact that a man does not care for his neighbor's goods has already penetrated so deeply into his life that he commits such wrongful acts without feeling any remorse about them. One reassures oneself that one's neighbor has entered into the contract voluntarily and therefore cannot complain if it is kept up.

In Ecclesiastes Solomon, Cap. 5:9: "He that loveth money shall never be satisfied with money; he that loveth riches shall have no use of it. That is also vain." It is, of course, no wrong to possess money and goods, and even wealth, if it has been lawfully bestowed on us by our own labor, by gift, or by inheritance. But to possess wealth and to love wealth are two quite different things. The former can be a great blessing in the hands of the right Christian, since it gives him the opportunity to serve the kingdom of God and the needy neighbor with it. But to love riches, to set one's heart on them, is sin, is idolatry, and comes from the evil, depraved heart, from the materialistic spirit that desires to make life on earth as pleasant as possible for itself. In the Proverbs of Solomon we read Cap. 30, 7-9: "Two things I ask of thee, which thou wilt not refuse me before I die: Let idolatry and lies be far from me; poverty and riches give me not; but let me take my humble portion of food. Otherwise, when I am full, I will deny, saying, Who is the Lord? Or, if I should be too poor, I would steal, and take the name of my God in vain." Solomon, driven by the Holy Spirit, thus sees danger in both poverty and riches, and beseeches God to give him neither. How do his words agree with the: Wanting to be rich in our day, to the chasing and struggling after the dollar?

Let us finally listen to the mighty passage 1 Tim. 6, 6. ff: "It is a great gain to him that is godly, and let him be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have food and clothing, let us be content. For they that desire to be rich fall into temptation and snares, and into many foolish and hurtful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, and cause themselves much pain." Here not only is right frugality presented as a Christian virtue, but also avarice, the love of money, is called the root of all evil. There is scarcely any sin, of course, which is so difficult to expose and to combat as avarice. The latter is very skilful in concealing it. Sometimes it is called wise thrift, sometimes care for the family, or the desire to be provided for in old age, and the like, and very seldom does avarice reveal itself in such a way that it can really be attacked in the individual.

But not all who seek wealth do so out of a genuine love of money. Many regard money merely as a means of attaining their end, namely, to make life on earth pleasant for themselves, to live in a fine part of town, in an elegant house, to be able to furnish themselves well, and to fill the cup of the joy and pleasure of earthly life to the brim.

to be able to empty out the last of the yeast. Such a man was the rich man in the gospel, who clothed himself in purple and fine linen, and lived all his days gloriously and joyfully. The rich man has many followers, especially in our time. He was also a true materialist, though outwardly he belonged to the people of God. He made that the end of his existence, which, if one has the means, he may well allow himself to do once in a while for recreation. In the same way, however, all those act who so eagerly seek money and goods in order to make life as pleasant as possible for themselves later on. God the Lord does not deny Christians good clothing appropriate to their position, nor Christian recreation; but neither of these is the purpose of our existence on earth. It is rather that we should faithfully purchase the time of grace for the right preparation for eternity and for the fulfillment of our calling as the salt of the earth and the light of the world. This desire to become rich as quickly and effortlessly as possible, which is now becoming apparent, is, according to the above, certainly due to the influence of the materialistic spirit of the age. R. v. N.

From our mission for the deaf and dumb.

It is probably time to once again bring the dear readers of the "Lutheran" news from the field of the mission for the deaf and dumb. This work is carried out so quietly among the "quiet ones" of this country that it remains foreign and unknown to many and is often overlooked when Christians give to the various missions. Under God's help and blessing, however, this work has spread farther and farther. Seven pastors are now working in this mission. In the month of April, for example, they preached the true gospel of Christ JEsu to about 900 deaf and dumb people. What a great number! In 33 places they preach regularly and, when possible, give instruction. The following report of a missionary gives an insight into this work among the deaf and dumb. Father Salvner of Minneapolis, Minn. writes as follows:

"The main place of my activity is Minneapolis. There are about 115 deaf-mutes here. A number of years ago Pastors A. Reinke, of Chicago, and T. Wangerin, of Milwaukee, proselytized in this city. For nearly three years services have been held every Sunday. On an average about 25 deaf-mutes attend the services. In the summer the number often amounts to forty, many of whom are pupils from the school for the deaf and dumb at Faribault, Minn.

"The second place is St. Paul. Here and in Minneapolis at the same time the work was begun. In St. Paul there are about seventy deaf and dumb people. Here, too, preaching has been held every Sunday evening for nearly three years. The average number of 'hearers' is from 8 to 10. There are about 17 who come from time to time.

"At the request of the deaf and dumb at La Crosse, Wis. preaching was begun there also in April, 1902. There are about 28 deaf-mutes living in La Crosse, and preaching is done monthly. The number of 'hearers' averages 11.

"In Winona, Minn. there are only eight, but noisy deaf-mutes very eager to learn. Here, too, preaching is done monthly, and the average number of 'hearers' is 6.

"Missionary work was begun in the little town of Stillwater, Minn. a year ago. About ten deaf and dumb people live here, and an average of 8 to 9 attend the services.

"At last also, about two years ago, the mission at Siour Falls, S. Dak. was begun. There is the State school for the deaf and dumb, at present with 50 children. When possible, preaching is done here five or six times a year. In the State School for the Deaf and Dumb in Minnesota, I am sorry to say I have not yet been able to gain a foothold. There are at present 280 children in this school. -

"Now how is work done in these places? Of course, preaching is done on all wards as often as possible. If in any way possible, teaching is also done. For instance, a Bible class was recently started in Minueapolis. There are about four coming. At St. Paul a deaf and dumb woman of thirty is being prepared for baptism. At La Crosse a deaf and dumb girl will probably be confirmed in June. In Winona, classes will be held after the church service. All the deaf and dumb want to be taught. This little group has already given me a lot of joy.

"The missionary for the deaf and dumb must spend a great deal of time on home visits. The word of our Lord applies especially here: 'Go out into the highways and by the fences, and compel them to come in, that my house may be filled.'

"Our missionary work struggles with many difficulties. First we have to win the trust of these unfortunate people. We must visit them diligently and love them. And why should we not love them? After all, our Saviour shed his blood for them. Only after a long time do they deign to talk about religion.

"In spiritual matters they are completely ignorant. One of them once said that Judas had become blessed because he was sorry for his sin. One evening I met several deaf-mutes together. We got to talking about the Bible and religion. One of them said that one could be saved without the Bible. God is love. I showed him that God is also holy and just and punishes sin. When I asked him if he was perfect, he replied: "No. I then asked him how he could stand before the holy and righteous God; he could not get himself into heaven. There was a little pause. At last another said: God forgives us our sins through Christ, does he not? Certainly,' I answered; 'you see, that is why God gave us the Bible, so that he could tell us about this message of joy. I now showed them what a glorious treasure we have in the word of God. Most think you can be blessed by being 'a good man'. This 'religion' is drilled into them in the state schools. Here, too, you can see what a great blessing our parochial schools are, and therefore our institution for the deaf and dumb at North Detroit, Mich. "The work is also made difficult by the fact that the children's parents belong to different church communities. One

must be very careful in the beginning. In the service one finds Episcopalians, Methodists, Presbyterians, etc., by name. Also almost all nationalities are represented: Germans, Irish, English, Norwegians, Swedes, Jews, Negroes, Indians, etc.

"The work is often made even more difficult by the fact that parents are entirely unchurched and indifferent to God's Word. Such parents often like it when their children are followed. But as soon as they want to urge their children to attend our services, they say: "You don't go to church yourselves. - The lessons are also made more difficult by the fact that the children have had very little schooling. I have one person in class who does not understand what she reads. When she sees the word 'trumpet' she does not know what is meant by it; but as soon as you make the sign she understands. So you can only teach her by means of sign language. And this is a tedious work and a great test of patience. But what is that compared to the patience that God must have with us!

"But one may also experience many a joy in this mission. What joy it is for the deaf and dumb when they hear from their Savior. I will share an example. On December 10, 1902, I arrived in Sioux Falls, S. Dak. in the evening, where I checked in with Father Pasche. The next morning we went to the deaf and dumb institution. Superintendent Simpson, who is himself deaf and dumb, was very glad that I had come, and invited me to lunch. I stayed, and now he took me through the various classrooms and introduced me to the teachers and children. The teachers asked me to say a few words to the children, which made them very happy. They all promised to come to the service in the evening. The Superintendent and I then talked about the spiritual needs of the deaf and dumb, and he repeatedly assured me that he was very happy that more and more missionaries were being sent out to preach to the deaf and dumb.

"After dinner I went back again, for the service was to be held in Father Pasche's church. Punctually the children, together with the teachers, turned up for the service, and indeed all covered the distance of two miles on foot. There were about 38 deaf-mutes present. What attention they showed! I preached about the wonderful Christmas gift that God had given to everyone, including the children. The gifts from parents and friends should always remind us of the gift of God, who has given us a gift that is worth more than all the silver and gold in the world. After the service, everyone shook my hand and asked me to come back soon. - May God cause the seed that has been sown to sprout to the glory of His name.

"Since the parents of the deaf and dumb, as I said, are often indifferent to God's Word, we also have the opportunity to proselytize to such parents. I recently baptized a woman of 55 on her sickbed. She found her Savior through our mission to the deaf and dumb. Some time ago I visited her married daughter who is deaf-mute and married a deaf-mute. The mother was sick in bed, and when she heard that I was there, she asked me to come and pray with her. I did so. The next day

I looked for her again and learned that she was unchurched and not yet baptized. She wanted to be taught. However, after she got better, she moved away. I wrote to her but received no reply. After some time she came back but said nothing more about teaching. She seemed to have gone away again in her old way. But the good shepherd went after her. He did not rest until he found her. One day the daughter wrote to me and told me that her mother had been touched by a blow, and that the doctor gave no hope; I should come as soon as possible. I came and found her still conscious, but she had lost her speech. By nodding and shaking hands she answered my questions. I prepared her and baptized her on her sickbed. Every week I visit her, and with a joyful face she greets me and points to my New Testament to indicate that I should tell her more about the Savior of sinners. I am now also preparing her daughter for baptism.

"The good Lord blesses our work, and may he continue to bless it, so that many deaf-mutes may find the right path to life. May he make us, who can hear God's word abundantly and often, quite willing to bring the word of the Savior of sinners to these poor people as well, and open our hearts, mouths, and hands to this cause.

"J. Salvner."

Yes, "God open our hearts, mouths and hands for this cause". The Commission for the Mission to the Deaf and Dumb heartily agrees with this prayer. Just now this is necessary, urgently necessary; for the treasury for this mission is empty. If donations do not flow into it soon, the missionaries cannot be paid the salary promised to them, nor can they be given the means to carry out this mission. Then in many places the poor deaf and dumb would have to wait in vain for the missionary to break the bread of life for their starving souls. It shall certainly not come to that, dear Christian. Behold, the Lord Jesus has need of your earthly means in his mission among those whom he has purchased with his precious blood. You will not let him ask for it in vain. Karl Schmidt.

To the ecclesiastical chronicle.

America.

Why we do not pray together with false believers. Various ecclesiastical papers have taken exception to the fact that at the last intersynodal conferences the representatives of the synodal conference refused to pray together with the others, so that the conference sessions were opened and closed without communal prayer. Thus, for example, the "Church Bulletin" of the Iowa Synod, in the number of May 14, notes how unpleasant it is that "the representatives of the Synodal Conference obstinately thwart the opening of the sessions with the reading of a passage of Scripture, and treat their opponents not only as hostile brethren, but as heretics". And in an earlier number, the paper complained that "Missouri in Detroit, in a false excess of church fellowship, most vehemently opposed the opening of sessions at intersynodal conferences by a liturgical service." Such actions

The results of these discussions show how little understanding there is for church fellowship in other circles. It should therefore not be superfluous to recall once again the principles that govern our church action in this regard. The orthodox Lutheran Church has always been, and still is, in opposition to a double kind of false church. There have always been, and still are today, so-called anti-Trinitarian sects, that is, sects which deny the triune God, the deity of Christ, the atonement through Christ, and thus abolish the whole foundation of Christianity. In this country, for example, the Unitarians, Swedenborgians, and Free Protestants belong to this clan. Of these people our Confession, the Apology of the Augsburg Confession, says in the first article that they are "idolatrours, blasphemers, and outside the churches of Christ." Yes, they are not Christian church communities, but are on a par with Jews, Turks, and pagans. And every Christian who still has a particle of Christian knowledge shuns and abhors the assemblies of these mockers and blasphemers, and will now and never understand himself to pray with them; for they do not call upon the true living God, the Father of Jesus Christ, but upon a self-made god, an idol. This general world religion is also the religion of the lodges. And in warning our Christians against the lodges, we particularly inculcate in them that they would be guilty of gross idolatry and blasphemy by taking part in the meetings, prayers, and ceremonies of the lodges. But even within the sphere of the visible church there are sects of all kinds, that is, church communities which in many respects contradict the word of God, but still profess the main articles of the Christian faith. In this country, for example, there are Episcopalians, Presbyterians, Methodists, Baptists, and Uniate Christians. Yes, even in the Papacy the children are still baptized in the name of the Triune God and then learn the apostolic symbolism. Of these sects we do not say that they are outside the church of Christ. For though many souls are deprived of their eternal salvation through false doctrine, yet through the remaining pieces of Christian truth many souls are saved, won for Christ, for God, and for heaven. We call these churches irreligious or false-believing church communities, and know of only one true-believing church on earth, that is the Lutheran church. But now, unfortunately, we cannot recognize all church bodies that call themselves Lutheran as truly Lutheran and orthodox. There are also in this country so-called Lutheran synods in which essential elements of Lutheranism, such as the correct teaching and use of the sacraments, have been preserved, in which the Lutheran catechism is practiced, but which, on the other hand, deviate from the confession of the Lutheran Church in important respects, e.g. in the doctrine of sin and grace, of conversion, of the election of grace, and also of justification. Here, for instance, belong the Ohio Synod, the Iowa Synod, the General Council. And now what is the duty of all Christians who heartily profess the pure doctrine of the divine word in all things? How are they to relate to other church communions in which Christian truth is mixed with grosser or finer errors? In our Lutheran Confession we read twice, in the Schmalkaldic Articles and in the Formula of Concord, the significant sentence: "Here is God's command (namely, 2 Cor. 6) that everyone should beware, and not be in agreement with those who lead unrighteous doctrine, or intend to maintain it with heresy." So we also have God's command that we are not to be in agreement with the synods of the Lutheran name just mentioned, precisely because these synods are also in their turn in various points of disagreement.

unrighteous doctrine. Now it is generally quite natural that those synods whose representatives at those intersynodal conferences discussed doctrinal differences should go their separate ways, should have no pulpit fellowship, no communion with one another. But what would common prayer, common edification from God's Word be but unanimity? When a congregation of hundreds rises from its seats, comes before God's face, prays before God, speaks to God as from one mouth, is that not unity, intimate fellowship, unanimity? But here is God's command that we are not to be of one mind with those who teach unrighteous doctrine. It is not difficult to see why God does not want such unanimity, why he does not like it. It would be a falsehood, indeed a lie, if an assembly, one part of which heartily rejects as false doctrine what the other part teaches and confesses, were to call upon God as with one mouth, as of one spirit. On the other hand, where prayer fellowship between professors of the pure doctrine and of the false doctrine should become custom and habit, the consciences against the doctrine would soon be blunted, the doctrinal differences would disappear more and more, yes, the pure, right doctrine would soon be forgotten and lost. We Missourians know very well and rejoice in the fact that even outside our camp, outside the Synodal Conference, there are truly believing Christians who are members with us of the One Holy Christian Church, members of the body of Christ, who, when they pray, do not call upon another God, but upon the same God and Father, the same Lord Christ whom we call upon. But for the sake of truth and love we must at the same time testify to these fellow-Christians that the false doctrine with which they are still entangled is a grievous, evil thing, a piece of darkness, a dangerous poison of the soul, which can easily corrode and destroy the saving faith. And therefore we cannot and do not want to be "of one mind" with them in any way, to make common cause, as long as they have not abandoned their wrong doctrine, because otherwise we would have to fear that we would become partakers of their error and in the end even fall away from the right consolation of faith.

G. St.

Methodists and worldly pleasures. At the General Conference of Methodist Episcopalians assembled in Los Angeles, Cal., in May, a petition had again been presented to strike out that part of the church discipline which forbids the members of that church to dance, gamble, and attend the theatre. This motion had caused great excitement in the Methodist congregations. The Conference had received 65 memoranda and petitions concerning it. In 55 petitions there were energetic protests against any changes in the church order. One such protest from Binghamton, N. Y., carried 2000 signatures. The petition was referred by the Conference to the Committee which is to report on the "State of the Church" for preliminary consideration. Two reports, a majority and a minority report, were then filed by this Committee. The Majority Report, which was adopted by the Conference by a vote of 441 to 188, read as follows: "Your Committee refuses to recommend that the said amusements be deleted from Section 248 of the Church Order. It recommends that the following paragraph be inserted in the Church Order, under the chapter -Special Counsels^: 'Amusements, indecent pleasures, and excessive indulgence in innocent pleasures, are serious hindrances to the commencement of religious life, and fruitful causes of spiritual decline.' Some pleasures which now go generally in vogue are positively immoral, and denote the first easy step to the utter loss of character. We look, therefore, with deep concern

to the great increase of amusements and to the general prevalence of harmful pleasures, and we raise our serious voice of warning and earnest plea especially against attendance at the theater, against dancing, and against games of chance as are frequently associated with gambling. All these pleasures, as experience has taught us, are detrimental to a lively piety, conducive to worldliness, and especially pernicious to youth. We heartily exhort all our people to make their pleasures the object of serious thought and diligent prayer, and to consider pleasures in the light of their tendency, being also anxious lest they set an evil example in this matter. We beseech them to consider that the question for a Christian must often be, not whether a certain conduct is positively immoral, but whether it blunts the spiritual life, and may become a vexatious example. We consider it our sacred duty to urge the whole Church to judge of pleasures with a thoughtful and sharpened conscience, and not to leave them to chance or passion, and we cordially advise and entreat every member of our Church to shun by all means -such diversions as cannot be used in the name of the Lord.'" There is certainly much that is true and worthy of heeding in this report. But a Lutheran misses the main thing in it, namely, that it is impressed upon Christians that these worldly pleasures conflict with God's Word, and that it is therefore wrong and wrong-headed when Christians are asked to declare permissible that which God has forbidden. Nor do exhortations have the tone that strikes deep into the heart. When the holy Apostle Paul wants to exhort his Christians to beware of the sinful worldly creature, he speaks quite differently from those Committees in their "counsels." He writes for example Rom. 12, 1. 2.: "I exhort you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove which is the good, and acceptable, and perfect will of God." This exhortation always strikes home with all true Christians. And finally, is it not a sad sign of the times that such a motion could be made at all in a great Christian assembly, and that out of 629 188 voted for the motion? I. A. F.

Binding nature of the betrothal. A curious trial, discussed in secular and ecclesiastical circles, was conducted a few weeks ago at Norristown, Pa. A Lutheran minister, Edgar J. Heilman, a member of the Pennsylvania Synod, had been sued by his bride for breaking his promise of marriage made to her. He, on the other hand, contended that he had become engaged on a Sunday, and that therefore the engagement contract was not valid. The judge did not give a verdict on this point, but declared the contract valid, since it could be proved that the pastor had later promised the girl marriage again and had also given her an engagement ring. The whole incident gives the pastor in question an exceedingly sad testimony. A lawful betrothal is valid before God and man and binding for both parties, regardless of whether it was made on Sunday or on another day. Especially in view of the carelessness with which betrothals are broken off in this country, it must always be remembered that, according to biblical Lutheran doctrine, a lawful betrothal is to be regarded as equal in obligation to marriage, and therefore may not be annulled again, even if both parties are ready and willing to do so,

just as they cannot easily part again after the wedding. In Scripture, the lawfully betrothed bride is called her husband's wife or spouse. Jacob says of his betrothed Rachel to Laban, "Give me my wife," Gen. 29:21; and the angel of the Lord saith to Joseph in a dream, concerning Mary his familiar, "Fear not to take Mariam thy husband unto thee." Therefore also in the Old Testament fornication with another's betrothed bride was punished by stoning, as an adultery committed with one's neighbor's wife, Deut. 22, 23. f. 28. f. Every preacher should know this above all things. L. F.

In the future, **the Reform Jews of our country** want to pay special attention to the fact that they can educate their children at their own universities and thereby propagate and spread their religion in this country. They realize how important it is that their children do not study in institutions of other faiths or without religion. And since they have a lot of money at their disposal and the Jews are generally very willing to sacrifice for Jewish causes, for educational and charitable institutions, they may already be able to do something. When the directors of the Jewish theological seminary there were recently assembled in New York, the plan of a Jewish university was discussed, which is to surpass all similar educational institutions in America. At the same time the establishment of Jewish colleges in New York and in other cities of our country was contemplated. A well-known Jewish scholar, Dr. Cyrus Adler, said on this occasion: "We want to educate young men to become teachers and rabbis and to awaken the sense for Israelite literature in the whole country. However, we do not only want to train teachers and rabbis, but also to establish colleges here and in other parts of the country. We want to place ourselves on the same level as the great teaching institutes and found a university that can compete with Harvard, Yale and Johns Hopkins. This seems to us the right way to spread the Jewish religion in the United States." - Let us always keep in mind, too, that the proper school for our children is the Lutheran parochial school, and the proper institution of learning for our adolescent youth is the Lutheran university. L. F.

Abroad.

Female students of theology and preachers have existed in America for a long time, and their number is steadily growing. In Germany, on the other hand, the study of theology at the universities has been closed to women. Recently, however, at the University of Heidelberg, which has been known for decades for its liberal-minded theological professors, the first woman student of theology was admitted to a German university. Now, in the course of time, it may also come about in Germany that female persons appear publicly as preachers, against St. Paul's instruction, which forbids women to speak publicly in the congregation, 1 Cor. 14, 34. 1 Tim. 2, 12. L. F.

In Sweden too, as for years in many German regional churches, the old confessional oath has now been dropped in the ordination and introduction of pastors. Whereas in the past the preachers were absolutely committed to God's Word and the Lutheran Confessions, the majority of the previous church assembly decided on a change in the vow, which has now been approved by the government. The amended version reads: "Will you, to the best of your knowledge and conscience, proclaim God's Word purely and clearly, as it is given to us in the Holy Scriptures and as the confessional writings of our church testify to it?" With this, doctrinal discipline is done away with and the door is opened to false, un-Lutheran doctrine. For as soon as a preacher claims that he teaches according to the best of his knowledge and

If he preaches God's Word and Lutheran doctrine in conscience, he cannot be attacked even if he deviates from God's Word and Luther's doctrine. The fact is that even in Lutheran Sweden modern theology and new heresy have long since taken hold. L. F.

From World and Time.

A women's association in Celle, Hanover, had organized a **charity performance** with living pictures and a flower **show** performed by sixteen girls. During the dress rehearsal, for which an entrance fee had already been charged, the light garment of one of the girls caught fire during the flower show; in an instant the clothing was ablaze, and despite all help the girl's burns were so terrible that she died the following afternoon. The paper "Unter dem Kreuze," which reports this accident, remarks: "The principle of inciting people to charity by offering them amusements is completely reprehensible." "Free activity of love is thereby stifled." "Whoever does not know the cross, for him it is clear that he must get the stimulus to charity elsewhere." This is also true in America and for local conditions and occurrences. L. F.

The well-known painter Professor Franz von Lenbach died in Munich at the beginning of May. He was a Roman Catholic by birth, but his church had been in complete disarray for years, he had divorced his wife and married another, and he had also had his children brought up without a confession. Nevertheless, the Roman Father Jud tried to influence him in his last days and to offer him "the consolations of religion"; but Lenbach refused, and also showed himself unwilling to reconcile himself with his former church and to have his children brought up in the Catholic faith. This refusal came to the attention of Prince Regent Luitpold of Bavaria, who then sent another, higher priest from the Munich court church to Lenbach's deathbed to offer him spiritual assistance in his last hours. But Lenbach again refused, as is reported, with the words: "I am the master of my conscience. That's why there was no priest at his grave. - It is unspeakably sad when a man has fallen apart with God and the Church and enters eternity through the gate of death without peace with God. But it is at least honest when one openly rejects what he does not believe, and does not hypocritically and for appearances fulfill ecclesiastical forms which inwardly he despises and disdains. At the coffins and graves of such people, therefore, even the ministers of the Church have no business. "Let the dead bury their dead," Matt. 8:22, and it is a denial of the truth, a lying and deceiving in God's name, when preachers officiate at the funerals of professed unbelievers and such as cannot be regarded, at least in love, as having fallen asleep in the Lord. But how often this happens in Europe as in America. How many sect preachers and pastors of the "evangelical", unchurched community of our country are guilty of this sin and bring shame and contempt upon the church. L. F.

The richest.

Mr. Richter was called the richest man in the community. People talked a lot about Mr. Richter's money, about Mr. Richter's horses, about Mr. Richter's house. By the way, Mr. Richter was a "proper man", as they used to say, he also went to church and liked to give alms.

One fine summer day he was riding into the woods, recovering from a feast he had given the night before, when suddenly he heard a low voice ringing in his ear. He halts his horse, he listens, he bends aside some branches, and sees the old road-worker, a poor, deaf man, holding his hat in his calloused hands, and praying aloud. Beside him is his lunch: a few slices of bread and a jug of water!

Bread and water, nothing more! And the old man was satisfied and thanked God for it, and there was a happy expression on his face. Where did his happiness come from? And he himself did not have it. Mr. Richter continued his walk, but an inner voice called to him incessantly: "The man thanks God for his piece of bread! This poor deaf old man is luckier than you! By degrees an indefinite fear seized him. He felt himself tormented by an ever-growing fear. The word passed through his mind: "This night thy soul shall be required of thee," Luc. 12:20.

He was the richest man in the community; there was no doubt about it. And if he had to leave wealth, family, joy, everything, where did he go? Against his will into a world that one does not know; that is frightening! To doubt heaven and hell, and yet to have to depart in order to enter one or the other, that is terrible.

He turned his horse around and returned home. Evening came, then night. His fear grew, thoughts of death never left him. He would have liked to prepare himself, but the fear confused his soul. He saw himself already before the judgment seat of God. He heard the tower clock strike every quarter hour and the full hours, and each stroke fell heavily on his heart. It was as if it called to him: the - richest - man - in the parish - the richest - "How foolishly," he murmured, "have I lived hitherto!"

The night passed. The first light of day appeared and fell on Mr. Richter's pale face. He was still alive! Really! He was tired, weary, but he was alive. He got up to breathe the fresh morning air outside.

"Judge," a young peasant addressed him deferentially, "do you know the news yet? The old road-worker died this night." The gentleman said not a word, and walked thoughtfully back the way to his house. In his thoughts he saw the poor old man again through the copse, gazing prayerfully up to heaven. So this poor deaf labourer was indeed the richest man in the parish! At his death he left scarcely enough to pay for his funeral, but he was secluded in peace, rich in the true treasures that moth and rust do not consume, that even death cannot take away.

The LORD destroyeth the plots of the wicked.

In the year 1862 there lived in Germany a man, whose name is not mentioned because he may still be alive, who was as the Lord Jesus said: he was hated and persecuted for the name of Jesus; with some the hatred went so far that they decided to kill him.

The man sat in his parlor over his Bible and thought about the words: "You are better than many sparrows. But now the very hairs of your head are all numbered." This greatness and breadth of God's love and gracious providence moved his heart deeply and made his heart think of Diel.

Then a woman whom he knew entered his room; she told him with deep emotion that she had suffered much for him this night and would have no rest until she had done her work. She then gave him her husband's razor and implored him to use it this very day. The man said, "I have never shaved myself before; it will not do; I want to cut myself."

With firm assurance the woman said, "No, you will not cut yourself; do it for God's sake." The man, though highly astonished at this speech, promised, and the woman went away. In a moment the man really fulfilled his promise and shaved. After a little while the barber came. The man said, "I have just shaved myself, and now I see that it works; you need not come any more henceforth." The barber turned pale with fright and hurried away.

The man considered the matter before God, but spoke of it to no one, not even to that woman. Several years passed, and one evening he was called to the deathbed of that barber. The barber told him that he could not die quietly, that he must first confess to him that he had been hired by some one to put poison on his knife and to cut him with it. The man, to whom the matter again came vividly before his soul, said to him, "I do not want to know who hired you then, I do not avenge myself; but I want to know what this enemy of mine said when he heard the outcome of the attack, whether he perhaps gave glory to God there, and whether we can have hope for his conversion?"

"No," continued the barber, "he did not give glory to God, did not strike within himself. He was frightened, but then he said: 'The devil helped him? No,' I said, 'the devil wanted to ruin him, but God protected him? And with this confession I stepped out of the lie; but since then my guilt stood like a heavy mountain before my soul, and I would have gladly confessed it to you a thousand times, if my children had not kept me back from it. For I found - O great mercy! - I found peace and forgiveness some time ago, but confession was still lacking."

Now the man whom God had so miraculously saved from the poisoned razor knelt by the bedside of the dying barber, praising and thanking the Lord who had nullified this plot and brought the barber's soul to true repentance and faith in His name.

The good shepherd Jesus then soon let the barber blessedly fall asleep and carried this recovered little sheep home into the kingdom of his eternal glory.

But the devout disciple of the Lord praised God with his friends, who takes such care of us that he has even numbered the very hairs of our heads; he praised the good shepherd who seeks the lost and does not rest in his mercy until he finds it.

("Blossoms from the Garden of God.")

Semper eadem!

When a little daughter named Beata Christiana was baptized to the Squire of Bernhold, the priest offered him his congratulations and said: now this child is in truth a Beata Christiana, that is, a blessed Christian, through holy baptism; may God only give grace that it may be said of her: *Semper eadem*, that is, "Always the same!" namely, that she may remain in her baptismal grace to the end.

This was told to the little daughter by her mother when she was several years old. Then she adopted these words as her motto-

She chose to be mindful of this throughout her life and remained faithful to this resolution until her death. Depending on how her later life turned out, she applied this motto to the circumstances in question. When she came to the princely court, where she was not only flattered many times, but also approached by thousands of temptations of the world, she wrote in her memorial booklet :

Semper eadem! Always the same. Allure, flatter, as ye know,
I abide with thee, O Lord Christ.

In their subsequent married state, one hardship always gave way to another, illness and death always alternated with each other. But she wrote:

Semper eadem! Always the same. Though all weathers come
upon me, yet in Christ will I stand upright.

Her husband, a bailiff, was slain in the arts of war by savage war-hordes, and she used to call her lonely, forlorn widowhood in that afflicted world a wide sea of woe, anguish, and misery. She wrote, mindful of her vow..:

My head is gone, my crown is gone,
I'm troubled,
My heart is sick, yet in Christ it remains unscathed.
Semper eadem! Always the same.

When at last the death-blight broke in, and the certain departure from the world was announced to her, she said: "I stick to my saying:

Semper eadem! Always the same.
If grim death will drive me out of the world in a moment, My
JEsus lives, and I shall remain unchanged."

Thereupon she put on her own epitaph, which read:

Beata Christiana, in Christo semper eadem.

Luther's love of nature.

Luther liked to water and work in his own garden, which he planted soon after his marriage and cared for as much as he could. There he grew vegetables for which distant friends supplied him with the best seeds, tended small trees and grafted them. He also liked to cultivate strange things in his garden: melons, figs and mulberry trees.

Luther always had the liveliest interest in God's creation. Everything ephemeral became to him the likeness of imperishable truths and promises. Thus he marveled again and again at the richness of God's various gifts. "The world," he says, "consumes more than a kingdom every day to our Lord God who feeds it." He holds that "it costs more to raise the sparrows in a year than the king of France has a year's income."

Once he was looking at the cattle in the pasture, and he said, "There go our preachers, the milk carriers, the butter carriers, the cheese carriers, the wool carriers, who preach to us daily the faith against God, that we should trust him, that he cares for us and will feed us." When in due season there was a fair rain, he joyfully exclaimed, "Now God giveth us many hundred thousand florins worth; now it raineth wheat, oats, barley, wine, cabbage, onions, grass, and milk." How the contemplation of a rose in his hand seizes him! "If a man could make a single rose, he should be given an empire."

Before other creatures of God, however, it was the little birds that did it to our Luther. The little bird that builds its nest in the branches of a garden must, as "a true doctor of theology," strengthen his faith in the Father who feeds the birds of heaven. The state of the bee must represent to him the kingdom of God. And above the creatures on earth he did not forget the wonders of the heavens, the stars; he especially praised the sun with its swift course and mighty light. That we cannot look it squarely in the eye is for him also an effect of the Fall; in Paradise it was different.

Thus to the man of God nature became again and again a source of pious exaltation.

Defying the devil.

A pastor tells: One day I came to a man who was a friend of mine to make a great request for a great cause. But the man who was to give it was in a bad mood and said to me, "What do you want again?" "Nothing at all!" said I, turning on my heel and leaving. Then he hurried after me and asked in a somewhat milder tone why I had come if I didn't want anything. I answered: "I had come to find a man in whom Christ reigns. I wanted to ask this man to do something for Christ's cause. But I found a man who is at the present time possessed by an evil demon, so I want nothing." Then he said, "Well, come with me to my room and tell me what moves your heart. I want to be a kind man just in spite of the demon." Now I came forward with my desire, and Mr. N. very soon with a great deal of money. In this way we both had a delicious day.

A high price.

A countess in St. Petersburg had the most beautiful jewels. When she was asked how much it had cost, she used to answer, "Ten months' imprisonment." This was what she meant: she saw the necklace once at a jeweler's, and as it pleased her beyond measure, she wanted to buy it. It cost 250,000 francs, and the Countess had an annual income of only 300,000 francs. So she failed to buy it, and yet the thought of it gave her no rest day and night. "How if some one else were to buy it, who would then surpass me in society!" she thought with terror. Then a way out occurred to her. She bought the collar, and - entered a Greek Catholic convent for ten months, after dismissing her servants and closing her house. For ten months she renounced all the pleasures of life, prayed and fasted with the nuns, but not for the salvation of her soul, as the nuns did, admittedly in the wrong way, but in order to be able to pay for the jewels. The poor woman!

Introductions.

At the request of the Honorable President Bernthal, J. H. Rupprecht was introduced to his congregation at Corning, Mo. on Sunday. Rogate in his congregation at Corning, Mo., introduced by C. H. Lentzsch.

At the request of the Venerable Praeses Niemann, Fr. Exaudi in his parish in Medaryville, Ind. by G. Heintz.

By order of the Venerable President Engelbrecht, Fr Martin Gübert was introduced to his parish at Ontarioville, Ill. Exaudi in his parish at Ontarioville, Ill, introduced by Th. Heine.



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Who is the right guide?

We have seen in the first two articles that neither the Roman Catholic nor the Reformed Church shows the right way to salvation from God's Word. We now want to take a closer look at a third main church.

3.

The Lutheran Church.

It's not a pretty name. It is, after all, the name of a human being. It's originally a derisive name attached to us by the Roman Catholics. We kept it. We have kept it. Only that we call ourselves the Evangelical Lutheran Church.

The Lutheran Church cannot boast of a great age either. It is, after all, the church of the Reformation.

And if one is to say how the Lutheran church is organized, how it is set up, and what kind of church government it has, one is really at a loss. The Lutheran Church has never attached much importance to its organization. It has been under the sovereignty of the state for almost the entire time of its existence. There is no glory in that. For the state is a worldly thing and as such should have nothing to do with the church. The best organization of the Lutheran Church, according to the Word of God, is found among us, in our synods and in the synods associated with us. Each congregation governs itself according to God's Word, and the congregations united in faith have joined together in so-called synods in order to walk together on the path shown by God's Word and to strengthen and help one another on this path. But this has no great appearance before the world.

As far as ecclesiastical ceremonies are concerned, the Lutheran Church takes a fundamentally free position. It does not allow itself to be made conscience-stricken with regard to these. It has borrowed many forms and customs - but in a purified way - from the Roman Catholic Church, or rather from the ancient Christian Church.

For example, altars with crucifixes and lights, liturgical singing in the service, the sign of the cross in absolution and blessing, the architectural style of the churches, a special form of pulpit and baptismal font, and more. Why not? The Lutheran Church is conservative, that is, it lets all this remain as long as it can be done without annoyance. But if a congregation does not want to have any of the things mentioned - just as there is really diversity in the Lutheran churches with respect to the ceremonies; here it is like this, there it is different - a true Lutheran will not let this seriously grieve him, if only -

But that leads us to the main thing.

The main thing that everything comes down to, as you know, is this: Does the Lutheran church show from God's Word the right way to blessedness?

If it does, then names, age, organization and ceremonies do not matter.

Does she?

Now, dear, listen!

The symbols, the creeds of the Lutheran Church, are golden. They are absolutely, in every point, scriptural. There is not a single false doctrine in the creeds of the Lutheran Church. God gave Luther, and through him the other fathers of the Lutheran Church and Reformation, the unspeakably great grace that they recognized the truth of Scripture fully and completely, purely and unadulteratedly, and confessed it fully and completely, purely and unadulteratedly, and testified to it in the confessions. We defy anyone to show us in the confessions of the Lutheran Church a single doctrine that does not agree with God's Word, indeed, that is not a clear and accurate expression of the Scriptural truth in question. We rightly count God's Word and Luther's teaching as one thing, singing:

God's word and Luther's teaching
Forsake now and nevermore.

We cannot possibly set forth or even enumerate here all the doctrines of the Lutheran Confession. We will only briefly say this: The Word alone and grace alone - that is what gives the confession of the Lutheran Church its proper stamp.

So certainly, certainly, the confession of the Lutheran church from God's Word shows the right way to salvation. The confession of the Lutheran Church is certainly the right guide.

But -

Yes, here too, unfortunately, there must be a but.

But the Lutheran Church is in a terrible and almost universal apostasy from God's Word and its own confession.

That's very sad! But it's true.

In a large part of Germany, it has officially united or allowed itself to be united with the Reformed Church. This is the so-called Union, the United Church, which likes to call itself the Protestant Church. In addition, all kinds of false doctrines are tolerated there, even those that repudiate all the foundations of Christianity. And where the Union has not been officially introduced, things are in truth no better. The name is still there, the confession still exists "by right," that is, it has not yet been officially abolished; but one preaches what one wants. One seldom finds the old pure Lutheran doctrine. And the great mass of the people has become wild and desolate, fallen into unbelief, churchlessness, worldliness, godlessness. The relatively few who still adhere to the church are unclear and uncertain in their faith. Sectarianism is rampant among them.

Thus, in the Lutheran Church, the great grace of God has been despised and squandered. Will not a great wrath of God come upon the apostate church?

It has pleased God in His great miraculous grace to revive His Word and Luther's teaching here in America. Through the blessed Dr. Walther, God directed this work of grace more than half a century ago. In word and writing, he and his assistants placed God's Word and Luther's teachings here on the lampstand and spread them. The relatively large so-called Missouri Synod and the entire Synodal Conference - which, however, is very small compared to the entire apostate Lutheran Church - along with the few fellow believers in other parts of the world who are associated with it, confess and teach God's Word and Luther's teachings purely and unadulteratedly to this day.

This is the true Lutheran church. This one shows the right way to salvation from God's word. This is the right guide.

It is a miraculous grace, a great miraculous grace of God that he has brought us to this church. Is it not?

How thankful we should be! How faithful we should be! How fervently we should pray God to leave our lampstand in its place for us and our descendants. How we should do everything, everything that is within our God-given powers, so that this church and doctrine of ours may be preserved and spread further and further!

But -

Is there no end to the buts?!

But also with us the first love wants to grow cold. Indifference, sloth, avarice, worldliness wants to invade, has invaded, yes has invaded. Our jewel, the pure doctrine, is still in our midst; but do we esteem it as highly as we ought to esteem it? God has given us the grace to have Christian Lutheran parochial schools, in which our children learn thoroughly from an early age the right way to blessedness. A sense is stirring among us that wants to do away with these, too, and be content with the religionless public schools and with the so miserably inadequate Sunday schools.

O God, let us not fall away! Let us stand firm! We live in a sad time. Have mercy on us, O God, for the sake of Jesus Christ.

Help that your light may shine for us until the dear last day,
And we also walk at any time the right way to happiness.

Amen.

C. M. Z.

Contemporary materialism in its influence on the Christian life.

5.

The materialism described in the earlier articles also reveals its influence in the almost general dissatisfaction and the frequent change of occupation connected with it. Very few people in our time are satisfied with their earthly situation, although many of them are much better off than they used to be. Let us compare, for example, the conditions of labor as they were in Germany some thirty years ago with our present conditions. What a difference! A good day laborer there earned 75 pennies to a maximum of 1 mark and had to work for it from sunrise to sunset in the summer. A farmhand got about 25 Thaler a year, a maid 10 to 12 Thaler. In our conditions a laborer gets \$1.50 to \$2.00 a day, a farmhand gets up to \$200.00 and more a year, a maid - who admittedly no longer likes to be called that - gets from \$120.00 to \$240.00 a year, at least in the big cities. The hours of labor are everywhere abridged, and servants have much freedom. And yet we find among the workers an almost universal discontent. The clearest proof of this is the continual formation of new associations for the betterment of the condition of the workers. People do not work because this is God's will and our occupation on earth, but in order to earn money and thereby make their lives comfortable. The consequence of this is that one is never satisfied with the wages earned. There are always agitators, too, who make the rights of the workers out to be beautiful and incite them to stop working if the wages are not increased or the working hours shortened or some other advantage achieved.

But as it is with the laborers, so it is with the workmen and with men of other trades. Most professions bring good wages to the industrious. And

Although it must be admitted that in recent years the necessities of life have risen very much in price, it is certainly also the case that only a few of those who have been healthy and have wanted to work in recent years have really had cause for dissatisfaction. And yet we find this in the vast majority. If we ask for the cause, it is to be sought above all in the influence of the materialistic spirit of the age. Let us consider the materialistic principle. If we consider the materialistic principle that "the material well-being of the individual should be the highest purpose of human existence," we cannot be surprised at the dissatisfaction of the people. With such a principle one cannot get enough.

But very many are dissatisfied not only with their earnings, but generally with the whole situation in which they find themselves, and look with envy on their neighbor who is in another profession. The laborer envies the workman, and the workman envies the businessman, and the businessman envies, say, the doctor or the lawyer. In the profession of another one one sees mostly only the light sides, in one's own one knows also the dark sides. But there is no profession in the world that has only light sides. Where there is light, there must also be shadow.

But from this dissatisfaction something else often follows, namely, the frequent change of profession, and this is likewise due to the materialistic influence. It is no longer remembered that the Lord God distributes gifts differently, that he plants in the heart of one man this inclination and in the heart of another that inclination. It is not remembered that it is our duty to seek the glory of God and the good of our neighbor with the gifts we have been given. Nor does one consider that we are once accountable to God for the administration of our gifts. Nay, the first question that is raised by most in deciding whether to take up a profession is: "What can I do to earn the most?" And then follows the question, "Where can I have the easiest work and the most comfortable life?" One tries the occupation that seems most agreeable. But behold, after only a few weeks one thinks to discover that he has no desire or aptitude for this occupation. Here, too, the saying goes, "All that glitters is not gold." One realizes that the chosen profession also has its dark sides. But instead of making a serious attempt to overcome the obstacles and to work faithfully into the profession once chosen, one often throws it away without a second thought in order to take up another profession, only to have the same experience a few weeks or months or years later. And so it goes on. It is not at all uncommon to find a young man of twenty who has already changed his profession four or five times. But it is not considered that he who acts in this way does not even attain his own essentially materialistic aim, but has to begin again from scratch in every new occupation, and therefore always receives a small wage. But even apart from this, such a man easily remains a bungler everywhere and never becomes a master. He buries in the sweatcloth the pound of gifts with which, according to God's will, he should grow, and needs it neither for the glory of God nor for the good of his neighbor.

But the materialistic spirit of the age that is revealed in this has already penetrated deeply into Christianity. We find this change of profession all too often among Christians without any need. Certainly, one must not go too far on the other side and declare every change of profession to be sinful. But this must remain certain, that for a change of profession to be "right and pleasing to God," there must also be certain indications from God. If, for instance, a man has hitherto worked in the parlour, and he perceives that his health is suffering from it, it would certainly be wrong and foolish if he should still wish to remain in that occupation. Or it may happen that one has been forced by his parents into a profession for which he has neither inclination nor aptitude. Out of obedience to his parents he has tried to settle down to this profession, but has not succeeded. Such a one may well take up another profession. One must be careful not to make a conscience where God does not make a conscience.

Finally, one more thing should be mentioned that also belongs in this chapter. Especially in the last decade, many pastors and especially many parochial school teachers have exchanged their profession for another, without being forced to do so by illness or other good reasons. We must not forget that the office of a parochial school teacher is a branch of the office of preaching, since in all branches of instruction the Word of God is the means of education. Just as the pastor acts sinfully who resigns his office without a clear indication from God, so also the teacher acts wrongly who resigns his office merely for earthly reasons, in order to earn more or to avoid some difficulties in the office. The temptation is great for many. A warning and a fight against the materialistic spirit of the age is truly in order and also necessary for us pastors and teachers.

R. v. N.

Illinois District Assembly.

The Illinois District of our Synod held its sessions this time in the midst of St. Lucas Parish at Chicago, of which Father J. E. A. Müller is pastor. The session lasted from the 25th to the 31st of May. The Synod was opened with a solemn service, in which the Reverend General Praeses, Prof. Dr. Pieper, preached the sermon on Ex. 34, 12-14. The sermon dealt with a very timely topic, and therefore the Synod decided to ask Praeses Pieper to have the sermon published in print in the "Lutheraner". Dr. Pieper also promised to comply with the explicit request. After holding a liturgical service, the Synod organized itself in the afternoon by reading out the list of names of the Synod members. According to the list, 344 voting and 259 advisory members were present, 89 members were absent. In total, 692 members now belong to our district. After the organization of the Synod, the honorable District Praeses, P. H. Engelbrecht, read his presidential address. Our new President immediately struck the right note in his first speech. In a fresh, lively manner he encouraged all Synod members to untiringly hold fast to the truth of the Word of God. In doing so, he pointed them to the glorious promises of the Word

God, which are given to those who remain faithful. As a model he painted before their eyes the great witness of old, the prophet Elijah, and from more recent times the father of our Synod, the blessed Dr. Walther.

In the morning sessions, Director Krauß presented a paper on the second part of the story of the prophet Elijah. While the discussions about the life of this prophet had already been edifying and interesting in the previous year, they were even more so this year. The speaker treated his subject in a masterly and captivating manner. He showed in each individual point how the story of the great prophet could and should serve us even now as a lesson, a consolation and an admonition. How stimulating the subject matter was for the members of the Synod was especially evident from the fact that a very large number took part in the discussion. The speaker had divided his topic into six sections: 1. Elijah flees from Jezebel. 2. God reveals Himself to Elijah on Horeb. 3. Elijah calls Elisha. 4. Elijah announces God's judgment on Ahab's house after the sacrilegious murder and robbery of Naboth. 5. Elijah announces death to Ahaziah, and causes fire to fall from heaven upon two captains of fifty men each. 6. The ascension of Elijah. It would go too far if we were to give even a brief outline of the exposition given on these six points. We will therefore confine ourselves to a few pieces. The whole world sacrifice on Mount Carmel between the prophet Elijah and the Baal monkeys seemed to have been in vain. No reformation of the church took place. Rather, Elijah had to flee. Ahab did not come to repentance. He did not report to Jezebel what God had done through the prophet, but made it all out to be the work of Elijah. This sets Jezebel in a rage. She swore by her idols, which had become a disgrace, that she would avenge herself on Elijah tomorrow, and told him so. This was God's providence, and Elijah was able to get to safety. What thoughts must have filled the prophet's mind when he saw no other effect of God's act on the mountain!

From this part of the story of Elijah we can learn many things. When a preacher punishes the sins that are rife in his congregation, it is often presented as if the preacher did it in his name. His words of punishment are not taken as the words of the great God. They do not say, "God has punished us today," but they say, "The preacher has scolded us today. But this is not right. If the preacher punishes the sins of God's Word, one should accept his sermon as God's Word and humble himself before God. - We also learn from Elijah that flight in time of persecution is not wrong. Even in the case of contagious diseases, a Christian, even a preacher, may give way to violence or danger, as long as love and consideration for the neighbor's bodily and spiritual welfare are not violated.

When the Lord revealed Himself to the prophet Elijah on Mount Horeb, it was strange that He was neither in a storm nor in an earthquake, but in a quiet, gentle whirring. Did God intend by this to stimulate the zeal of Elijah in the

How can we blame him for the direction of his ministry? Elijah did not take it that way, but even later performed punitive miracles. Elijah was to be raised up. Three things were heavy on his heart: his zeal had been in vain, Israel had left God's covenant, and the church was finished. But God instructed him that he had left seven thousand in Israel who had not bowed the knee to Baal. - From this the preachers are to learn that they should not despair, even though it often seems as if they have labored in vain. They are only to continue in the preaching of the word of God: in the preaching of the law, and especially in the preaching of the gospel. The true church of God can never perish, because it is too firmly founded on the rock of salvation, Christ; it may often be hidden, as it was in Israel, but it cannot perish.

In a strange way Elisha is called to the prophetic office. Elijah finds him working in the fields, plowing with twelve yoke of oxen. Elijah drops his mantle on Elisha - an action that Elisha knew full well what it meant. Elisha was the son of a rich man, perhaps the only son. But neither his origin from a so-called good family, nor his position as the only child of the family prevented him from becoming a preacher. Elijah, as it were, assaults him with this profession; but Elisha is willing. But first he wants to kiss his father and mother and say goodbye to them. He is allowed to do this. And so he offers the oxen as a sacrifice and has a farewell dinner with his family. "And he arose, and followed Elias, and ministered unto him," 1 Kings 19:21. - Even today no rich man's child, and would be the only one, if only the necessary gifts could be found, is too good and too noble to become a minister of the gospel. The office of the New Testament is higher than the highest earthly offices. Suitable men can be found much more easily for these than for the teaching office in church and school. Therefore, when pastors or teachers solicit their children from wealthy people for our teaching institutions, such parents should not think that something improper is being expected of them. Rather, they should regard the courtship of their sons as an honor and distinction, and when their sons are willing and ready to enter our institutions, they should celebrate a feast of joy and thanksgiving. Our young people should be made willing to enter our preparatory institutions. And once they are at the institution, they should be made joyful to stay there and continue with their studies. In the case of homesickness and reluctance, parents should not give in at once, but should kindly persuade their sons to persevere. The same applies when sons, after completing their studies, are to and want to go to foreign regions or countries as preachers or teachers. Then the decision of a young candidate should not be made difficult for him by his parents or brothers and sisters, but they should let him go with joy, just as Elisha's parents did with their son. - But we must break off here. As the speaker had treated the first three sentences, so also the last three. For his excellent work he received the warmest thanks of the Synod.

In the afternoon sessions business matters were dealt with. From the report on the treasury it appeared that our treasurer, Prof. Simon, had collected the sum of \$61, 879.01 in the past Synodal year, from April 15, 1903, to April 15, 1904, an increase of \$12,000.00 over the preceding Synodal year.

From the report of the Commission for Home Mission, which Fr. Hölter read out, the Synod could see that this work has not come to a standstill, but is expanding from year to year. The Commission has been incorporated in the last year under the name: "Ev. Luth. Church Extension and Home Mission Board" and thus also administers the church building fund. Our church building fund now has assets of \$9761. 91; \$8444. 84 in credit and \$1317.07 cash. Five congregations could be granted interest-free loans up to \$3750.00. By resolution of Synod, the operation of the English Mission in our District was also turned over to the Commission. In most cases the English Mission can be combined with the German Mission, and in this way we save forces and money.

The Reverend General Praeses reported on the missions which the General Synod is carrying out abroad; furthermore, he encouraged all Synod members to want to help that our institutions are supplied with pupils.

The Support Commission report showed a revenue of \$4806. 14 and an expenditure of \$4675.00.

There was also a report about our school exhibition at the world exhibition in St. Louis. All possible visitors to the exhibition were advised not to pass it by. The exhibition of school work was very well advised. An expert who had recently visited several schools in Germany emphasized that the work of our schoolchildren was by no means inferior to that of German children. children were not at all inferior.

The elections for next year's Synod of Delegates and for the Synodal Conference were also held in the afternoon.

In an evening service, Father Wagner from Decatur preached a sermon on schools, which was so well received that it was decided to publish it not only in the "Lutheran", but also in pamphlet form. The sermon deals especially with the objections which are often made even by Lutherans against the establishment and maintenance of parochial schools.

Longer time would be spent discussing a petition from the Chicago Pastoral Conference. This petition dealt with the establishment of private charities within our Synod. Although the Synod did not come to a conclusive result in this matter, it was emphasized by all speakers that, while no limits should be set to love in the establishment and maintenance of charitable institutions, we should always remain aware that the spread of the Kingdom of God, which consists especially in the establishment and maintenance of our teaching institutions and in the work of missions, is and remains our main work.

Our heathen missionary Freche, who is currently visiting America, delighted us with a talk on the origin, development and state of our mission.

in India. In a very vivid way, he also described the country and the people, and then showed some examples of how our missionaries preach God's Word to this people. The President addressed some warm words of encouragement to the missionary. A collection for the mission resulted in \$172. 74.

After the dear congregation of Father Müller had been given heartfelt thanks for the hospitality shown by the congregation and the hymn "Now give thanks to God" had been sung, the Synod adjourned with the prayer of the Lord.

Mrs. Stretchfoot.

Our emigrant mission in Baltimore in 1903.

Also in the past year the undersigned has had the opportunity to be helpful to the foreigners landing here, by assisting them both in bodily matters with advice and deeds, as well as by trying to draw their attention to our church through the distribution of writings and by directing them, where possible, to a congregation of our synod.

There I have many a pleasant and many a saddening experience. It is gratifying to see how the little writings that I hand out, in which the foreigners are admonished not to forget the one thing that is necessary in the new country, but to keep faithfully to the church and to God's Word, are received with thanks, and even read with tears in their eyes; but it is saddening when such writings are not only rejected, but even ridiculed and scorned. Thus I lately put into the hand of a Teutonic Russian a little writing, the first line of which reads, "Here God my greeting and my hand." But as soon as he had read this, he threw it on the ground with a massive hand, saying, "I will have nothing to do with the American God!"

Another part of my work was to visit sick immigrants landing here, when they were brought from the ship to the hospital, in order to offer them comfort. The misery you see is often heartbreaking, especially when family members are separated from theirs because you don't have the means to wait for the sick person to get well so you can travel on. This was the case, for example, with an eight-year-old girl who was left sick by her parents and had to stay here in the hospital for months.

And there is one more thing I would like to mention in the report on my activities. Last year I succeeded in rescuing a young girl from a common sailor's tavern, where she would have perished body and soul. Together with some other girls she had been lured over from Germany by a landlord under the promise of a high wage. The emigration authorities, who keep a sharp eye on single women when they land, had been told that they were relatives of the landlord. I placed this girl with a Christian family, who are very pleased with her. Sad cases of this kind are said to be not at all rare.

Soon the landing will take place here in Baltimore in a new commodious building, from which both the immigrant

as well as those travelling to Europe, can be conveyed much better and more conveniently than has hitherto been the case. Wharfs of proper size, and provided with the latest conveniences, have been built, so that the immigrants land under one and the same roof, and board the railway trains, which convey them onwards to all directions of the country.

Finally, some statistical data are given. In 1903, 69, 273 immigrants landed in Baltimore, 21, 668 more than in 1902. 47, 418 of these were from Austria-Hungary; 13, 151 from Russia; 5690 from Germany; 771 from European Turkey. 3249 remained in the State of Maryland, among whom were 872 Jews, 819 Germans, 817 Poles, 180 Bohemians, 152 Lithuanians. 311 were returned during the last year by the emigrant authorities at the expense of the shipping company. Of these, 184 were those who would probably have been a burden to the State, 53 afflicted with contagious diseases, 59 contract workers, and 14 who had violated the immigration laws within a year.

Directly referred to me were 300 persons; in addition, I gave the addresses of our pastors to 165 who were not referred to me, but called themselves Lutheran. Often there is no pastor of our Synod in the place where the people move; then I give them the address of the pastor who lives nearest to that place. The turnover of money was H7604. 96. in commission received H332. 92. from Kassirer Schuricht in St. Louis I received H253.il. I received 524 letters and wrote 512. 1000 calendars and 2000 other writings, such as "Lutheran", "Missionary Dove", "City Missionary" and others were distributed among the immigrants. In the near future we want to print "Rathschläge für Einwanderer" in Polish.

May the faithful God, who desires that we also take care of the strangers, also bless this work for the glory of his name and for the salvation of many souls.

H. Stürken, emigrant missionary,
1224 Iac St., Baltimore, N6.

4† p. Hugo Schwarzkopf. †

"Recognize that the Lord leads His saints in a strange way." This Psalm was the basis of the funeral sermon at the burial of the immortalized B. Hugo Schwarzkopf. And it was especially appropriate in this case. As an example of God's whimsical but blessed guidance of His saints, some of his life and passing will be shared.

The deceased was the son of a wealthy architect in the German capital Berlin, where he saw the light of day on January 14, 1860. His mother died when he was four years old, and since his father often had to travel in his profession, he believed that he could best provide for his three children if he remarried. But his father also soon departed from this life, and this was the beginning of a new life for him.

little Hugo a proper life in a foreign country. For a while he was with godly foster parents, but then in a family where his prayers were ridiculed. Since he later wanted to become a pastor, he attended grammar school. In his sixteenth year, however, his guardian told him that he had to give up his studies because his means were exhausted. This was a heavy blow for the studious young man. But his pastor, Father Krafft in Berlin, comforted him and advised him to learn the pharmacist's trade in order to later serve in the medical mission. Thus, after completing his apprenticeship, he offered his services to an English missionary society, but did not end up in a heathen country, as he had wished, but was used in England itself in the work of the Inner Mission. For a time he was also in charge of a boys' department in the well-known "Rauhen Hause" near Hamburg, a rescue home for boys. With all this work, however, his longing was always to be able to serve the church in a proper profession. But how was he to obtain the necessary training? Then it happened that he heard about our seminary in Springfield through one of our pastors who was visiting the Rough House. Immediately the decision matured in him to apply for admission to this seminary. And God made it possible for him to take his exams after two years of study. The congregation in Danvers, Ill., which he had helped out by preaching during the vacations and the last year of his studies, offered him a calling, which he accepted and was ordained on August 9, 1885.

Thus the Lord had led him in a strange way. He gladly and often praised it as an undeserved grace of God, that he had led him, after many a wandering, to the church of the pure Word and Sacrament, and had made him worthy to lead the ministry of reconciliation in it. After laboring seven years in Danvers, he answered a call from the congregation at Willow Springs, Ill, and for the edification of that congregation also he labored eleven years with great zeal and untiring diligence. At his funeral it was evident with what love and reverence both congregations had clung to him.

According to human thoughts, the deceased could have served the church quite well for a long time. That was also his wish. It was also the purpose of the trip he made to Mount Clemens, Mich. at the end of July 1903, to use the mineral baths there to strengthen his nerves and then to continue working with new strength. But God's thoughts were different. On August 4, as he was about to embark on his homeward journey, he suffered such severe internal injuries from a fall from the tram-car that he gave up the ghost the next day. Who would have guessed, when he said goodbye to his family and congregation ten days earlier, that the same railway train on which he was to rejoin them, newly strengthened, would bring them only his mortal shell. Yes, God's ways are strange. Now that the need of the church is so great, and the plea for laborers in the harvest rises from the hearts and mouths of so many Christians, it is all the more incomprehensible when God calls a laborer out of the work in the middle of his years, and thus tears a gap in the host of laborers. This

Thought also occupied the departed one on his bed of sorrow, but he was confident. "God has no need of me," he said; "he will find another to take my place who is more worthy than I."

But how wonderfully God revealed His grace to him in the last hours of his life! The eye and ear witnesses praise the courage of faith, the calmness, the patience and devotion to God which God gave him and which made such an impression on the guards of other faiths that they could not find words enough to express their astonishment. When it was said to him that as far as men could see there was no hope of life, he answered, "I know it, I knew it at once. I firmly believe, if it be for God's glory, and for my good and the church's, that God will make me whole again; but if I were in danger of any falling away, it is much better for me that he should take me to himself, however hard it may be to mine." He did not consider himself a saint, but freely confessed himself a poor sinner who put his trust in God's grace and Christ's merit alone. The key sayings of the Gospel were his support; he never tired of repeating them. Once he exclaimed: "O thou faithful God, rich in mercy, who can understand that thou hast so highly pardoned us, to adopt us sinners, us accursed creatures, as children? Up there, my Saviour, up there, when lips are transfigured, we shall praise thee enough for it. Here we cannot. O how blessed it will be when we can first praise thee aright!" Another time he said to the bystanders, "Pray that the dear Saviour may abide with me." When he was assured: The LORD JESUS is with us, and abideth with us unto the end, he joyfully exclaimed, "O how glorious that he abideth with us. I am God's dear child in spite of the devil, the world, and all sin! The Lord is my shepherd; I shall not want. Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." This faith lifted him above his worries about his own. He remembered his faithful wife and children with melancholy, but after his departure he knew that they were safe in the care of the heavenly Father. "I am dead to the world," he confessed, "and have no more desires for this life. Jerusalem, thou high-built city, would to God I were in thee, where God shall wipe away all tears from our eyes, and death shall be no more, neither sorrow, nor crying, nor pain shall be any more."

Thus the man who had fallen asleep was a true saint of the Lord, sanctified by the blood of Jesus Christ, to which he adhered in faith, and sanctified by the Holy Spirit, who sealed in his own heart as divine truth the gospel which he had preached to others. The miraculous leadings of God in his saints are certainly blessed leadings. Of this we have no doubt even in the case of him who has fallen asleep. The Lord will also let this whimsical guidance serve the blessedness of the sorely afflicted widow with her eight fatherless orphans. He will not abandon his church, nor will he neglect it, and he will give it the necessary manpower. He not only strikes, but also heals. To him be the glory for everything!

E. A. M.

To the Ecclesiastical Chronicle.

America.

From our Synod. Our heathen missionary, R. Freche, of Vaniyambadi, India, who has been in Europe on furlough for a year, having labored among the tamuls in hot India from 1891 to 1903, has been visiting in our circles for several weeks. He has visited the three Synodical Assemblies of the Illinois, Minnesota and Dakota, and Michigan Districts, and will now tarry here and there a few weeks more, preaching missionary sermons and lectures. In July he intends to return to Germany, and in the fall again to the mission field in far-off India. - Father Teyler, hitherto in our Inner Mission at Anamoose, N. Dak. and the surrounding area, left St. Louis with his young wife and Winkler's bride on June 11 and planned to leave San Francisco with them on June 16 to travel to New Zealand. He has accepted a call to the Lutheran congregation there in Marion, which has been deserted for a year and a day, and Fr. Winkler, as is well known, is at Waitotara in the employ of the New Zealand Inner Mission. God keep all these travellers on their way and guide them happily to their destination.

L.F.

"For Synodal Purposes" Farmer H. S. has given the undersigned \$1000.00. Part of the sum is to be used for the support of students. The donor is unknown to us personally. He has also not given us his name nor his place of residence. We could only learn so much about the bearer of the gift, that the kind donor is a very old member of one of our congregations and would like to express his gratitude for the grace of God, which has been granted to him in Christ JESU, through a special gift before his retirement. We hereby confess the receipt of the above-mentioned sum and ask God to bless the giver abundantly in spirit and body for the sake of Jesus Christ, our highly praised Saviour.

F. P.

Why we did not yield an inch. The *Lutheran Observer* laments that we - the members of the Synodal Conference - did not give an inch at the "free conference" in Detroit. Thus, unfortunately, in April of the year 1904 in Detroit, the story of the colloquium in Marburg in October of the year 1529 was repeated: nothing came of the union. Thus the *Lutheran Observer* judges and laments from its "liberal" point of view. The Lutherans, who are accustomed and practiced to judge ecclesiastical matters from God's Word alone, think differently. They do not blame Luther for not yielding to Zwingli in October of 1529, nor will they blame us for not yielding "one inch" to him in Detroit in April of that year. Had Luther yielded at Marburg, he would have denied the clear teaching of Scripture that Holy Communion is the Sacrament of the Body and Blood of Christ, and in his part would have made the Church of the Reformation a sect. Had we yielded to Detroit, we would have abandoned the two main truths of the Church of the Reformation: 1. that man is saved by grace, 2. that God's Word alone establishes articles of faith. By yielding and giving way, we would have worked in our part to reduce the orthodox American Lutheran Church to a sect. We are certain that the opponents of the Synodal Conference, when examined according to God's Word, will find a twofold error in themselves. First, the error that not only the grace of God in Christ, but also something apart from and in addition to it, is the only thing that is necessary.

that something in man (the "freedom of choice," the "refraining from wanton resistance," human "conduct," "self-decision," etc.), besides the grace of God, is the ground or "explanatory ground" of conversion and blessedness. Secondly, the error that not Scripture, but something besides and apart from Scripture, namely, the human view of the "necessary" connection of doctrines, in short, human reason, according to the analogy of unbelief, is to place articles of faith. F. P.

The free conferences held last year and this year are still being discussed in the church bulletins. They have not yet led to any agreement on doctrine, much less to a union of the individual Lutheran synods. This does not please some. The well-known Dr. Butler of Washington, D. C., thinks in the General Synod *Lutheran Evangelist* that the next or second generation in the Lutheran Church will judge quite differently about the unification of Lutheran synods and will act accordingly. Then all foreign views would be overcome which now hinder a closer union of the individual Lutheran synods, and our descendants would be so far Americanized that they would unite into one great American Lutheran church body. This is what the real, true, free "American spirit" would bring about, and in it our children would joyfully welcome such a general union. But neither the un-Lutheran Dr. Butler nor the unionist editor of the *Independent*, who also sees such a time coming and longs for it, with their many comrades in spirit, have a pale idea of what is the basis and prerequisite of all church union, namely, unity in the faith, and an understanding that out of obedience to God's Word, for the sake of conscience, one must withhold the brotherly hand from all those who are of a different faith. The beautiful words of Scripture, "That they may all be one," John 17:21, and "Be diligent to keep unity in the Spirit through the bond of peace," Ephesians 4:3, are misused and perverted by them. L. F.

Abroad.

When the present pope was elected, the newspapers did not tire of praising the pope's mildness and liberal disposition. It was asserted that he would cut off much of the old braid of customs and traditions at the papal court. As a man of the people he would abolish some of the regulations so strictly laid down by Pius IX and Leo XIII, and make way for more modern customs. But the people who thought this were very much mistaken! Not only does everything remain the same under Pius X, but the old rules and regulations are still being tightened. Thus, for example, it has again been made known from Rome only these days that the Pope has given the strict order that no one shall be admitted to a papal audience who has not first undertaken to observe the custom in force at the papal court and to kneel down before the Pope and kiss his hand. This, of course, is supposed of Protestants who are willing to worship the beast, Revelation 14:9. Such a command need not be issued to Catholics, for they have been so instructed from their youth that they see in the pope their God, to whom divine honor is due. But if, for example, Emperor William should once again wish to flatter the Pope by his visit, he, the mighty Emperor of the German Empire, must first undertake to kneel before the Pope and kiss his hand. This would, of course, make the Pope's heart ache.

He would perhaps be prepared to provide the Emperor with votes in the Imperial Diet in return for this humiliation through the "Centrum". In short, the Pope remains the Pope, whoever he may have been before his election, or whatever he may want. That so many in our day do not recognize this is because they do not know what the papacy actually is. He who has once recognized that the pope is the Antichrist will never indulge in such false hopes as if this Moor could ever change his skin and yet remain pope. I. A. F.

From Melt and Time.

A strange incident, which offers a proof to the scriptural word: "Do not be deceived; God is not mocked," Gal. 6, 7, has taken place in Chicago. Three papers sent to us, two English and one German, report the following: Late in the evening of May 31st, four young men were sitting together playing cards. In their conversation they also came to religion and stopped playing. Three of the same confessed that they believed in a God, but the fourth, Julian Renfro, declared that he was an agnostic, and said, "I would believe in a God if I could; but I have read much of Ingersoll's writings, and cannot believe." One of his comrades then said to him, "There is evidence of the existence of God all around you"; but Renfro replied: "That may be, but I do not recognize it. Friends, if God would prove Himself to me in any way in fact, if He would, for instance, make me deaf or dumb or blind, then I could acknowledge His existence." One of the youths was about to answer him, but noticed that Renfro suddenly turned pale. The next moment the latter stretched out his arms as if to ward off a blow, then, wincing, held his hands before his face, and hereupon fell forward from his chair on the floor. His friends did not know at first whether they should take this for a pretence or whether they should think him dead, but then they called his landlady and a doctor. The latter received no answer to his questions, nor could Renfro understand him. Since that time he has been deaf and dumb and has written to the assistant pastor Jacoby of the Moody Church telling him what happened and at the same time declaring that he is now convinced that there really is a God, that he has been beaten by him and that he now believes in him. The pastor shared this with his congregation at a church service. Renfro has now returned to his home in Shreveport, La., and has declared that when he regains his hearing and speech he intends to become a preacher. L. F.

"Lord, you know."

(From a housewife.)

It was Saturday evening; a busy week lay behind me, and I felt tired and empty and barren in my mind. I was looking forward to Sunday all the more, so that I could refresh myself with God's Word and draw comfort from it for everything that was troubling me. Oh, it is often little things that cause a housewife grief and throw her off balance. For instance, the husband comes home with an unexpected guest, and one had one's hands full before; the girl has been to town to do some shopping, and now she comes back with something quite different from what one had wished; the children are restless because no one has time to take care of them; little Marie falls down and hits her forehead with a bump, while her little brother

cries for his evening milk, etc. Thus it hums before the ears of the harassed housemother, and she is glad when at last, perhaps at midnight, she comes to rest, having still put everything in order for Sunday.

"Tomorrow I will get up early to be ready in time for church," I vow to myself. But I have a restless night; the little one has a toothache, and in the morning I sleep longer than usual and rise in a depressed mood. My husband is not quite well, but thinks I should go to church all the same. His cough frightens me; the girl is unkind to me, and I am not exactly gentle with her. The children cling to me and want me to stay at home. At last I arrive at the church late and heated. Tired, I sat down on the last pew, hoping to find inner peace, comfort and refreshment.

Above me roar the sounds of the organ, and the congregation sings, "O that I had a thousand tongues!" But I cannot quite join in the hymn of praise from the heart, for my thoughts still turn to the hardships of daily life. The preacher mounts the pulpit and reads the text, "Give thanks unto the LORD: for he is good, and his mercy endureth for ever." In eloquent words he exhorts his hearers to give thanks to God. I am not able to make my heart thankful, for it is so dull in me that I feel more inclined to weep than to give thanks. The preacher comes to the closing prayer, and just as he says, "All that we have left on our hearts, let us sum up in the prayer which the Lord Himself has taught us," I hear old Lisbeth, who is sitting beside me, say very softly, "Lord, you know!" My neighbor, old Lisbeth, was exceedingly poor; she had a drunkard husband who abused her at times; one of her sons was in the penitentiary, and her daughter was mentally ill. The poor old woman's sigh, therefore, went deep to my heart, and brought comfort to my sorrowful heart. "Yes, Lord, thou knowest," I, too, had to say. The Lord knows my work, my spiritual poverty, my weakness, my longing, and with a silent prayer in my heart: "Yes, Lord, you know everything, you also know what I need," I came home comforted. The children sprang joyfully to meet me, I had my peace of mind again, and could speak kindly to the girl. A quiet hour was perhaps no longer granted me that day, but I was not unhappy about it, for in my soul it sounded: "Lord, you know what I need."

Perhaps you who are reading this have a sick person in your house, or you are not well yourself; perhaps you have a son or a daughter who gives you grief; perhaps you cannot take care of your children as you would like; perhaps you live in a place where God's Word is seldom heard and spiritual death surrounds you. Then only gather up all thy sorrow into the prayer of the Lord, sighing, "Lord, thou knowest." Lament unto the Lord all thy troubles, commit all thy ways unto him, and hope in him: he will do it well, Ps. 37:5: he giveth strength unto the weary, and power unto the strengthless. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not faint; they shall walk, and not be weary, Isa. 40:29 ff. (Christian messenger.)

Now rejoice, dear Christians.

When Dr. Luther ordered the service in German, a need arose for German hymns to be sung in place of the Latin hymns. This

Luther helped to alleviate this need by himself writing genuine German hymns. He wrote to his friend, the princely court preacher Georg Spalatin: "I am willing, according to the example of the prophets and the old fathers of the church, to make German psalms for the people, that is, spiritual songs, so that the word of God may remain among the people through song. And he wrote poetry with a power of faith and childlike simplicity like none before him. Aptly says one of his songs, "There was that confidence and power of trust in them which makes him so glorious in the first place: they were sung out of the glad, vigorous spirit which does the people so much good, out of the faith that God makes us glad again through faith in the Redeemer; they were intended to harm and break off the weeping, mourning, and sorrow which the pope had done to all the world." One need only read the hymn "Nun freut euch, lieben Christen g'mein," and one will notice something of the power of faith and childlike simplicity. This song is Luther's song in the true sense of the word, for it grew out of his innermost experiences of heart and life. It is the joyful echo of the grace and peace that he attained after severe inner struggles and temptations. The second and third verses in particular recall the state of mind in which Luther found himself when he was still a monk in the monastery at Erfurt and was struggling to attain peace with God through monastic vows and monastic works.

Through Luther's songs, the work of the Reformation was also immensely promoted. One could not block the way for the songs as one could for other writings of Luther. The people received these wonderful songs with loud rejoicing, and they spread throughout Germany with rapidity, so that in the years 1524 and 1525, in the city of Erfurt alone, four different printers were engaged in publishing Luther's songs. Of the song "Nun freut euch, lieben Christen g'mein," a contemporary of the Reformer says: "I have no doubt that through this one song many hundreds of Christians have been brought to faith, who otherwise would not have heard the name of Luther."

In the year 1557, some princes who were together in Frankfurt am Main demanded to hear a Protestant sermon in the church of St. Bartholomew. After the bell had rung for the service, a Catholic priest, out of hatred against the Protestant doctrine, ascended the pulpit and recited the heresies of his church. The assembled congregation, however, full of longing for the pure Word of God, quite enraged, interrupted the priest by singing the hymn: "Now rejoice, dear Christians." The offended priest turned to one of the princes present and asked for help, but was refused. This so upset him that he threw the hourglass he had in his hand to the ground and left the church. The Protestant service, however, is completed undisturbed.

The song of faith has also proved its power with the dying. When the order went out in Austria that all who adhered to the evangelical doctrine should be deprived of their offices and expelled from the country with the loss of their goods, a schoolmaster left the truth he had recognized and turned back to the Roman church. His pious wife, however, who considered all things to be detrimental to the abundant grace of God in Christ, told him that he would learn on his deathbed that he had built his faith on sand. After a short time the schoolteacher fell into a serious illness, with death before his eyes. In order to calm his frightened conscience, he calls priests of his faith, but at their encouragement his heart remains cold and desolate. Then, all at once, there is light in his heart, and he remembers the consolation of the Lord.

He sang the full song "Now rejoice, dear Christians," and asked his wife to sing it to him as a consolation in his agony. When she had sung the fourth verse, he gave his spirit into the hands of Him who even in the last moments offers His grace to the lost.

The main thing.

"Well, Johann, have you had a happy holiday?" "And how! On the first we took the early train straight to B., and on the second we went to the Fürstenlust. I tell you - fun had as never before!" "Well, that's the main thing!" - Really?

"We'll pay for the black dress after New Year's," said Frau Müller, "for Lenchen should and must have the gold brooch for her confirmation, that's the main thing!" - Really?

"You just make sure you get a decent wreath with your cards for tomorrow morning," Mr. F. reminded his spouse before making his way to the funeral home, "that's the main thing!" - Really?

"Oh, you might as well go to the few old sick people to-morrow," said the young vicar's wife, smiling; "it's too cosy with us to-day, and if we only love each other and are happy, that's the main thing!" - Really?

"Regierungsrath's Felix is really an obnoxious rascal, and Frau Majorin's daughters are little monkeys, but I can't possibly let our children run about with the teacher's Fritz and the twins von Dreher's. They must have proper intercourse, that's the main thing!" - Really?

"A bit of a pleaser the new governess is, and I don't think she's too particular about the truth, but that doesn't matter. I tell you the children learn splendidly with her, and she knows how to teach them manners - simply unsurpassable !" "Well, that's the main thing!" - Really?

"She's coming at me again, of course, with her silly tears," murmured the angry landlord. "Well, I can't help her; a right man must have his way, that's the main thing!" - Really?

"So Mr. F. did indeed die in an accident? I wonder if he was bought into the life insurance? That's the main thing!" - Really?

Thus it buzzes and wanders in the market of life. Centuries have passed since the word was heard in the hut of the Bethany brothers and sisters: "One thing is necessary", Luc. 10, 42.

Yes, this one, so light and yet so heavy, that's the main thing ! - Really!

Rehearsal.

A man had turned to the evangelical faith; but his wife was undecided whether she should remain with the Catholic faith of her childhood or also turn to the faith of her husband; her heart wavered. What to do? The man asked his pastor for counsel, and he decided thus: "Tell your wife to listen to a sermon only once every Sunday for a year, and to be quite just, one Sunday in the Protestant church, and the next Sunday in the Catholic church, and so for a whole year, and when she has listened carefully to the twenty-six Protestant and twenty-six Catholic sermons, let her ask her heart where she feels more edification and comfort." "That is not bad," said the man, and left. And the woman followed her husband. But

But she did not quite finish her probationary period, for hardly had a quarter of a year passed when she appeared one day at the evangelical preacher's house and said: "Now I have already made up my mind. The trial was good. Please, accept me into the Lutheran church!"

Our dying a sermon.

Dr. Vitus Winshemius, professor of law at Wittenberg, was a staunch Lutheran and also signed the Concordia Formula in 1581. His mother, who lived in Franconia, had long been unable to leave the Papal faith in which she had been brought up. When he visited her later, he found to his joyful surprise that she had accepted the Lutheran doctrine. When he asked her how she had come to this, she answered that she had been with many sick people before their last end and had noticed that those who had died in the papist faith had come to a hard end, while the Lutherans, on the other hand, had fallen asleep gently and blessedly in the faith in their only Saviour and Redeemer, Christ Jesus; so it must be true what St. Paul said: "If then we have been justified by faith, we have peace with God through our Lord Jesus Christ. This had moved her to convert to the Lutheran Church, and she thanked God that He had granted her such grace.

Food for thought.

Never ask what it costs for a human soul to be saved. It costs money, often a great deal of money, to place oneself at the service of soul-saving love, money that one could otherwise well save. But never say, "I have not the means, it is too dear!" Neither did the Samaritan speak thus, but he needed his means in the service of saving mercy. Neither did Jesus speak thus when it was necessary to save thee from destruction with the blood of his heart; and when thou rememberest that this price was not too dear to him, then it will never be too dear for thee to cooperate in the salvation of the lost.

Introductions.

At the request of the Honorable President Wegener, I'. G. H. Liepke on the Feast of Trinity in the congregation at Lyons, Tex. introduced by H. Förster.

On the errand of Honorable Praeses Becker, Father A. Menkens was introduced to his congregation at Elwood, Nebr. on the Feast of Trinity, by W. F. Bäder.

By order of Hon. Praeses Becker, Rev. L. W. Plehn was introduced to his congregation at Hastings, Nebr. on the Feast of Trinity, by H. W. Meyer.

At the request of the Honorable President of the Kansas District, Rev. H. F. Gronemey was introduced to his congregation at Meade, Kans. by J. G. F. Kleinhans, on the 1st of Sunday, A.D.

By order of Hon. Praeses Becker, Rev. H. C. J. Frese was introduced into his parish at Hooper, Nebr. on the 1st of Sunday, n. Trin. by his father, E. J. Frese.

By order of the Honorable President Clöter, Father L. Traub was introduced to his congregations at Elma and near Riceville, Iowa, on the 1st of Sunday, A.D. Trin, by R. Piehler.

By order of the Venerable President Engelbrecht, Fr. L. J. F. Going was introduced on the 2nd of Sunday, n. Trin. in his parish at Bescher, Ill, assisted by the kk. L. Hölter un.d A.'Wangerin introduced by A. H. Brauer.



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The preaching of the gospel the most important business in the world.

(Synodal sermon, delivered by F. Pieper.)

Text: Matth. 24, 14.:

"The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

Venerable fathers and brothers!

The purpose and mission of our synodal association is no more and no less than the preaching of the gospel. A synod, after all, is made up of Christian congregations. And as individual Christians and individual congregations are in the world for the preaching of the gospel, according to the word of Scripture: "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light," so also a righteous synod, which we are by the grace of God, has no other purpose. Admittedly, as a synod we have made a whole number of external arrangements and institutions. But all these orders and institutions have the sole purpose of serving the preaching of the gospel. We have, for example, the mutual supervision of pastors and congregations by the presidents, by the visitators, by the district synods and by the general synod, but not for the purpose of introducing human authority and human rule apart from God's work and beyond God's word, but in order to maintain ourselves in the preaching of the gospel by mutual instruction, admonition and, where necessary, punishment. We have, as a synod, institutions of higher learning. Not for the purpose of spreading knowledge at all, but to make God's word the core and star of all higher education.

and especially to win capable teachers and preachers of the gospel for school and church. As a synod we even have our own printing press and publishing house. Not in order to send out writings into the world and thereby gain money, but in order to spread the truthful gospel through the press. In short, our synodal business is the preaching of the gospel. We want to preach and spread the gospel in German and English and Tamil and Estonian and Latvian and Polish and Slovakian and, if need be, Chinese - in the languages of all peoples whom God leads us to meet and to whom God has opened the door. We do not want to let this goal - the preaching of the Gospel - be shifted. We do not want to get involved in foreign affairs that do not concern us as an ecclesial community. Our business is the preaching of the gospel. Nothing more and nothing less.

But I do not want to stop at this thought now. For this time I would like to draw the attention of all of us in particular to the fact that our synodal business, that is, the preaching of the gospel, is the most important business in the world. There are many and various businesses in the world. And a Christian does all the business he is commanded to do diligently and conscientiously, according to the apostle's admonition, "Be not slothful in the things ye ought to do." But with this One Christian Business, which is also our Synodal Business, with the business of preaching the Gospel, nothing can even compare in importance. This is taught in Scripture everywhere. It is especially brought home to us in the text read: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come."

Let me now answer the question on the basis of this text:

Why is the preaching of the gospel the most important business in the world?

I emphasize from our text a twofold reason:

1. Because to the preaching of the gospel the world still stands:
2. because without the gospel no man can be saved.

1 .

There is coming, dear listeners, an end to this world. This world that we see before our eyes is coming to an end. There are those who say, "This world will last forever," but they are fools. But they are fools. Just such fools as those people of Martinique who lived at the foot of a fire-breathing mountain and let themselves be taught by a scientific commission of inquiry that there was no danger. The next day they were all buried under the fiery torrent, including the scientific commission of inquiry. Thus also comes an end for this world. The Lord Christ speaks clearly and plainly, "Heaven and earth shall pass away." This world is doomed to judgment because of man's sin. It has only a short time left.

But why has the judgment not already come? For what purpose is the world still standing? Our text tells us: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." So to the preaching of the gospel the world still stands. Of course, the people who do not hear and believe God's Word do not realize this. They have other interests in the foreground. They still speak of a "mission," but not of the Christian mission. As the purpose of the world they put forward the so-called cultural mission of the nations. Mankind is to have the opportunity to develop its great talents. And every nation feels itself to be pretty much the most important. France thinks she has a special cultural mission. So does England. So does Germany. Russia, no less. And we Americans are certainly not behind other nations in our self-esteem. We believe all the more that we have a happy cultural mission to the whole world, as our newspapers try to teach us every day. But this is vain ignorance and childish arrogance. The man who is detached from God and from God's word thinks himself immensely important. He thinks the universe revolves around his glorious deeds. But in fact it is so: God has very little respect for the so-called cultural works of mankind. Humanity, left to itself, cultivates only sin and its eternal damnation. For the sake of French or English or German or American cultural efforts, God does not add one day of duration to the world. No, it is something quite different why the world still stands. JESUS CHRIST, the incarnate Son of GOD, by suffering and doing, purchased God's grace and blessedness for all men 1900 years ago, and then sat down at the right hand of God to distribute grace and blessedness to men through the preaching of the Gospel. To this end, and to this end only, the world still stands, as our text testifies. The gospel plays only

seemingly an insignificant role in the world. In reality, the gospel is the center around which the wheel of world history turns. For the sake of the gospel, God still makes the sun, moon and stars shine. For the sake of the gospel, God still makes day and night. For the sake of the gospel, God still gives seed and harvest. For the sake of the gospel, God still gives states, civilized states, and other states. For the sake of the gospel God still gives money and goods. For the sake of the gospel, he still gives understanding and wisdom. For the sake of the gospel, God still allows inventions to be made. Railroads and steamboats are basically to serve the course of the gospel. To be sure, ungodliness also uses all these gifts of God. But the devil and the world go along under God's permission. The world is there, and its whole nature and activity is in operation, for the sake of the gospel, as the Lord says: "The gospel of the kingdom shall be preached among all nations for a witness against them; and then shall the end come." When the gospel has finished its course among the nations, then Christ says, "Now is enough of this world, and make an end of the world. Therefore the preaching of the gospel is the most important business in the world.

Why do I remind you of this? To prevent us Christians from making this most important business, which we are commanded to do, a second, third, or fourth business, and taking care of everything else, farms, businesses, houses, our own comforts, etc., rather than the preaching of the gospel. The danger of committing this folly is still there for us. The flesh that still clings even to us Christians is blind, unintelligent, ungodly, selfish, and thinks of everything else rather than the preaching of the gospel. Therefore we must daily instruct and remind ourselves from God's Word, so that we do not walk according to the unintelligent flesh, but according to the understanding spirit. We must daily receive from God's Word the right Christian knowledge that the world and all that is in it exists only for the sake of the gospel, and that therefore the preaching of the gospel is the most important business in the world and is to be treated as such by us Christians.

2.

But our text gives a second reason why the preaching of the gospel is the most important business in the world. Without the gospel no man can be saved. The gospel that is preached at Christ's command is called here in our text "the gospel of the kingdom." What kind of kingdom is this? It is not the kingdom of culture or of human self-development. Nor is it France or England or Germany or America or any of the others. But this is the kingdom in which men condemned by the law of God to eternal death have the grace of God and salvation. It is the kingdom of Christ, the kingdom of grace, which Christ has purchased for all men. This kingdom comes to the nations through the preaching of the gospel. He who believes the gospel enters this kingdom, is snatched from eternal damnation, and is in possession of God's grace and salvation.

Admittedly, the wise people again have a different opinion. They say something like: There is no such danger. Every man can be saved by his faith if he practices righteousness and serves God according to his conviction of conscience. They declare the mission of the Christian church superfluous and deplore the unnecessary expenditure of money and men. One even calls the mission a disturbance in the life and development of the people. This is the way human folly speaks. According to God's word the matter stands thus: Not everyone can be saved by his own faith. No man and no nation can be saved on their own faith. There is only one faith by which a man can be saved: that is faith in Christ, faith in the gospel of Christ, faith in the gospel of the kingdom. He that hath this faith is saved; he that hath not this faith is eternally lost. No one can pass by Christ to get to heaven. Of the Gentiles who served God according to their conviction of conscience, the apostle Paul says Eph. 2:12. that they had no hope, and were without God in the world. The sun of salvation rises for a people only when the gospel of the kingdom is preached to them, and individuals become partakers of salvation when they believe this gospel. Therefore Christ commands his church, "Go ye into all the world, and preach the gospel to every creature." and adds, "He that believeth and is baptized shall be saved." No other way has any man the hope of salvation. No human science, no human culture, no human righteousness saves from eternal destruction. This alone is done by the gospel of Christ, who became the propitiation for all the sins of the world by his blood and by his fulfillment of the law. For this reason the preaching of the gospel is the most important business in the world.

Here, too, we remember that we must not let the preaching of the gospel become a secondary matter in our Christian life. If we really want to live for the benefit of men in this world, if our life is really to be a benefit for the world, then we must take care of one thing - the preaching of the gospel. Do we not lament when so many people are lost whom Christ has redeemed and who could be saved by the preaching of the gospel? Pity - hearty pity - on the people who had no shepherds, that is, no preachers of the gospel, prompted the Lord Christ to say, "The harvest is great, but the laborers are few." and to command, "Ask the Lord of the harvest to send laborers into his harvest." Let us let heartfelt compassion for the people who have no preachers of the gospel enter into our hearts, and let us pray, not merely once and above, but daily and fervently: O Lord, send forth laborers into thy harvest! If the preaching of the gospel is thus the most important business we have at heart every day, then Christian action will come of itself: then we will fill our teaching institutions to the utmost, and if the existing ones are too small, we will build larger ones, and if there are not enough of them, we will build more. Then we are frugal with our money in other things, but not so frugal as this.

foolish to shut our hand when it is necessary to give for the preaching of the gospel.

All this follows from the knowledge that the preaching of the gospel is the most important business in the world. May God also grant us to know how to do this for the sake of Jesus Christ our Saviour. Amen.

Today's materialism in its influence on the Christian life.

6.

The influence of today's materialism, which we are talking about in this series of articles, is also clearly shown in relation to marriage and divorce. Gen. 2, 22. we read: "God brought her (Eve) to him (Adam)", and Matth. 19, 6. it says: "What God has joined together, let not man put asunder." From these two words it is clear that it is God the Lord who wants to unite the spouses. A Christian, therefore, when entering into a marriage, must ask himself the question, "What is the will of God concerning the marriage? But only God himself can give us information about this, and he does so in his Word. When He created Adam, He said, "It is not good that man should be alone; I will make him a helpmate to be around him." In this way God indicates the proper position of the wife, and at the same time He indicates how we should go about choosing a spouse, namely, that we really take a helpmeet for a wife. The aim of a Christian husband is this, that he himself may remain on the way to salvation to the end, and that he may then also bring up his children in discipline and admonition to the Lord. He must also be faithful in the care of his household, and feed and clothe his own. In all these things the wife is to be the husband's helpmate, and from this it follows that the husband must look first of all to the wife's ability to be a helpmate to him. But this ability is only found where there is a common faith. How can I trust a woman who is not of the Lutheran confession to educate our children in Lutheran doctrine? This, therefore, should always be the first question a Lutheran asks when entering into a marriage: Is the girl or woman I want to marry also a devout Lutheran Christian?

In the second place the question comes into consideration whether the girl can also be a helper in the other matters. Of course, it is often difficult for us to judge this for ourselves; God the Lord has not promised us that he will give us special revelations about this, but he has given us his representatives on earth, that is, our parents. In their will and consent to our marriage we are to recognize God's will and consent. Therefore only this is pleasing to God, that a young man, before he solicits a girl, consults both his own and the girl's parents, and obtains their consent. This is what Proverbs teaches us: Mal. 1:6: "A son shall honour his father." Eph. 6:2, "Honor thy father and mother." Col. 3:20. "O ye children, be obedient to your parents in all things."

things, for this is pleasing to the Lord." Eph. 6:1: "Ye children, be obedient to your parents in the Lord." Prov. 23:22. "Obey thy father which begat thee, and despise not thy mother when she is old." Of this obedience there is but One Exception, which Apost. 5, 29. is to be read, where it is said, "You must obey God more than men." But to this is added another. When entering into marriage, it is especially important that the judgment be impartial and sober. The young man himself is often incapable of this. He is too easily bribed by appearances, beauty, wealth, or an outwardly pleasing nature. But since these things are transient, and do not constitute true happiness in marriage, the advice of parents is all the more necessary. But as to the persons with whom we must not enter into marriage, we must remember two things: they must not be persons who are already otherwise bound by engagement or marriage, and also none who are too closely related to us. Concerning the latter, the Lord God gives us the general rule in Deut. 18: "Let no man put himself to the flesh of his flesh."

If a young man obtains the consent of both his parents and the girl's unreserved affirmation, a public and lawful betrothal is concluded, which in the eyes of God is already a marriage. By the public marriage ceremony, however, the conclusion of the marriage is also publicly acknowledged and confirmed before the world. The marriage ceremony, therefore, does not belong to the essence of marriage, but is only the public declaration and confirmation that the marriage has been contracted. But what a sad picture confronts us when we compare what has been said with what is almost universally the custom in the world today. How many today still think of acting according to these principles and obtaining parental consent before turning the girl's head? At the most, this question is still raised as a matter of form, so that the fourth commandment is not completely trampled underfoot. The usual course of events nowadays is that people get to know each other somewhere in society or in places where Christians do not belong at all, e.g. on the dance floor. Beauty, wealth to a greater or lesser extent, beautiful clothes, or a smooth, pleasing manner cause the young man to woo the girl without anything else. Whether the conditions for true happiness are present in marriage is not asked. Many young men see in marriage an opportunity to indulge their carnal desires with impunity, and regard the marriage bond as a contract that can be dissolved again if need be. The girl of the present time stands similarly. She sees in marriage only a kind of institution of provision, and above all a release from the burdensome constraint to which she is subjected in the parental home or in the employment relationship. That the married state is a holy state, involving serious, sacred duties, and requiring much struggle with one's own evil flesh, yes, much self-denial, is not thought of from afar. A great many girls of our day are not capable of really assuming the duties of a housewife, indeed, they find themselves unwilling to do so. And to a great extent these conditions are due to the influence of the materialistic spirit of the age.

In such circumstances it is not surprising that the number of divorces is increasing at an alarming rate. As lightly as people run together without faithful counsel and earnest prayer, so lightly do they run away from one another. They no longer want to know anything about the sanctity of marriage, about the unbreakable bond of the spouses until death do them part. Marriage is regarded merely as a civil contract, which may be dissolved again without any scruples of conscience. There are a great many reasons which the authorities consider sufficient for the separation of a marriage; in some states it is made somewhat more difficult for the people, while in others it is made easier. Everywhere, however, the number of divorces reaches a very considerable height. In the place where I live, I have made an exact calculation according to the lists in the courthouse and found that in 1902 about 15 percent of all marriages were divorced again. Malicious desertion and cruel treatment formed the majority of the reasons given. Whoever does not see here the influence of the materialistic spirit, which is concerned only with the well-being of its own person, where will he find it?

But the Christian asks himself what God's word says about this. The passage Matth. 19, 6. was already mentioned: "What God hath joined together, let not man put asunder." It is therefore not at all God's will that a marriage once entered into should be divorced otherwise than by death. The Christian, therefore, must never bring about divorce himself. However, the Lord Jesus says in Matt. 5:32: "Whosoever shall put away his wife, except it be for adultery, causeth her to commit adultery: and whosoever shall marry her that is put away committeth adultery." Marc. 10, 11. 12. The Lord says to his disciples, "Whosoever shall put away his wife, and marry another, committeth adultery against her: and if a woman put away her husband, and marry another, she committeth adultery." But the apostle Paul wrote in 1 Cor. 7:15: "But if the unbelieving man put away, let him put away. There is no brother or sister caught in such cases." These are the only two cases in which a Christian may in good conscience desire a divorce from worldly authority. But we must note here that in these cases, indeed, the marriage has already ceased to exist before God. Both adultery and malicious desertion annul the essence of marriage, as a covenant between two definite persons. The divorce sought by the Christian in such a case is not a divorce in the proper sense of the word, but only a public declaration to the world that this marriage has already been divorced through adultery or malicious desertion. Just as marriage is entered into by a lawful public betrothal, but is only made public before the church and the world by a marriage ceremony, so marriage is annulled by adultery and malicious desertion, but this annulment of marriage is recognized and made known by an official divorce. - By divorcing a man for any other reason, a man breaks his marriage, and thereby interferes with the government of God in a sacrilegious manner. This, however, is precisely what materialism would like to accomplish: to depose God and to set aside His Word. R. v. N.

The Minnesota and Dakota Districts

held its meeting this year from June 1 to 7 in the congregation of Praeses Pfotenhauer in Hamburg, Minn. The worthy congregation, which had already graciously entertained the large number of Synod members three years ago, again wonderfully obeyed the Apostle's word: "Be glad to give hospitality," and their loving hospitality will remain in the grateful memory of the Synod members.

The opening service featured the uplifting "TeDeum," (No. 337), and the Honorable General Praeses, D. F. Pieper, on the basis of his textual words, Ex. 34, 12-14, laid the very timely topic on the Synod's heart: "God's commandment to His Church not to make a covenant with the world. Yes, God fill all our preachers, teachers, and congregations with sincere faithfulness to Him and His infallible Word, then it will be well with us, and God will be with us and bless us gloriously.

It was a great joy for the Synod that our President Pfotenhauer, who had collapsed under his heavy and responsible work the previous year and had taken a five-month vacation, could now be back at his post and preside over most of the Synod meetings himself. In his synodal address he reminded the synod of the important truth that the Holy Spirit alone is the rightful builder of the church. He encouraged each member to faithfully participate in the synodal work and to look forward with joy to the time of completion of the glorious miracle of the church.

The doctrinal negotiations were based on a diligent work by Father A. Brauer on the question: "What is the situation in our Synod with regard to the first six paragraphs of the second article of our Synodal Constitution? These paragraphs concern pieces of the Word of God, and the discussion of them proved to be a very practical subject, very much in keeping with the discussion of the Ten Commandments which had been the basis of our previous doctrinal discussions. The subject was serious and timely, and the theses, six in number, called upon the Synod to examine itself by means of the six paragraphs: 1. concerning the position of our Synod in relation to God's Word; 2. concerning its position in relation to the symbols; 3. in relation to the false-believing church and all religious menagerie; 4. concerning the use of pure books; 5. concerning the profession of the preaching ministry and the election of deputies; 6. concerning the provision of Christian school instruction for the children of the congregation. Unfortunately only the first thesis could be fully treated, but the discussion of it was most interesting, instructive and beneficial.

The following items from the business discussions are especially noteworthy, first of all from the presentations of the honorable General Praeses. Concerning the state of the Inner Mission of the entire Synod, D. Pieper made the pleasant announcement that at present 864 preaching places were being served, an increase of 54 over last year. In total, \$75,000.00 was spent for Inner Mission. He further emphasized the necessity of caring for our educational institutions, as the main concern of our entire Synod, without which its entire work must come to a standstill. He asked

therefore also urgently and cordially to gladly and willingly take part in the contributions for the building fund, so that the absolutely necessary repairs and new buildings could be undertaken. It would be wrong to put other things in the foreground in the individual congregations, because without the faithful care of our educational institutions no building of churches and schools or teachers' and preachers' dwellings would be of any use.

The report of a dear brother who is doing our work in the distant heathen country, namely Missionary Freches from East India, was also extremely gratifying. In one of the meetings, as well as in the Sunday afternoon service, he gave interesting and faith-strengthening talks about the work, struggles and victories of our dear missionaries among the Tamuls in India. God equip us all with self-denying, untiring missionary zeal.

The individual members of the Mission Commission reported on how things stand in the great field of the Inner Mission of our District: Father Sievers on Minnesota, Father Friedrich on North Dakota, Father F. Walther on South Dakota and Father H. Meyer on Montana and the "Canadian" provinces. The reports, although they could only give the most necessary information in a very brief and condensed manner, nevertheless showed what a busy, large harvest field God has assigned to us, and how rich blessings rest on our work. The lack of workers is all the more noticeable. The expenditures for Inner Mission in our District amounted to \$12,145. 19, of which 58 traveling preachers were equipped and supported. In the coming year about \$14,500.00 will be needed. It is important to take an active part in filling the missionary treasury. - Fr. v. Niebelschütz reported on the gratifying prosperity of the institution in St. Paul. The number of students is 128, 49 of whom entered last fall. Because of the higher prices for food and coal, the boarding fee had to be increased in the last year; therefore the synod encouraged the supervisory authority to repeatedly ask the congregations to send food in order to make the reduction of the boarding fee possible again.

From the business negotiations, the planned division of our district should also be emphasized. The Synod, which now numbers 394 members and in its present size can no longer find accommodation in our congregations, recognized a division as absolutely necessary. After a long and thorough discussion, it was decided to ask the General Synod for a division of the district, and to recommend a division into three parts, namely that the states of South Dakota and North Dakota each form a district for themselves, and likewise Minnesota with the Canadian provinces. Montana was left to determine for itself whether it would join the Oregon and Washington Districts or the North Dakota or Minnesota District.

On Monday evening before the last meeting the closing service took place, in which Father J. D. Ehlen preached a pastoral sermon on 1 Cor. 2, 2.

May the Lord fill us with faithfulness and self-denying zeal for his great work on earth: Zeal for his great work on earth, in which we Christians may all, each in his own circle, be God's fellow workers. His kingdom come!

A. H. Kuntz.

The meeting of the Michigan District of our Synod took place from the 8th to the 14th of June, in the midst of the dear congregation of the Holy Cross in Saginaw, Mich. one of the oldest congregations of our District. Pastors Sievers, Clöter, Hügli, Günther - last professor in St. Louis - then P. Jos. Schmidt - now professor in Fort Wayne, Ind. - and now for ten years P. H. Speckhard have worked in blessing at this congregation. The dear congregation of P. E. Partenfelder on the east side of the city also took abundant and joyful part in the hospitable accommodation of the many Synod guests, of whom there were probably over 300. And so, once again, we succeeded in providing the best possible hospitality for the ever-increasing number of Synod guests without any expense to them. Our unanimous wish is this: God bless you, dear brothers and sisters, for your love!

The opening of the Synod took place on Wednesday morning through a solemn service, in which the honorable first Vice-President of the General Synod, 2. C. C. Schmidt, preached. On the basis of John 12:24-26, he explained in a convincing and faith-strengthening manner how the following of Christ, to which we Christians are called, requires perpetual self-denial, but also has glorious promise.

The doctrinal discussions were based on five sentences on the subject: "The Conception and Birth of Jesus Christ". The speaker was Father Dr. Wenthe of Halfway, Mich. These sentences read: "I. According to its nature and manner, the conception of Christ is a supernatural and miraculous one, since according to Scripture this conception takes place through the direct action of the Holy Spirit, as well as in the womb of a virgin. II. In its content, according to Scripture, this supernatural and miraculous conception in the womb of the Virgin Mary signifies the establishment of the sinless humanity of Christ, as well as the simultaneous reception of this humanity into the unity of the person of Christ, the only begotten Son of God. III. According to its meaning, Scripture teaches us to regard the conception of Christ as an act of redemption and salvation, because humanity, lost and condemned in sins, not only needs a Redeemer in general, but has need of just such a Redeemer as the conception shows, that is, a Redeemer who is true man and true God at the same time. IV. According to the difference between the two states of Christ, the conception belongs to the state of abasement, in which state Christ did not always and fully use the divine majesty communicated to his humanity. V. To the state of abasement also belongs the birth of Christ, inasmuch as the outward course of it is a truly human birth, and inasmuch as the persons involved in it have, according to the circumstances of the place and time, the mark of special poverty and lowliness." These are the sentences. And what has been said in the execution of these sentences that is glorious, delightful, and faith-strengthening, of which only a few things are given here.

Among all the clauses of our Apostles' Creed, and especially of the second article, there is no other which deals so directly and immediately with the person of Christ, as that of the conception and birth of Jesus Christ; and the unbelief which asserts itself against the person of Christ has concentrated itself especially on the denial and deletion of the words, "Conceived of the Holy Ghost, born of Mary the Virgin. By this doctrine, however, not only do the spirits differ of what kind they are, but by this doctrine also the lot of all men is decided; for he who denies the Son has not the Father either. All are to honor the Son as they honor the Father. He that honoureth not the Son honoureth not the Father which sent him. Thus saith the scripture. And because the Saviour calls Himself the Way, the Truth, and the Life, and assures us that without Him no one can come to the Father, we see that all salvation and all blessedness is attached to His Person, and that no man can be blessed who passes by Christ's Person. Now there is no blessedness apart from that which is tied to the person of JEsu Christ; there is no forgiveness of sins apart from that which JEsu Christ has purchased; there is no decision in the day of judgment but that which JEsu Christ makes concerning a man. Now this doctrine is not only of the very highest importance to us and to all men, but also such a doctrine as, when we contemplate it, we must bow down under the glory and majesty of our God, and humbly exclaim, "O what a depth of riches, both of wisdom and knowledge of God!" For Jesus, the Son of God, entered into the circle of men in a supernatural, wonderful way, in a way that no reason can comprehend. We know of this only so much as the Scriptures reveal of it, and this alone is to be believed. - But we break off and refer to the synodal report that appeared in print at the time. These doctrinal discussions were exceedingly beneficial, strengthening, and founding, and they will also bring blessings to him who reads and considers them correctly. He will again joyfully recognize that in Jesus Christ we have a Savior, just as we poor sinners need him, who belongs to us, the sinners, from the manger, yes, from the womb to the tomb and to the throne where he is honored.

The next most important thing in our negotiations was the matter of missions. Concerning the All-Demeiner Innere Mission, the General Presidium was pleased to announce that the work of the mission was visibly accompanied by God's blessing. In the Washington and Oregon Districts of our Synod alone, 25 new preaching points had been established in the past year, and this mission should be vigorously and joyfully supported. In our Michigan District the whole mission area consists of 15 congregations with their branches and preaching places, to which, however, three more will be added in the next year. May the zeal for this work among us continue to grow, especially since the sums necessary for the proper operation of this work continue to grow and will amount to Z3000.00 in the coming year. How many souls will be brought the one thing that is needed through this mission and will be helped to eternal life!

A report on the negro mission was read, which showed how the Lord is also with us in this field with his spirit and gifts. The wish was expressed that the two papers published in the interest of this mission, the "Missions-Taube" and the "Missionary Dove", should be published.

that they be read in greater numbers than hitherto, and that especially the Negro College in North Carolina be remembered. Dear Christians, let us not grow weary in this work, but encourage us to continue to carry it with a prayerful heart and to support it with giving hands.

The cause of the institution for the deaf and dumb in North Detroit was brought to the heart of all present by Otte with warm words. The most heartfelt thanks were expressed for all the love that this institution has already received from the congregations of the district, and the request was added that in the future, too, this institution be remembered with love, and that we especially work to ensure that our dear congregations do not send deaf-mute children from their midst to state institutions, but to this institution of ours, where they are not only cared for physically, but also brought to Him without whom they cannot be saved. - Father Germann of Bay City reported on the beneficial work of the Children's Friendship Society, and the Synod decided to recommend to the dear congregations that they also continue to consider this work with love. - Those present had a fine opportunity to hear interesting and gratifying things from our mission in the East Indies, as Fr. Freche, one of our missionaries there, was present and gave two different lectures, one in the Church of the Holy Cross, the other in Fr. Partenfelder's church on the east side. - From Murtoa, Australia, our dear Prof. C. F. Gräbner had sent a letter with blessings on the proceedings.

Fr. H. Frincke reported on the old people's home in Monroe. He thanked the congregations of the district for the gifts of love which they had given to the old people's home in the course of the past year, and asked them to continue to think kindly of this institution in the future. He also added a heartfelt invitation for active participation in the celebration of the old people's home to be held on August 14 of this year.

On the whole, gratifying reports were presented about the state of the coffers. The only regret and complaint was that the necessary funds for the building caste had not yet been received. Thus, some absolutely necessary buildings could not be started. Especially in Fort Wayne the need was great. If the new building that has been decided upon is not built soon, then students who apply would have to be turned away because of a lack of space. That would be deeply regrettable. For the need for preachers and teachers is still so great; therefore, the call still resounds: "Send us God-fearing and gifted boys! Oh then, dear Christians, let us do all we can so that at least all who come forward may be given room and welcome. May the faithful God fill our hearts more and more with a fervent and sacrificial love for him who sacrificed himself for us, and may he make us ever more willing and ready to help gather in the great harvest of his bloody seed. And may he himself be with us and bless us! Amen. J. F. Müller.

To the ecclesiastical chronicle.

America.

The care of our teaching institutions. When, on the morning of the 21st of June this year, the District Presidents assembled in St. Louis, to have candidates of the preaching ministry proposed for the callings which had come in to them, it was found that 145 candidates of the preaching ministry were coveted, and only 75 were available. Further, 72 candidates of the school office were desired, while our teacher's seminary at Addison could only supply 27 candidates. All our dear Christians see from this that God is ever more vividly setting before us the truth of the word, "The harvest is great, but the laborers are few," and ever more urgently exhorting us to walk daily in the obedience of the word, "Ask the Lord of the harvest to send laborers into his harvest." We now know that God wants to give us more laborers at our prayer through our teaching institutions. Our teaching institutions must be the focus of our increased diligence. We have already begun to be more diligent. At the Synod of Delegates in 1902 we decided to expand three preparatory schools. This decision has been carried out, and the number of pupils has increased not inconsiderably. We have also been able to make repairs, purchases and buildings at Fort Wayne, Milwaukee, St. Paul, Seward, Concordia and Addison. In order to carry out everything that the representatives of the congregations at the last Synod of Delegates deemed necessary and recommended to the congregations, we still have to build a teaching building in Fort Wayne and an inn in St. Louis, as well as establish a central heating system in Springfield. The money required for this is only available to a small extent. Let us joyfully set to work to accomplish this last part of the work which we undertook at the last Synod of Delegates. Let us give thanks to God for the grace that has been granted to us in Christ Jesus, and let us express our gratitude by saying that no work on earth is more dear to us than the preaching and spreading of the gospel. No one should be forced to give gifts for the gospel. No unseemly pressure shall be brought to bear on any congregation. But let us do one thing: let us present to one another how exceedingly glorious is the Christian work which our Saviour has commanded us in the preaching of the gospel, and that it is chiefly by this work that we exercise Christian mercy on and in the world. When the Lord Christ saw the spiritual misery of the people, that they were famished and scattered, like sheep that have no shepherd, he was sorry for them, and said to his disciples, "The harvest is plentiful, but the laborers are few," and he commanded his disciples, "Ask the Lord of the harvest to send laborers into his harvest," Matt. 9:36-38

The task of our District Presidents in the distribution of candidates was not an easy one, as can already be seen from the figures given above. 70 callings to the preaching ministry and 45 callings to the school ministry could not be considered. Whole hours were spent in separating out only those positions that were still waiting for their own preacher or teacher for a year and could be provided with preaching and school instruction elsewhere. That many a congregation and many a mission area will suffer damage in the process has been expressed more than once and deeply regretted by the entire Commission. But what can be done when the available candidates are relatively so few and the need of the church is so great? The vocations were from

The Minnesota and Dakota districts alone, for example, desired 25 candidates for the preaching ministry; in addition, there were 5 calls from Brazil, 2 from Australia, 2 from New Zealand, 1 from Germany. But as much as we would have liked to serve our brethren abroad again, the situation in our own Synod forced us to postpone the foreign callings for the time being and to grant only two for Brazil, although our Father Lochner, who was there for a visitation, had just in these days urgently asked for at least 4 candidates. More than one side assured us that some mission commissions would have gladly sent in even more candidates if they had not had to tell themselves in advance that they would hardly receive the desired candidates. How urgently this situation calls upon us to do everything in our power to supply our institutions with pious and gifted boys and young men, so that at least in a few years all those who desire a preacher or teacher from us will be able to obtain one. May God the Lord make many old and young hearts willing and open their hands to cheerful giving! L. F.

In our seminary for preachers at St. Louis, forty-five students passed their Candidate Examination on the 20th of June. We leave their names to follow, and enclose the place where they have been handed a call, which they expect to follow in the next few weeks or months: M. Abraham (Olds, Alberta, Can.); J. Ansorge (Manning, Iowa); R. Bähre (Wilkesbarre, Pa.); A. Bernthal (Paullina, Iowa); H. Bruß (Haystown, Nebr.); F. Dobberfuhr (Sandy, Oreg.); T. Frey (Ridgewood Heights, Brooklyn, N. A.); M. Frosch (Brazil); Th. Gößwein (Bellingham, Wash.); P. Hempel (Mission Hill, N. Dak.); J. Herzer (Dix, Colo.); Th. Hamann (Blackwood, Nebr.); R. Jeste (St. Louis, Mo., English parish); F. Jordan (Mount Hope, O.); A. Kirchhöfer (Necedah, Wis.); O. Kreinheder (West Henrietta, N. D.); K. Krotke (Nekoosa, Wis.); P. Lindemann (Bay Ridge, Brooklyn, N. Z.); O. Loßner (Hampshire, Ill.); W. Lußky (Edmonton, Alberta, Can.); F. Meyer (Squirrel, Idaho); J. Meyer (Columbia, S. Dak.); R. Meyer (Elmore, O.); J. Möbius (Calgary, Alberta, Can.); H. Muhly (Lancaster, Pa., English Mission); H. Mueller (Sebek, Minn.); L. Nuechterlein (Three Rivers, Mich.); R. Pautz (Turtle Lake, Wis.); F. Pebler (Delray, Fla.); K. Plunz (Elmdale, Manitoba, Can.); O. Reisig (New Orleans, La., teacher at the progymnasium); L. Röhm (Fort Worth, Tex.); H. Schimmelfennig (Yorkton, Assiniboia, Can.); P. Schmidt (North River, Mo.); F. Schoppe (Herndon, Kans.); F. Schwede (Hibbing, Minn.); L. Sieck (Hamburg, Minn., Assistant Preacher to the Pres. and Helper in the Minnesota and Dakota Districts); A. Spiegel (Cheboygan, Mich.); F. Wählers (Negro Mission in North Carolina); A. Wangerin (Snyder, Ontario, Can.); H. Wehmeyer (Pincher Creek, Alberta, Can.); F. Weidmann (traveling preacher in Alabama and Mississippi); W. Wilk (Lake Charles, La.); A. Wyneken (Cordelia, Cal.); G. Ziemendorf (Manor, Long Island, N. Y.). Some time before this, 5 students of our Candidate class of this year had taken examinations on account of special circumstances, and are already at work. Their names are: A. Jltén (Paducah, Ky.); G. Mennen (Detroit, Mich., English parish); A. Schlüter (Mosheim, Tenn., instructor at Mosheim - College); D. Schmecke (Hamilton, Tex.); F. Dount (Akron, O., English parish).

L. F.

In our seminary in Springfield, 30 students are being admitted to the exam these days. Their names and the places of their future employment find: Th. Arndt (Dighton, Kans.); O. Batz (Brazil); Th. Blödel (Deer Lake, Ontario, Can.); M. Dautenhahn (Bozeman, Mont.); H. Dornseif (Virginia, Mo.);

I. Doswell (Negro Mission in North Carolina); P. Drignat (Lithuanian Mission); Th. Evers (Cleveland, N. Dak.); R. Franke (Farmville, Va.); L. Grotheer (Conley, Nebr.); C. Hereth (Menno, Wash.); I. Hudry (Mahanoy City, Pa., Slovak Mission); H. Kelm (Campbell, Minn.); F. Kersten (Germantown, Kans.); J. Kretzschmar (Sandstone, Minn.); M. Kruger (Mattoon, Ill.); W. Lash (Negro Mission in North Carolina); J. Lohrmann (Marion Springs, Mich.); H. Maas (Norman, Okla.); C. Manz (Darboro, Tex.); C. Mennicke (Four Corners, Iowa); C. Oldsen (Alexander, Ark.); A. Olsavsky (Charleroi, Pa., Slovak Mission); G. Ristow (Tibbee, Mist.); P. Ross (Comstock, Minn.); B. Schwein (Windhorst, Kans.); A. Senne (Imogene, Iowa); O. Stamm (Big Springs, Nebr.); E. Tönn (Las Animas, Colo.); H. Vathhauer (Clinton, La.). Of these candidates Doswell and Lash are native Negroes. Hudry and Olsavsky are Slovaks, and Drignat is a Lithuanian, all of whom, therefore, will act among their popular hosts.

L. F.

From our school teachers' seminary at Addison the following 27 candidates will be discharged into the school office and will be active in the places enclosed: L. Abraham (Belvidere, Ill.); H. Albers (Cedar Rapids, Iowa); O. Bergt (Blue Hill, Nebr.); L. Brackmann (Chicago Heights, Ill.); R. Denninger (Aurora, Ind.); F. Eberhard (Falls City, Nebr.); A. Eggers (Sheboygan, Wis.); O. Gersmehl (Winnipeg, Manitoba, Can.); G. Grefe (St. Paul, Ill.); K. Gutz (Newell, Iowa); W. Hahn (North East, Pa.); W. Heintzen (Appleton, Wis.); A. Hitzemann (St. Paul, Minn.); H. Hoppe (West Pullman, Ill.); E. Jacobsen (San Francisco, Cal.); G. Jakobi! (Mobile, Ala.); W. Kammrath (Knoxville, Tenn.); K. Kasten (Pomeroy, Iowa); F. Krumsieg (Chicago, Ill.); A. Lietz (Fairmount, Okla.); W. Niermann (Cape Girardeau, Mo.); L. Rolf (Rose Hill, Tex.); J. Schroeder (Cincinnati, O.); G. Steinkrauß (Tacoma, Wash.); G. Weller (Antigo, Wis.); S. Wiegmann (St. Louis, Mo.); W. Wiersig (Bridgeport, Conn.). - May God the Lord equip all these young preachers and teachers with his Spirit, with his power and grace! Give them holy courage, good counsel, and right works! May he bless them and keep them, and make them a blessing to many, that they may bring forth abundant fruit, and that their fruit may remain unto life eternal! L. F.

As in the aforementioned institutions, so in all the higher schools of our Synod, when this issue of the "Lutheran" comes into the hands of our readers, the holidays have begun. Our pupils and students have for the most part traveled to their homes. May they there also be an example to all their young peers in the right Christian walk, as befits future preachers and teachers. Our theological students will often be called upon to preach on a temporary basis, and will thus find the opportunity to prepare themselves practically for their future ministry; even some of them will constantly be doing temporary work in church and school during the holidays, or will be active in other ways in order to acquire means for their further studies. May they all return to their institutions healthy and refreshed with new strength and enthusiasm in the autumn and bring many new pupils and students with them. - Unfortunately, since October of last year, our dear D. Gräbner has had to discontinue his lectures and other untiring activities in our St. Louis Seminary. It has pleased God to afflict him with a severe and persistent illness, which has so far mocked the art of the physicians. But they give us reason to hope that in his time he will recover and be able to resume his blessed activity. Let all pious Christians continue with faithful prayers for our institutions with their teachers and students.

L. F.

Brazil. Fr. L. Lochner arrived happily in Brazil and has, when the "Lutheran" brings this news to its readers,

has already started his return journey. On 11 May he writes, among other things: "The visitation is going well so far. The three congregations I have visited so far have made a good impression on me. Although still small in number of members, they have a prospect of growing. Even though some of them are still weak in knowledge, one can immediately recognize from their speeches, from the way they worship, etc., that they are Lutheran congregations. Our pastors work faithfully and diligently, and one can clearly perceive the fruit of their labor. It seems that it will come to the formation of a synodal district. At the end of my visitation, a general meeting will be held in Rincao Sao Pedro (P. Harder) from June 24 to 27, in which the pastors and congregational deputies will participate. Here it will be decided whether a synodal district will be formed." God grant that Father Lochner may also make such pleasant perceptions in the larger congregations, and that our fellow believers in Brazil may be further encouraged in their wholesome knowledge. May He continue to guide Father Lochner on his arduous journey and lead him safely back into the circle of his family, congregation and fellow believers here. K. S.

A rare, if not unique, celebration took place on Trinity Sunday in Zion's church at Cleveland, O. On that day Mr. Jobst H. Welcher, well known in wider circles of our Synod, was a member of the church board for fifty years without interruption, and as a trustee of the congregation. This event was celebrated by the congregation in such a way that Father C. M. Zorn made a heartfelt address before the assembled congregation and read the following certificate, written on parchment and handsomely bound: "To God alone be the glory through JEsum Christum. Amen. It is hereby witnessed that the Zion Lutheran congregation at Cleveland, O., at regular congregational meeting held May 15, 1904, unanimously and unanimously elected their dear and honored brother, Mr. Jobst Heinrich Melcher, with seat and vote for life, in recognition of his half-century of uninterrupted and ever faithful service as a trustee and member of the church board." The jubilarian was also presented with a dainty gold medal with a suitable inscription, and the whole jubilee celebration was heightened by songs of praise from the congregation and the two singing choirs. - "The elders that are well set forth, let them be counted worthy of double honour," 1 Tim. 5:17. A. G.

Denifle-Jowa. For some time past, certain spokesmen of the Iowa Synod have been indulging with great zeal in a truly disgraceful blasphemy of the Missouri Synod and the whole Synodical Conference. The last number of the Iowa "Church Journal" first reports that the new editor of the Canada Church Journal declares that the Synodical Conference has the Scriptures to itself in the controversy over the doctrine of conversion and election by grace. The Synodal Conference, in fact, allows the two Scriptural truths: "Man is saved by God's grace alone" and "Man is lost through his own fault alone" to stand side by side, while the opponents of the Synodal Conference, that is, especially the Synods of Iowa and Ohio, want to mediate between these two Scriptural truths, but the Holy Scriptures leave them in the lurch. About this judgment the Iowa "church paper" is very angry and, besides some things that have no sense or reason at all, writes out into the world that the Synodal Conference makes "the two contradictory statements about God": 1. "God wants to make all men blessed"; 2. "God does not want to make all men blessed, but only a few, namely the elect. The latter, as we know, the Synodical Conference does not teach. The Synodal Conference teaches that the elect are saved by grace alone, and not by their works, viz.

not by their own "self-decision", "freedom of choice", better "conduct", etc., become blessed. The Synodal Conference, however, does not teach that God only wants to make the elect blessed, but it has consistently taught and testified from the very beginning that God wants to make all men blessed through Christ, and that not a single man is lost because God did not want to make him blessed. The editors of the Iowa "Church Journal" should be ashamed, not only before God, but also before the whole church and the whole world, that they deal with such blatant untruths and impute to the Synodal Conference the doctrine that God only wants to make the elect blessed. In Europe, a creature of the pope, a certain Denifle, has again recently written the most atrocious slander against Luther. From Luther's doctrine - which is the doctrine of Holy Scripture - that God makes men blessed by grace for Christ's sake, without their own works, the wretched servant of the pope spins the slander that Luther rejects sanctification and good works. About this slander of Luther pretty much everything that calls itself Protestant is outraged over there. But exactly the same hand-wringing slander those who want to be Lutherans (among them the editors of the Iowa "church paper") are guilty of against us. From the doctrine of the Missouri Synod and the whole Synodal Conference - which is the doctrine of Scripture - that God has chosen the elect by grace alone, without regard to their better "conduct," "self-decision," etc., they spin the slander that the Synodal Conference teaches that God wants to make only the elect blessed.

F- P-

P. Dr. J. A. Seiss, the oldest pastor of the Pennsylvania Synod belonging to the General Council, and one of the oldest and best known Lutheran preachers in our country, died June 20, in Philadelphia, where he served an English Lutheran congregation almost to his end. He was a very adroit and distinguished pulpit orator, who also published quite a number of books, and was one of the leaders in his synod as well as in the whole General Convention. Unfortunately, his sermons and writings were not purely Lutheran in doctrine; in particular, he was an outspoken Chiliast, and advocated and defended in speech and writing the doctrine of the millennial kingdom. L. F.

A lottery for the good of the church. The "Christ Evangelical Lutheran Church" at Ellenville, N. Y., at which Dr. G. A. Neef, member of the General Synod, pastor and John D. Rippert secretary, has bought a church property, which will cost \$7000.00 with the necessary improvements. Since the congregation does not believe that it can raise this sum, it is sending out appeals to the Lutheran congregations of our country to participate in a so-called fair. She therefore sends out small books with twelve "Fair tickets for a drawing for \$25.00 in gold," asks to sell the "tickets" at 10 cents each, and thinks it would be easy to sell them and get people to "invest 10 cents for an opportunity of receiving \$25.00 in gold, and at the same time feeling the consciousness of having done something toward the Lord's work. This is truly nothing more than a lottery for the good of the Church. In order to obtain money "for the Lord's work", the greed and avarice of the people is stimulated by the prospect that they can possibly win K25.00 in gold with their 10 cents. Therefore, when it says at the end of the: Therefore, when at the end of the invitation it says: "Hoping the Master will incline and lend, your heart to our cause", it is fair to ask who this "Master" is, who is to make the heart desirous enough to take part in this game of chance; it is our Master Christ.

certainly not. But that is what happens when the one great means of getting Christians to give willingly, the gospel of the mercy of God in Christ, Rom. 12:1, is disregarded. Where the love of Christ does not make the heart willing to offer gifts for God's kingdom, the greed of money is tempted to turn 10 cents to it to gain \$25.00 in gold. Of course, it is a great self-deception to think that one has done something for the work of the Lord. Such methods are often used by the sects to fill the church coffers, but it is a disgrace that even so-called Lutheran congregations resort to such reprehensible means. We should therefore neither support such work nor allow such a spirit to arise among us. Christians give willingly and abundantly for church purposes, also for the repayment of any congregational debts, out of love for God, who needs their means, but not in order to gain money for themselves. E. K.

The "Order of the Holy Cross" is the name of an order of the Episcopal Church, founded in New Dort in 1880, which resembles a Roman monastic order as much as the next. The order's vows bind its members to poverty, celibacy and obedience, just like a Catholic order. At West Park., near Poughkeepsie, N. Y., a convent has now been erected for them, including 70 acres of land, to be cultivated by the members of the order. This again is evidence that the Episcopal Church is drawing nearer and nearer to Rome, and will soon be distinguished from Rome only by the fact that it does not yet recognize the pope as the "governor of Christ." But it is precisely this Church, which is becoming more and more Catholic, that in some places is particularly targeting the Lutherans. In the East of our country it is well enough known that the descendants of many Lutheran families are now members of the Episcopal Church, and in the West their Bishop, of St. Paul, has recently openly declared it at their church meeting. Paul, at their church meeting, openly declared that the experience of the last two years had taught him that the Episcopal Church could hope for a rich harvest among the second generation of Germans and Scandinavians; more than half of those confirmed by him in the past year were of German and Scandinavian descent; the missionary work among these two tribes must therefore be most liberally supported. As is well known, most Germans and Scandinavians of the Northwest are Lutheran by origin. L. F.

From World and Time.

The terrible accident that occurred two weeks ago in New York in the fire of the steamer "General Slocum" is still in everyone's memory and has aroused the warmest sympathy in the widest circles. According to the latest news, about a thousand people, almost exclusively women and children, became victims of the fire and water. We will pass over the terrible details, which are sufficiently known from the daily press. The Lutheran congregation of St. Marcus, belonging to the General Council, whose Sunday school organized the excursion, has been deeply stricken; its board of directors, its women's association, its singing choir, its Sunday school, have been deprived of most of their members; its pastor, Dr. G. C. F. Haas, has lost his wife and daughter and other relatives, the emigrant missionary of the General Council, Father G. Döring, two children, and his wife lies prostrate. In order to carry out the funerals, 40 to 50 pastors were active, each of whom took on a number; the gravediggers of the dead, especially in the Lutheran churchyard, which was used most, had to work to exhaustion;

the 29 unidentified bodies were laid in a mass grave there. The whole disaster brings back to mind the theater fire in Chicago that happened half a year ago. And yet there is a difference between the two accidents. There it was a worldly amusement in which mainly worldly children took part, admittedly also some who bore the Christian name and therefore should have kept away from the place of worldly lust; here it was an excursion on a weekday in which also a Christian could take part for recreation with a good conscience, and the great number of the victims were baptized Christian children. As in the case of the Chicago accident, so now again the question is being raised in the press as to how such a terrible accident, caused by the more or less guilt of men, can be reconciled with the love and goodness of God. We Christians do not allow ourselves to be misled by this; we know that no blind chance, no dark fate has power over us, that nothing happens without the will and permission of God, our heavenly Father, even if human carelessness, wicked negligence, and neglect of duty are the proximate causes. We take comfort in all visitations in the words of the prophet, "These things also come to pass from the LORD of hosts: for his counsel is marvellous, and he bringeth it forth marvellously," Isa. 28:29. We put our finger on our mouth with Isaiah, and say, "Verily thou art a hidden God," but immediately add with him, "Thou God of Israel, the Saviour," Isa. 45:15. The whole dreadful calamity reminds us, however, that there is only one step between us and death, 1 Sam. 20:3, and admonishes us always to be aware of it, and to walk in such a way, even in permitted excursions and recreations, that we may appear before God's face at any moment. L. F.

A wonderful leading of God.

One of our deaf and dumb missionaries reports: When I went to advertise my service for Lincoln, Nebr. on Christmas Day last, I heard of a deaf and dumb man who lived about ten miles from Lincoln in the country. I sent him a postcard inviting him to come to the service. He came too, and seldom have I had a more attentive listener than this Harry Wilcox. He followed the Christmas message with the greatest attention until I had finished. After the sermon he thanked me, and promised to come again. But it was not to be; for a short time afterward, while walking on the railroad track, he was run over by a train and so badly injured in the spine that the lower part of his body was completely paralyzed. After he was taken to a hospital, he was visited by a deaf-mute, who sent a correspondence about the accident to a deaf-mute newspaper in Omaha, Nebr. At the end of the report it said, "Harry is anxious to know about Christ." I read this report and decided to visit the young man in the hospital at Nebraska City (50 miles from Omaha). I went, and great was his joy when I entered his room. I saw at once that he could not live much longer, and I told him so. He noticed it himself. We had a long talk, I spoke to him in detail about sin and death and God's grace in Christ Jesus, using especially the sayings: "Thus God loved the world," etc., "This is certainly true," etc., and "The blood of Jesus Christ," etc. With great eagerness for salvation he listened to everything I told him. He recognized that he was a sinner, but also confessed

his faith in his Saviour, who had also come into the world for him, in order to make him blessed. I recited the above sayings to him until he was able to repeat them. Then we took leave of each other. He squeezed my hand with both hands and pointed upwards. The next day he died and, as I confidently hope, went to the joy of his Lord.

Two days after his death I received the following letter from the matron of the hospital:

"I write to inform you of the death of Harry Wilcox, the young man you visited here on Friday. He gradually grew worse, until Saturday morning at 6 o'clock he passed away. He seemed to realize that death was near, and hade the nurse good-bye looking heavenward as he shook her hand.... We are very glad you visited him, for undoubtedly your conversation with him helped him in his last hours. Wishing you success in your work I am,

"Very Respectfully Yours,

"MRS. W. F. NEAL..

Certainly a beautiful fruit of our mission to the deaf and dumb on a poor foundling who had never known his parents and had been educated and taught at the expense of the state.

N. F. Jensen.

Right marriages in the sense of Luther.

The German word "Ehe" (marriage), related to "ewig" (eternal), denotes an indissoluble life covenant of man and woman, but not a union of earthly goods under earthly interests. The religious estimate of marriage is thus in many instances lacking. "Marriage is not a natural thing, but God's gift," says Luther. There is a lack of recognition of the great responsibility which a man takes upon himself by uniting another man and his whole life and striving, his joys and sorrows, his happiness and blessings, to his own self. "It is a great thing about the alliance and fellowship between husband and wife." Marriage often degenerates into a mere outward community of life. How far away many marriages are from the fulfillment of what Luther demands: "Man and wife must first of all live together in love and harmony, so that one may love the other with all his heart and with all his fidelity. Reason alone demands that in a community each should fill his place. But in marriage another moment is added: each must fill his place for the sake of the other. It is love that assigns duties. And no duty or task is considered insignificant to it. No woman, however noble, may be too proud to enter her kitchen. "It is a martyred man," says Luther, "whose wife and maid know nothing in the kitchen, whence much evil follows." It must be and remain the wife's care to follow Luther's counsel: "Hold thyself thus against thy husband, that he may be merry when he sees lace on the way back from the house. And if the husband lives and deals with his wife in such a way that she does not like to see him go away and is happy when he comes home, then it is well." Let the husband never forget to be grateful to the wife even for the smallest service! A golden ring doth not promise golden days in the world... No marriage shall ever shine with blue skies... But care and sorrow shall not divide husband and wife, but, borne together and overcome, shall more intimately unite their hearts. Thus they become a strengthening of love and faith. "If thou take a wife, and be married," saith Luther, "that is the first thrust; Where wilt thou now, thy

To support thy wife and thy child? And this endureth all thy life: so that the married state is by nature such, that it teacheth and impelleth to see by the hand and grace of God, and straightway constraineth to faith. For we also see that where there is no faith in matrimony, it is a hard, miserable life, full of care and anxiety and labor." That love which divides everything into double joy and half pain, and that faith which, according to Luther, is devoid of all care, make one rich in truth, keep one young, and form the pledge of true marital happiness. ("Luther as Educator.")

A general to his wife.

General Field Marshal Count von Roon, the well-known Minister of War of Kaiser Wilhelm I, who died in 1879, was not only a great soldier, but also a devout Christian. Some time ago letters of his appeared in a German journal which had not been printed before. In one of these, written to his wife on September 15, 1859, in commemoration of their engagement, which took place 24 years ago, it is said:

"Today, on the day of our engagement, I must greet you warmly and visibly and wish you, as I do, with all my soul the peace of God, the peace and contentment that we would try in vain to attain from this world, which only the grace of the Lord is able to bestow. Would you not like to look back with regret on the day when you became engaged to me 24 years ago; that he and those who followed him did not always see you as happy as you once hoped, ah ! I know that well, and I am to blame for many a bitter hour, for many a tear. I know that you forgave me the weak moments when I was different from what I should have been, when I had lost sight of the true, right unifying and central point, and tried to make my own selfish nature the law instead of a holy, God-pleasing will. My beloved Anna! Not true, we want to become more pious, better, inwardly more united, more intimate in God, so that such dull hours, where we do what we do not want and leave what we want, may become more and more rare. Do not accuse yourself too harshly; you have indeed failed; only I, I must confess to everything, for if I had never set you an evil example, you would have stumbled less. Therefore we both have to pray more and more diligently and to wrestle more and more eagerly, so that we may get more and more away from the world and from selfishness.

Your old man."

And it went the two with each other.

(Gen. 22:6.)

This is a very touching feature in the moving story of Abraham's sacrifice; only a short word, and yet so vivid ! We see them there, side by side, climbing the lonely mountain path: the venerable father, who cannot yet say what must soon be said; the promising son, bent under the wood, whose destiny he will only too soon hear. Quietly, pondering, mostly in silence - so the two walked with each other.

How many, before and after them, have climbed the steep mountain of obedience to the faith, to make a sacrifice, the whole weight of which God alone understood! So the two walked with each other, the parents with the unspeakably precious pledge, which, however, they had to cede to the Lord; the wanderers on one path,

Who had to give each other their hand in farewell, which was not to be followed here by a reunion; the afflicted and tested, now still with each other, but soon to leave each other alone. O what multitude of silent sorrows, which we hide even from the dearest eyes ; what abundance of heavy steps, which yet had to be taken - have not always unspoken sighs been the most anxious? But you wanderer on the path of the Moriah, know well: even on such paths a Third is invisibly near to support, to soothe, to guide; and when at last the heavy, heavy walk is accomplished, when the height to which you timidly looked up is reached, then you too will experience that the hardship is not greater than the helper. Soon you, too, will see the heavens open, and behind the broken clouds the light of divine glory will shine towards you. Those who sow with thirst will reap with joy. The God of Moriah still lives, and Abraham's sacrifices are never brought without leaving an eternal blessing for priest and sacrifice.

Therefore bear thou, and ask not; Therefore dare thou, and fear not.

(From my comfort bible.)

The fool's speeches.

Ps. 14, 1.

Joseph Barker was a God-denier who, like Ingersoll, spent years crisscrossing the country lecturing on atheism. One day, while delivering such a speech in the hall of a small town, he said, "If there really were a God, don't you think he would have to worry about me, who spend my whole life denying his existence? Just take a good look at me and see how well I am doing: I am strong, in good spirits and happy, always ready to make others laugh, as well as any of you. Do you not think that if there were really a God, he would in some way make known his dissatisfaction with my lectures, by which I incessantly blaspheme him?"

At these words, a farmer in the assembly stood up and said: "My dog has the habit of barking at everything he sees; he even greets the moon with his barking when it rises in the clear blue sky. And what does the moon do? It continues to shine in its brilliance and beauty, without caring in the least about the howling. It is just the same with the speaker whom we have just heard. He also barks against the Almighty like a dog against the moon. And what does God do? He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. He is patient because he has a long eternity ahead of him, but a day is coming when he will reckon with all the children of men, as it is written in the Scriptures. But thinkest thou, O man, that thou wilt escape the judgment of God? Or dost thou despise the riches of his goodness, patience, and forbearance? Knowest thou not that the goodness of God leadeth thee to repentance?" (Rom. 2, 3. 4.)

These simple but convincing words of the countryman made a deep impression on the listeners. And the testimony was not given in vain. Barker later recognized his error, humbled himself because of his sin, and concluded his earthly career by preaching the gospel. He had come to the realization that if God had carried him with patience for so long, this was not a consequence of his powerlessness, but rather a

A path to reconciliation.

The apostle James exhorts us, "Let every man be quick to hear, slow to speak, and slow to anger." This admonition was given in a very simple way by a pious old man whom everyone loved, and whom many consulted in their troubles.

A young man of the village had been severely insulted by another and came to Father Hartwig full of anger and indignation and declared that he wanted to demand an immediate apology.

"My dear young man," said Father Hartwig, "take good advice from an old man who loves peace. An insult is like mud thrown at you: it is easier to brush off when it has had time to dry. Wait a little until you have both cooled down, and then the matter will be settled more easily. If you go now, you will only cause more strife."

We may add that the young man obeyed the advice given, and before the next day was over the insulter came and made amends.

Rare communion guests.

Think, beloved, what is to be thought of those who boast of being Christians, and go a whole year, two years, three years, and still longer, and do not receive the reverend Sacrament? The devil has certainly possessed them to such an extent that they either do not really respect their sin and therefore do not think about how they may be freed from it, or they let themselves love temporal life more than eternal life. This is a terrible thing to hear in both parts. Therefore he that would be a Christian, and keep himself Christian according to his name, ought not to abstain from this supper, but to use it often and much. For we are in great need of it.
(Luther.)

A visible sermon.

One day a heathen came to a missionary in China and said: "I have never heard your sermon, but I have seen it. I know a man who was the terror of his neighborhood. He was like a wild, ravening beast against all who came in contact with him. But now he has accepted the religion of your JEsu and has become a completely different man. He is meek and loving; he has given up his evil ways, and everyone esteems and honors him. Thy doctrine is good."

New printed matter.

Verhandlungen der 27. Jahresversammlung der Synode der ev.luth. Freikirche in Sachsen u. a. St. 1903. Zwickau i. S.

Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. 107 pages 9X5)^. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 30 Cts.

This synodal report of our Saxon brethren contains, after a moving synodal address on Phil. 2, 1-4 and the usual annual report, the second part of a detailed lecture by Father Walter in Hanover on the certainty of salvation. In five theses it is shown that the certainty of salvation is a certainty of faith, that its foundation lies solely in God's judgment of justification over all sinners, that it is attained and preserved not through one's own struggle and fighting, but through the faith of God.

is the source of right Christian conduct. The explanations are thoroughly proven from Scripture and supported by many testimonies from Luther's works and other orthodox writings. The report is hereby recommended to our readers. L. F.

Shall a Lutheran stick to his church and not be moved to fall away from it? 24 pages 9X5)6. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 10 Cts.

This is the reprint of an article published by Blessed Dr. Walther in the 30th volume of the "Lutheran". Our Saxon brethren are now publishing it for the second time in this form, and as it has certainly already brought much blessing, so it will continue to render excellent service and move every reader to the right loyalty to the Church of the pure Word and Sacrament. For the reasons which Walther gives for the fact that every Lutheran should remain with his church are, in short, these, that the Lutheran church teaches to believe purely, to live rightly, and to die confidently and blessedly. L. F.

Sermon at the church consecration in Hohenwestedt, held on the 18th Sunday after Trinity 1903 and submitted to print by K. Knippenberg, Pastor. Zwickau i. S. Verlag des Schriftenvereins der sep. ev.-luth. Gemeinden in Sachsen. 16 pages 7X5. To be obtained from Concordia Publishing House, St. Louis, Mo. price: 5 Cts.

The ecclesiastical activities of the Saxon Free Church in Schleswig-Holstein were reported on a few months ago in the "Lutheraner" (No. 6 of March 15 of this year). There was also talk about the necessity of building a chapel in Hohenwestedt. This chapel has already been consecrated for some time, and in the now printed sermon is shown in the right way on the basis of Luc. 12, 32: "What should assure us on today's day of joy that we also belong to the small herd to whom Christ promises the kingdom. This assurance gives us "the glorious fact that in this our new chapel Christ Crucified is preached, and the blessed assurance that our church has God's Word." L. F.

The Parochial School System of the German Lutheran Synod of Missouri, Ohio, &c. St. at the World's Fair in St. Louis, Mo. Presented on behalf of the Committee for School Exposition by F. Lindemann.

Exhibit of Parochial Schools in connection with the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, at the Louisiana Purchase Exposition, By Order of the Synodical Committee on School Exhibition by F. Lindemann.

Descriptive List of the Lutheran School Exhibit of the Synod of Missouri, Ohio, and other States. Louisiana Purchase Exposition.

These three brochures will be given free of charge to all visitors to the World's Fair who are interested in our school system and our school exhibition. The first two describe in German and English the peculiarities and history of our school system, the third is a detailed catalogue of our school exhibition. These brochures will also be sent free of charge to those who will not be attending the World's Fair, if they contact the (üueoräia kukligdluA Hou86, St. Loui^ Mo., and enclose 2 cents for the necessary postage expenses. L. F.

Manual of Physical Exorcises for School and Home. With numerous illustrations, explanations, calisthenic songs, and games. Arranged by F. Rechlin, Addison Seminary, Addison, Ill. 1904. 145 pages 8X556 bound in cloth. Price: 70 Cts.

What is the purpose of this book? one or the other reader may ask after reading the title. Well, we are convinced that Prof.

Rechlin has thus rendered a very valuable service to all our teachers and school-keeping pastors. He is of the correct opinion that all kinds of physical exercises in our schools are very useful and beneficial, serve the discipline and indirectly the instruction and keep the children from useless things, and now offers here a very rich instruction for such exercises. Even one who, like us, does not know much about these things and therefore likes to leave the final judgement to others, cannot help but have the impression, when leafing through the book, that it is arranged in a very practical and systematic manner. Every teacher, even one who has had no experience in school gymnastics, will be able to do something with it. The necessary consideration is always given to the often limited school space in our circles. The instructions are given precisely and yet without all superfluous words. Everywhere one notices that the author knows his business. At the same time, the book is provided with 71 illustrations and is otherwise so well equipped and, in view of this equipment, so cheap that we expect it to be widely distributed among teachers. Whoever uses the material contained in this book will, for example, certainly know what to do with his children at the annual school festival. L. F.

Introductions.

By order of the Venerable Praeses Seuel, Father Eduard Sylvester was introduced on the Feast of Trinity in his Bethany Parish at Milwaukee, Wis. with the assistance of Professors Huth and Gänßle by Ed. Albrecht.

By order of the Venerable Praeses Walker, Father Gotthold Kühn was introduced on 1 Sonnt, n. Trin. in the St. Johannis parish at St. Johannisburg, N. A., assisted by Father Dallmann, by A. E. Michel.

By order of Hon. President Becker, Rev. C. A. Gülker was introduced to his congregation at Sheridan, Wyo. on the 2nd of Sunday, A.D., by S. F. W. Schulz.

At the request of the Honorable President Niemann, E. F. Bützow was introduced at St. Paul's Parish, Woodland, Ind. on the 3rd of Sunday, A.D., by H. Böster.

By order of the Venerable Praeses Niemann, Fr. Otto Burhenn was introduced on the 3rd of Sunday, n. Trin. in St. John's parish at Cleveland, O., by J. H. Wesel.

At the retreat of the Hon. Pres. Seuel, the Rev. J. C. Klingbeil was introduced into his congregations at Muscoda, Wis. on the 4th of Sunday, A. D. Trin. etc., by R. C. Kißling.

On the 3rd of Sonnt, A. D., teacher Martin R. Keul was inducted as teacher in St. Peter's school at Indianapolis, Ind. by C. W. Giefe.

Initiations.

On Sun. Exaudi, the Zion congregation at Sharon, Wis. consecrated their newly built church (32x40, tower 60 feet, plus annex for school 16x20) to the service of God. Preachers: G. Kühnert, A. Ullrich and (English) R. Reinke and J. Bertram. The consecration was performed by J. A. Schert.

On the 4th of Sunday, A.D., St. Paul's Church, Lakewood, O., was dedicated. Preachers: Weseloh, Ungemach and Mefel (English). H. C. Sauer.

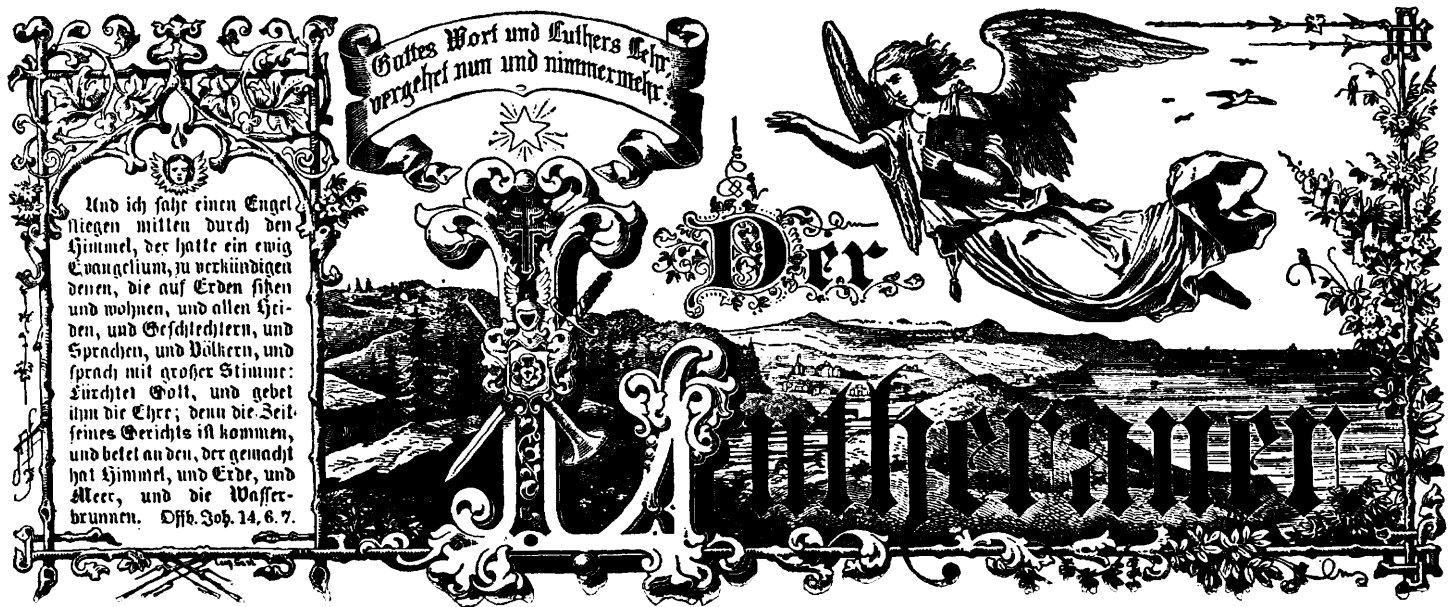
Groundbreakings.

On the Feast of Trinity, the Emmaus congregation at Indianapolis, Ind. laid the cornerstone of their new church and school. Preachers: kk. Seuel and Biedermann (English). Th. Schurdel.

On the 1st Sunday, A.D. Trin. the St. Peter's congregation at Hemlock, Mich. laid the cornerstone of their new church (68X36 feet). Preacher.k. J. F. Mueller. The laying of the cornerstone was performed by the local Rev. K.F. Müller.

On L^Sund. a. Trin. the St. Paul's congregation at Thornton, Ill. laid the cornerstone of their new church (32X50 feet). Preacher: Fr. Brunn seu. C. Keller.

On the 3rd of Sunday, A.D., the congregation of Christ at Wilmot, S. Dak. laid the corner-stone of their new church. It preached W. Eifert.



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The present shape of the Protestant Church.

The readers of the "Lutheraner" have always been acquainted with the ecclesiastical conditions in Germany, and so a brief overview of the present state of affairs within the Protestant Church in Germany will be welcome to them, especially since many of them are still in touch with their old home. Such an overview is contained in an article of the "Hermannsburger Freikirche", titled "Breslau und Immanuel", which we reproduce here verbatim.

In the last issue of the "Free Church" we pointed out that the union between Breslau and Immanuel has created such strange, entangled relationships that some people can no longer find their way around. The writer of this article has been asked from various sides to write clearly and unambiguously about this. We will therefore try to give our readers as clear a picture as possible of the union and its consequences for the church community.

"First we look at Breslau with the communities with which this synod is in communion and therefore in church communion. Then we look at Immanuel in the same way. And finally we note all the communities which have entered into church fellowship with one another through the union of Breslau with Immanuel. The reader will be amazed at all that has come together.

"Let us begin, then, with Breslau. This synod is in communion with the Hanover Free Church, and because the Hanover Free Church is in communion with several South African German congregations and has its own mission in Africa, and is also in communion with the Buffalo Synod in America, Breslau is also in communion with them through the Hanover Free Church; 2. with the two Hessian Free Churches; 3. with the Saxon and Bavarian Regional Churches; 4. with the Leipzig Mission.

"So here at the Breslau Synod we have once the group of Romanist, Free Church Lutherans: Breslau itself, the Hanoverian Free Church here and in Africa, the two Hessian Free Churches, the Buffalo Synod in America; then: the two regional churches of Saxony and Bavaria; finally: the two missions: Leipzig and Hanover Free Church Mission.

"Let us now go to Immanuel. This synod was in communion and church fellowship: 1. with Hermannsburg (P. Ehlers), Soltau and Nestau; 2. with the Hermannsburg Mission, for the Free Church members in the directorate, among the teachers, pupils and missionaries of this mission are Immanuelites; 3. With a number of German congregations in South Africa; 4. With the Ohio and Iowa Synods in America; 5. With all the so-called Lutheran regional churches, including the Hanoverian regional church, which recognizes them as Evangelical Lutherans.

"Nothing has become known of the Immanuel Synod having severed its connections with Breslau when it merged with the latter. Thus these communities, which were connected with Breslau and Immanuel, are now also connected with each other through the unification of Breslau and Immanuel. For us, the following would especially come into consideration: the Dreversche congregation in church fellowship with the Ehlerssche, and both in connection with the Plathnersche regional church congregation; the free church congregation of Soltau, connected with Bleckmar and the regional church congregations of Dorfmark and Soltau and Bisingen; Nestau, connected with the parish of Scharnebeck (P. Stromburg) and the regional church congregations of Suhlendorf and Rösche and Lehmkne.

"What does this mean but: In a roundabout way these free-church congregations have at last happily returned to their starting point, namely, to their connection with the national church. About 25 years ago they left the national church 'for the sake of conscience' and broke off their connection with it. After 25 years, they have rejoined the same church through various

They have passed through many intermediate stages. They have fought in vain, struggled, made sacrifices, built churches, and obtained pastors. Do the Free Churches of Hanover recognize and admit this? The middle cause lies in the fact that the Free Churches of our Hanover region allowed themselves to be moved to enter into communion and church fellowship with the Prussian Free Churches of Breslau and Immanuel. These had stopped halfway with their separation. They had separated themselves from the Union, but not from the so-called German Lutheran Regional Churches, but the Breslau Churches have communion and church fellowship to this day with the Saxon and Bavarian Regional Churches, and Immanuel with all so-called Lutheran Regional Churches. When the Free Churches of Hanover entered into union with Breslau and Immanuel, the simple members of the congregation probably had little idea that they would now again enter into communion and church fellowship with the so-called Lutheran regional churches. But little by little this knowledge has filtered through, and now, on the occasion of Breslau's connection with Immanuel, a light is dawning even on those who until now were still groping in the dark. Nevertheless, Schreiber does not doubt for a moment that the leaders will succeed in calming the minds with a few catchwords, so that the members of the congregation will again imagine that everything is in the best order. However, there is no doubt that the Free Churches of Hanover are again in communion and church fellowship with the so-called Lutheran regional churches. If they want to remain in this position, then they can save the money which they still spend for the maintenance of their church system, they can have it cheaper in the regional church, they can take their old places in the regional church churches again.

"But we go further. Having become acquainted with the various church communions which are now in connection with each other, having sufficiently wondered at what is coupled together, we approach the doctrine. What is the state of doctrine in this great union? This is the question we must seek to answer in the first place. Well, what about it? A doctrinal mash has been stirred together which a true Lutheran would not like to eat.

"Let us also here first separate Immanuel and Breslau, and look first at the extensive dowry which Immanuel brings with him to the new union; let us then let Breslau and his gift follow; and at last let us look at what the nearest relatives of both have donated to it.

"The bride Immanuel brings with her a 'Bible with real inaccuracies' (P. Scholze), with differences (P. Ehlers), with inaccuracies that are actually present (P. Wagner). It brings with it a natural man, who can convert himself with given powers; elect, who are lost, because all baptized are to be elect; its syncretism (Religionsmengerei).

"The bridegroom Breslau, who after the union gave his name to the bride Immanuel, has, as befits the man, the regiment, namely, the doctrine of the church regiment, that the same is divinely right, to which Christians owe obedience according to the fourth commandment; the

The ordinances instituted by the Breslau church, although they are not directly commanded by God, nevertheless apply not only according to human law, but also according to divine law by virtue of the general authority granted to the church for this purpose, and therefore have a claim to obedience for God's sake. - For Breslau, the true and proper church is also an outward, visible assembly, an outwardly constituted kingdom and regiment, and the godless Christians, as long as they are not excommunicated, belong to the true and proper church according to its outward, formal side as members.

"To this the nearest relatives of both then also donated their gifts. The Hanoverian Free Church adds the well-known false teachings of Vilmar on church government, the office of the keys (appointment of pastors), ordination, and open questions. - The Hessian Free Church, so that there is no lack of old-fashioned things, brings with it, in addition to Vilmar's teachings, the Hessian church ordinances of 1657, from which they claim that the government of the church on the part of the Lord Jesus Christ extends through the church ordinances, so that what the Lord Jesus Christ demands of the church according to the Word of God recognized by it is established by the church ordinances. The so-called Lutheran national churches then come with their modern theology and place their colleges, their universities, at the disposal of the children of this connection, which is also accepted with thanks.

"What do you think, dear reader, of this smorgasbord? Will you go along with it? I think we will keep our completely inerrant Bible, let the natural man be and remain what he is according to Scripture, dead in sins, acknowledge only the Lord Christ through His Word as the regent of the church, but not allow ourselves to be forced into the bondage of human orders as if they were divine orders. I think we also want to remain unconflicted with modern theology and not allow ourselves to be led to it through the canal of German universities. May it all be 'Missourian'; there is no harm in that, for it is scriptural and right. May we remain isolated, there is no harm in that either, if we only keep the delicious treasure of the pure, beatifying Word: It is now to take heed, lest we be led astray by the currents of the times."

So much for the "Hermannsburg Free Church". We complete this picture by adding a few more features. All the so-called Lutheran Free Churches of Germany, with the exception of the so-called German Missourians, are, as has been proved here, directly or indirectly, in church fellowship with the so-called German Evangelical Lutheran Regional Churches, and thus at the same time in church fellowship with the so-called Evangelical or Uniate Regional Churches. For these unIrish and the Lutheran regional churches have fellowship among themselves, work together on various church works, pastors and professors are transferred over and over, if a "Lutheran" Saxon moves to Prussia, he is considered there without further ado as a member of the unIrish congregation of his new place of residence, and vice versa. These ecclesiastical connections, however, go even further, even abroad, as has already been shown in part above, and also extend to America. Various

"Lutheran" German Free Churches are in union with the Ohio Synod, as with the Iowa Synod, the "Lutheran" Landeskirchen in union with the Iowa Synod, the General Council, the General Synod. The unirten German Landeskirchen are in union with the "Lutheran Synod of North America." The Uniate Churches of America, on the other hand, as well as the General Synod and to some extent the General Council, have manifold ecclesiastical contacts with the sects of this country, allow sect preachers to enter their pulpits, etc. And those sects which we still regard as Christian sects, keep brotherhood with the anti-Trinitarian sects. The sects of America are closely connected with the similar sects of England and other countries. Summa: All that is called Protestant or Evangelical or Lutheran in the whole world at the present day, with the exception of our Evangelical Lutheran Synodal Conference and its appendage, is One Cake, One Great Porridge, yea, also One Doctrinal Porridge. For the false doctrines which we, for example, first of all combat in our "Lutheran" opponents here, are also a piece of the all-world religion which lets man become blessed by works. So, on the one hand, there is the great Protestant Church of the Common World, including the large group of obvious Christ-deniers, who are intimately related to the kingdom of the Antichrist - on the other hand, there is the Church of the Pure Word and Sacrament, which is at present limited to the Evangelical Lutheran Synodal Conference of North America and the church bodies united with it in doctrine, the Norwegian Synod, the Saxon and Hermannsburg Free Churches, and the Lutheran Synod of Australia. God save us and all our brethren in this isolated position, in faithfulness to his word, and thus at the same time in his fear and in humility! This does not exclude the wish that some may still come over to us across the gulf that separates us from them. For that is the only way of unification. G. St.

Contemporary materialism in its influence on the Christian life.

I.

A phenomenon of our time, in which the materialistic spirit of the age clearly reveals its influence, is also the frightening increase in murders and suicides. It is true that there have been murderers and suicides at all times. In the very first pages of the Bible, from the earliest days of mankind, we hear of Cain, the murderer of his brother. We are also told of suicides in Scripture, for example, of King Saul and of Judas Iscariot. It is also true that believers can fall away and become murderers, like King David. But there is no mistaking that the number of these murders and suicides has increased extraordinarily. Whoever reads a daily newspaper will admit that hardly a day goes by in which a murder or suicide is not reported from some place; indeed, one often finds a whole series of such news items in a newspaper. This is evidently largely due to the influence of the materialistic spirit of the age. He who sees nothing else in man but an accumulation of things.

If a man is a man of many atoms and sees nothing in death but the separation of these atoms, it is not surprising if he regards human life as nothing and destroys it if it stands in his way. He who thinks that everything is over for him with bodily death, who has no hope whatever of a life after death, it is only a natural consequence if he throws away a life that offers him nothing more for this world as a worthless commodity.

But as the mere fact of this increase in murders and suicides reveals the influence of the materialistic spirit of the age, so much more do the causes of these atrocities, so far as they can be determined. One main cause of murder is greed for money. We find this not only among burglars and highwaymen, but also frequently among people who are outwardly quite respectable, if, for example, it is a question of obtaining a rather large sum for life insurance or something similar. But what is this but the crassest materialism, which sets the attainment of money or goods higher than the life of the neighbor, and would rather destroy his life than renounce the possession of money? Another frequent cause of murder is revenge and jealousy. This is partly related to the frivolous marriages highlighted in an earlier article. Where marriage is not regarded as a sacred state, but as a mere mutual contract, marital fidelity is often not taken very seriously, and the result is jealousy and revenge, which often end in murder. But a Christian asks here also: "What does God's Word judge and say about this?" That murder and suicide are sins need not be proved to him at length. The fifth commandment, "Thou shalt not kill," is too powerful for that; furthermore, the word, "Whosoever sheddeth man's blood, his blood shall be shed again by man," sounds too earnestly in our ears. But we want to prove that in the increase of murders and suicides the influence of the materialistic spirit of the age is revealed, and therefore we want to proceed in another way. Who has given us life? None other than God the Lord Himself. Genesis 2:7 says: "And he (God) breathed into his nostrils the breath of life. Apost. 17, 25. 26. we read: "So he himself (God) gives life and breath to everyone. And hath made of one blood of all people kindreds to dwell upon the face of the whole earth, and hath appointed a purpose beforehand, how long and how far they shall dwell." Further, Job 33:4 says, "The Spirit of God hath made me, and the breath of the Almighty hath given life only." Ps. 104:30. it is written, "Thou sendest forth thy breath, and they are made." From all these sayings it is clear that God created us, that He gave us Athens: and life. Both our neighbor's life and our own are not our own. We may not do with it as we please. We are accountable to God for it. Not only has he given us life, but he is also the one who sustains it. We sing of him:

What our God has created, That he also wants to preserve,
About it he wants to rule early and late With his grace.

Apost. 17, 27. 28. St. Paul says: "He is not far from every one of us; for in him we live, we are, and are." Heb. 1:3. we read, "He upholdeth all things with his powerful word;" and Col. 1:7. it is said, "All things consist in him."

But as God sustains all things, so he has also determined and ordered for all men the duration of their life, their time of grace. Scripture also teaches us this. Prov. 16:9 says: "Man's heart is set on his way, but the Lord alone giveth him to go on." Ps. 31:16 it is written, "My time is in thy hands," and Job 14:5 we read, "He hath his appointed time, the number of his months is with thee: thou hast set a purpose, which he shall not pass over." But while man has no power to prolong the time of his life, yet it may happen that he shortens the life of his neighbor or himself by murder or suicide. This, however, is a sacrilegious interference with God's rule, by which he at the same time cuts off the time of grace from his neighbor or himself. For this very reason, too, murder is such a terrible sin, because the murderer so suddenly places his neighbor before the judgment seat of God. If the murdered person was not ready for this, the murderer will be partly to blame for his victim's eternal misfortune and ruin. But in the case of conscious suicide, man cannot be ready; for he who lies in a sin against his conscience, and in it, yea, by it, comes before God's judgment-seat, cannot at the same time be fit to appear before God's throne. By sinning against our conscience, indeed, we drive the Holy Spirit from us, and again concede to the devil dominion over us. Only the suicide who commits this act in madness can die blessedly as a Christian.

On this point, let another question of importance to practical life be answered, namely, "May a right preacher of the gospel bury a suicide?" The Christian burial is, in the nature of things, the burial of a Christian. When a pastor buries a man, he makes a confession that, at least according to love, he can consider the deceased to be a blessedly dead man, whether he himself has heard a testimony of faith from the mouth of the deceased, or whether such a testimony is conveyed to him by unsuspecting ear-witnesses. This, however, is impossible in the case of a conscious suicide, unless, after the attempted suicide, he is still conscious, as happens in cases of poisoning and in other cases, and at this time recognizes the sinfulness of his deed and comes to true repentance. Then he dies not as a suicide, but as a penitent Christian. Furthermore, one who commits the deed in manifest insanity is not responsible for it. If he has proved himself to be a Christian before the derangement of his spirit, he may not be denied burial. If, however, he is a conscious suicide, a righteous pastor has nothing to do with his burial, and may confidently and with a good conscience entrust the consequences to God. The objection that one does not preach to the dead, but to the living, and that one can either keep silent about the dead or call him an unchristian, is not valid. It is a question of a funeral, and one does not want to preach to the living, but to the dead.

Bury a dead man. He is the one we have to deal with, and as soon as we bury him, no matter what we say, we declare by his deed that we could still have considered the dead man a Christian in love. If he then calls him an unchristian in his speech, this is a contradiction in terms. But one will also achieve nothing by carrying out such a burial, and thereby does a disservice to the listeners and especially to the relatives, yes, gives them annoyance, because one suggests to them the thought that one can live and die as one pleases, one will receive a Christian burial after all. The relatives are usually not at all concerned about the funeral oration, but only about the pastor's participation, and they would gladly be content with the pastor only saying a prayer. If a serious, effective testimony is to be given, then this can only be done by the pastor refusing to participate at all in the funeral of a suicide. That he must, of course, counsel, admonish, and comfort the relatives, if they are under his pastoral care, is self-evident, but he can do this just as well, indeed, much better, before or after the funeral. A preacher of the gospel should therefore never take part in the funeral of a conscious suicide. He would thereby show that he himself is influenced by the materialistic spirit of the age. R. v. N.

To the Ecclesiastical Chronicle.

America.

The severity of the lack of preaching and school ministry candidates in many places can be seen from letters that are now arriving here and elsewhere. One pastor writes: "Your card received today was a bitter disappointment and deep discouragement to me. I had certainly counted on the fact that we would not be 'todtheilt' again this year, after we already went empty-handed last year. My community will also feel the blow badly. The consequences may also be very serious for the school." Another remarks, "We are among the many whose hopes of getting a candidate from Addison have been bitterly deceived." A third laments, "To our great disappointment we have learned that we will not get any of this year's Addison candidates." Similar complaints are heard from congregations who would so gladly have had a preacher of their own in their midst, after having been served as branches for years, and from mission commissions and traveling preachers who would have liked to see many a mission territory divided and thus better supplied. A Praeses asks for Vicars and writes: "Actually we must have 7 and more, as far as I can see now; I doubt very much whether we can get so many. But 2 we must certainly have. The lack of candidates is altogether too traumatic and causes much worry and clerking." Who should not be deeply moved by this ecclesiastical need? - At the same time, however, this emergency is also a serious reminder for many of our congregations. Many of them have received a preacher and teacher from us for years and decades, and have not yet sent a student to our teaching institutions, so that the gospel can be brought to them and to other churches and mission places. And other congregations, some of which are old and prosperous, have not yet responded to all requests.

and calls, and have contributed nothing or very little to the preservation, expansion, and promotion of our ecclesiastical teaching institutions. The present plight must fall upon the consciences of all such, as one for which they themselves are partly responsible, and move them to do all they can for the sake of Christ and His kingdom, so that the great lack of preachers and teachers may be remedied as soon as possible. God grant that they may will and accomplish this.

L. F.

In other Lutheran synods of our country, too, there are great complaints about the lack of preachers and teachers. When the distribution committee of the Iowa Synod met in May to discuss the incoming calls for preachers, there were requests for 22 candidates, while the outgoing class numbered only seven. The "Kirchenblatt" comments: "Never before has the need for pastors been so great among us, and never before has the outlook been gloomier. It is to be feared that this state of emergency will become even worse and will continue for several years. There is no lack of mission fields, but where do we get pastors?" The Ohio Synod is no different. In a report on their teachers' seminary, the "Lutheran Church Gazette" says "that everything is in fine order, except the number of students, which was only 22. In view of the shortage of teachers, it is hard to explain why so few young men are willing to take on this wonderful office. All of this year's high school graduates were released to communities a few weeks before the end of the school year. It has been reported that the congregations were literally scrambling for them. In addition, a number of positions are still vacant, and some congregations have already sent out several calls, but so far without success. If children from our congregations grow up without a Christian education because the congregation cannot get a teacher, who is to blame? Have we not, dear reader, you and I, some of this guilt on our consciences?" From the General Convention Seminary at Mount Airy, near Philadelphia, 15 candidates for the preaching ministry have been produced this year, and from the General Synod Seminary at Gettysburg, Pa. 21; again, these numbers bear no relation to the size of these bodies.

L. F.

Divorces. It has been previously reported here that 15 of the largest Protestant denominations in our country have united in a conference to combat the ever-increasing evil of divorce. The Executive Committee of this Interchurch Conference on Marriage and Divorce recently sent an open letter to our people discussing the increasing incidence of divorce and urging greater seriousness in marriage and greater zeal in the preservation of marital fidelity. It gives the divorce statistics in eight States for the year 1903, showing that in Maine there is one divorce for every six marriages; in Indiana, about seven; in New Hampshire, Rhode Island, and Ohio, about eight; in Vermont, 10; in Michigan, 11; in Massachusetts, 16. In all these states, divorces have been steadily and rapidly increasing during the last ten years, and the like can be traced throughout the country. The Conference intends to work especially to have all the churches represented in it refuse to marry unlawfully divorced persons, and to have stricter and more uniform divorce laws enacted in our country. By either effort, however, not too much is likely to be accomplished. For it is unlikely that all the pastors of the otherwise diverse church communities will agree to a uniform marriage practice, and even if they did, the ungodly divorced would simply become civilized.

let them marry. But a uniform divorce law, if at all attainable, would probably, in order to satisfy, be so laxly framed and contain so many loopholes that the evil would not be ameliorated thereby. The Church can do no better than to proclaim with all vigor God's clear word and earnest will in regard to marriage and divorce, and to sharpen the consciences of her members on these points. L. F.

Abroad.

While there is such a great shortage of candidates for the preaching ministry in America, there is an equally great abundance in some regional churches in Germany. Thus it is reported from the province of Hanover that 177 examined candidates are presently available, of whom only about 35 can be ordained each year for lack of vacancies. Unfortunately, German candidates for the ministry are only in very few cases suitable for use in our church ministry, since they have mostly absorbed the modern non-Lutheran theology at the German universities and have usually become misguided in the fundamental article of divine inspiration and the inerrancy of the entire Holy Scriptures. L. F.

The Leipzig Mission, as usual, celebrated its annual festival in the week of Pentecost. The annual report points out that the work in India has suffered greatly during the last year because of internal disputes, which we have already mentioned here. 112 pagan baptisms have taken place, but 359 souls had to be struck off the rolls because they were living paganly in spite of all admonition. The number of souls amounts to 21, 411 persons in 777 places, distributed in 42 stations. On these stations 34 European missionaries and 26 native pastors work, who are assisted by 72 native catechists. In Africa the Leipzig Mission has two mission fields, among the Wakamba and among the Wajagga. The work among the latter is progressing; 84 heathen baptisms have taken place, the number of souls amounts to 254, the number of missionaries to 17. On the other hand, the heathen preaching of the 11 missionaries among the adult Wakamba is almost unsuccessful in spite of eighteen years of work; only 18 heathen, mostly boarders, have been baptized in the last year, and the number of souls is 84. The adults usually come to worship only when they have been specially invited beforehand, and are extraordinarily stuck in their godless, heathen ways. - The missionary treasury has a deficit of 141,000 Marks.

L. F.

From World and Time.

Some time ago G. P. Upton, one of the editors of the Chicago *Tribune*, wrote an article in the *Independent on the suicides* in our country, which are **increasing from year to year**. tikel published. His reports are indeed appalling. During the last 13 years no less than 77, 617 persons have taken their own lives. With one exception, the number of suicides has increased significantly each year, much more rapidly than the population, from 3531 in 1891 to 8597 in 1903. The increase in suicides in the cities is particularly noticeable. In 50 cities alone 2500 suicides occurred in 1902, and their number has approximately doubled in these cities within a decade. At the top of the suicide rate, in proportion to the number of inhabitants, is St. Louis; then follow Hoboken, Chicago, Oakland, New York, Milwaukee, Cincinnati, etc. In general

many more men lay hands on themselves than women; of the above 77, 617 persons, 57, 617 were men and 20, 300 women. But it can also be shown that suicides among women are steadily increasing. Fifty years ago there were 5 female suicides for every 5 male suicides; 25 years ago the ratio was 3 to 1, and during the last 3 years it has been 2H to 1. Another particularly sad perception is the increased suicides among children, from the most trivial causes. Most suicides resort to poison or the revolver; 61, 933 of the above number have killed themselves by these means nearest to them. At the end of his longer article, Upton summed up his judgment and said: "These facts show that suicide is rapidly increasing and that the value of human life is proportionately decreasing. The moral evaluation (ethics) has changed a lot. The question: 'Does a person have the right to end his life if he has no further use for it or is dissatisfied with it?' - is rarely asked today." Upton also remarks that the church in many cases takes a different, more lax attitude toward suicides, and no longer, as in former times, denies them Christian burial, as it does to those who are doomed to eternal damnation. He quite rightly says that laws do not prevent suicide, but that there would be more hope that this crime, like other crimes, would diminish "if so many homes did not send so many boys and girls out into the world unwarned, uneducated, uninstructed, and unprotected." Yes, the right remedy against suicide, as against all disgraces and vices, is constant, diligent instruction in the Word of God for young and old.

L. F.

In other countries of the world, too, there is a rapid increase in suicides. In the above-mentioned article, Upton also reports that in France there are 22 suicides per 100,000 inhabitants, while 15 years ago there were only 17. A similar ratio is found in Germany, while in Austria and England the situation is proportionally better; but only in Russia is there not an increase but a decrease in the number of suicides. In Europe, too, it is especially the large cities which are distinguished by frequent cases of suicide. In Dresden there are 51 suicides per 100,000 inhabitants, in Paris 42, in Berlin 36, in Vienna 28, in Stockholm 27, in London 23. The "Freimund" recently reported: "That whole families end by suicide or that father or mother first kill their children and then themselves, one hears remarkably often in the present time. Food worries are often given as the reason, but that does not explain these terrible atrocities. Bitter poverty and famine existed more in former times than now. But the bottomless moral disintegration, since all inner support is lacking, comes on account of modern times. A terrible family drama, characteristic of the spirit of the times, occurred recently in Berlin. Karl Beseke, a former officer, a gifted and enterprising man, had been for twelve years at the head of a cartographic institute, the business of which was greatly extended by his business acumen, so that it employed 32 persons. Beseke would have made his ample living with his family had he and his wife not lived on too large a scale. As the expense was beyond their means, so debts grew with the baker and butcher and all the business men. The rent for the six-room apartment had long been in arrears. It amounted to 1300 marks annually. The eviction would already have been carried out if Beseke had not made an advance payment of 1000 marks. Then the bailiff, acting on behalf of a creditor, confiscated the shop's equipment and stocks. The day after the compulsory auction, which was

The nineteen year old daughter had her birthday. Beseke's two sons, sixteen and eleven years old, who were cadets at the Cadettenanstalt Bensberg, had also come to the family home. To celebrate the birthday, the whole family visited the circus in the evening. When they returned home, they ate at a richly laden table. The parents gave the two sons so much wine that they got drunk and had to go to bed. The daughter now wrote a number of farewell letters on behalf of the parents. In the meantime the parents had given the two sons water with cyanide when they asked for a drink and, after death had occurred in a short time, covered their faces with napkins. After the daughter had also taken the poison, the parents lay down on their beds, dressed, to follow their children to death by the same poison. The next morning the maid found the family lying dead. - The impulse to such gruesome destruction of human life is not the product of a diseased brain, but the result of a life of pleasure that cannot do without continuation. If the means for further enjoyment are lacking, life is thrown away indifferently. In this religious considerations are entirely eliminated. The fear of the judgment of eternity no longer plays any part; no inner struggle with the stirrings of the fear of God in the conscience precedes any more. This is the most alarming thing in these terrible news of the day, that here naked paganism comes to light."

L. F.

A rare occurrence. The following was recently published in a Chemnitz newspaper: "Today, after a long and severe illness, a dear member of our family, Carolina Müller, died at the age of almost 94. Since her childhood she had served our grandparents, then our parents, and finally ourselves, with rare modesty, devotion and loyalty, until her strength had dwindled. May she rest gently in peace. We will always cherish her heartfelt, grateful memory." - To this the "Lutheran Herald" remarks: "That means indeed that she served with loyalty and perseverance. What is the situation today among the young people? Who wants to serve there? Who wants to sacrifice himself? Yes, one considers the serving relationship dishonorable." Such an occurrence, like the one reported above, is honorable for the rulers, but especially for the servants.

L. F.

Johann Mathesius.

In commemoration of his four hundredth birthday.

When God once, after more than a thousand years of darkness in the antichristic papacy, graciously helped his church, which had been enslaved by the pope, and led the work of the Reformation out through his chosen armament, the blessed v. Martin Luther, he also raised up a number of men besides Luther, whom he adorned with glorious gifts of the Spirit, who, as faithful witnesses of Jesus Christ, proved themselves to be excellent co-workers of Luther and especially challenged the work of the Reformation in the places where God had placed them. Johann Mathesius also belongs to these faithful witnesses.

He was born on 24 June 1504 at Rochlitz in Saxony. His father, Wolfgang Mathesius, a miner and town councillor, was an enlightened man in the right sense for that time. To the priests who asked him "why he would not do anything good for his friends' souls," he replied: "Too much goes to the messenger's wages; nor has any one yet brought back an answer." He showed his pious, godly mind also in that he wrote with pleasure in a deut-

Postille and often expressed the ardent wish to possess a whole German Bible. Still during the lifetime of his father, who died in 1521, Johann was given to his grandmother for education, "who kept good housekeeping, had him pray a rosary every Sunday and recite a legend in the presence of the servants". Incidentally, the darkness of those times was so great that he later confessed that until his 25th year he had heard nothing in the pulpit about the Ten Commandments, the Apostles' Creed, the Lord's Prayer and Holy Baptism. Yet he commends the schools for preserving the catechism. "I learned," he says, "in a sermon the Ten Commandments, the Faith, the Lord's Prayer in my school as a child, and often recited them to other children in the old school way." Like a ray of hope fell into his childhood the beautiful prayer which he learned from an old mother: "O great sorrow, O red wounds, O bitter death of the Son of God, come to my aid in my last trouble; when my heart breaks, leave me not, O JESUS CHRIST."

From the sixth to the thirteenth year he attended the school at Rochlitz, where he finally enjoyed the excellent instruction of Magister Michael Cölius, who was a teacher there from 1515 to 1518, then the schools at Mittweida and Nuremberg, where he found his bread by singing at the doors. Later he studied at Ingolstadt, then became a tutor in Munich and then with the children of a noble matron at Odilzhausen Castle. Here, in 1526, Luther's Book of Good Works fell into his hands, and while reading it, the first Christian insight was awakened in him. Protestant fellowship, which he now sought, and Luther's writings on the Lord's Supper further encouraged him. He was drawn to Wittenberg.

Arriving at Wittenberg in 1529 on the Friday after Pentecost, he heard Luther preach on baptism the following Sunday. "I was entering my 25th year," he says, "and had listened to many a monk and lay priest in the papacy, but in my day I had not heard the holy baptism commemorated without sometimes hearing the Anabaptists and enthusiasts in Bavaria chattering very shamefully about baptism and the Lord's Supper. That is why it was soothing to my heart that I should hear about this highly necessary and comforting article in a Christian and godly report. I cannot and shall not forget this blessed first sermon of baptism as long as I have breath in my body; for by baptism we enter and come to Christianity, in baptism we are sprinkled with Christ's blood and consecrated and sealed with his Spirit, which is the right anointing, to be royal priests. In baptism God makes a covenant of a good conscience with us, and we are thereby buried in the death of Christ, and incorporated into him, and clothed with the garment of Christ's imputed righteousness." In Wittenberg Mathesius attended the lectures of Luther, Melanchthon, Bugenhagen and others with the greatest zeal, subsequently became a tutor again in Altenburg and in 1532 took up a profession as a school teacher in Joachimsthal in Bohemia. Here he laid much stress on the teaching of the old languages, and pursued it with great success, but with still greater emphasis he emphasized: "Our schools are called Christian schools, in which not only good arts, discipline, and languages are to be taught and learned, which has also been done among the heathen, but because you are baptized children and the least part can remain in study, your souls are also commanded to me, which Christ purchased with his precious blood, for which I must give account, how you are fed with the pure, unadulterated milk and instructed in the teaching of children." In accordance with these principles he introduced the teaching of catechism into the school. How fond his children were of him

When I was a schoolmaster here, I traveled to Wittenberg; but when I returned home after several days, I was received by my students as a pious and warm-hearted father; I could have grasped eight or ten hands in my hand at once, which stretched out toward me. Oh, I could not help crying with joy and letting my tears fall down my cheeks from my eyes. That's a good and merry way to learn."

But many a cross was not left out. One of the most difficult for Mathesius was the disturbance of his effectiveness by the godless preacher Aegranus Sylvius. He had already been called to Jáchymov in 1521, but soon after he supposedly went to Basel for renewed studies. Re-elected by his old congregation in 1533, he preached even more unreservedly than before against the deity of Christ, against justification by grace, and against the Lutheran doctrine of the Lord's Supper. Mathesius was greatly tormented by this, but also, as he expressed it, hounded into the Bible. Aegranus soon came to an end with terror. He was deposed from his office, and died from the effects of drunkenness. His successor, Elling, was a pious, faithful pastor, and worked with Mathesius in One Spirit.

Mathesius had been faithfully teaching school in Jáchymov for eight years, when he could no longer resist the longing to move once more to Wittenberg and study there. In 1540 we find him again in the lecture halls of the great reformer and his associates. It was even more beneficial for him that he became Luther's table companion on the recommendation of D. Justus Jonas. For the sayings which he heard over the table from Luther's mouth were, as he says, much more agreeable to him than the most delicious food and drink. Luther took great pleasure in Mathesius and became his spiritual father in many ways.

After a two-year stay in Wittenberg, Mathesius was called as a deacon to his dear Joachimsthal. The theological faculty of Wittenberg issued him the following certificate: "Johann Mathesius has spent several years in the school of our church with great piety and respectability and with such excellent diligence in his studies that he has been decorated with the degree of Master. And after studying Christian doctrine, he often preached in public assembly to the applause of pious and learned people. When he was appointed preacher of the Gospel at the church in Jáchymov, he asked us to ordain him according to pious and ancient usage under public imposition of hands and ordination. Although his knowledge was known to us, yet after lawful examination we became acquainted with his learning and learned that he held fast the summa of Christian piety and accepted the pure doctrine of the Gospel, which our Wittenberg Church professes in One Spirit and unanimously with the true Church of Christ, and that he abhorred all fanatical views, which are condemned according to the judgment of Christ's Church, also promised diligence in his office and constancy in the doctrine of Christ's Church. Therefore, at his public ordination in the Church, he was commanded the office of preaching the Gospel and administering the Sacraments instituted by Christ, according to his call. We pray that the Triune God, the Father of our Saviour JESU Christ, may guide and support the ministry of this Mathesius. And because in these last times of the world great dangers and struggles lie ahead for the Church, we exhort the Church of Jáchymov as well as Mathesius, after God has given us the light of the Gospel, to want to preserve it diligently and to pass it on to the descendants. This duty, this service, this honour, God requires principally of all, as

Christ says: There is no doubt that those churches are dear to God in which the loud voice of the Gospel resounds and the one God is truly called upon in the knowledge of the faith of the only begotten Son of God Jesus Christ. Therefore, although at the present time diabolical cruelty threatens all Europe with desolation, yet, as it is written of this time in Daniel, the great Duke, the Son of God, will stand for his people, preserve the remnant of his Church, and subdue the Gog and Magog who walk broadly. In this hope let us strengthen ourselves and cultivate the churches with greater zeal. Given at Wittenberg, April 13, 1542."

The place, to which Mathesius owed his spiritual life, remained for him, how at home he felt in Jáchymov, not only in grateful memory, but a magnet, which attracted him, especially as long as Luther lived. In April 1545 he saw him for the last time. "This year," he related in one of his sermons on the life of Luther, "I visited D. Luther for the last time, and brought him the song in which our children cast out the Antichrist during Lent. He printed this song and signed it himself: 'Ex montibus et vallibus, ex sylvis et campestribus' (from mountains and valleys, from forests and fields)." "I will mention a historia," he says in his 17th sermon on Luther's life, "which happened in the 1545th year, when I saw and heard D. Luther for the last time. I had some questions of religion, therefore I undertook a journey to Wittenberg; honest and good people, who are still alive, gave me companions, who were asked to sit beside me at the doctor's table. At that time, a pious carter led me to Wittenberg, who asked on the way, because he was going to Rome with us, that we would help him so that he could see the right pope there. When we went to D. Luther, we ordered that they should tell us over the table when our carriage was coming to take us home. A servant speaks over the table: 'The carter is here. Who is that?' asks D. Luther. Doctor, our carter, a good man, who led us very diligently, and sang with us every morning, and let no curse be uttered from him, and was never full on the whole way, and missed no sermon at home, he would like to see your dignity. The waggoner stood neatly and respectfully beside the door. Luther invited him to the table, shook his hand, and said: 'When you come home to your friends, say, 'I have had D. Luther, the greatest arch-heretic, by his hand.''' Thereupon he brought him one from his glass. Our waggoner would not have taken 'twas great for the honour, as he afterwards with rejoicing many times vaunted to his like." On his departure on April 24, Mathesius said to Luther, "Herr Doctor, just one more word. Christ says in the Lord's Supper: 'This is my body, which is given for you.' Is this from the sacrifice on the cross, or from the distribution of the true body of Christ in the Lord's Supper? Utrumque⁴ * (both), he says. Then," says Mathesius, "I saw him for the last time on earth; if God wills it, I will look upon him again with joy at our Lord Christ's table, and remain his companion forever.

In November 1545 Mathesius moved up to the vacant pastorate in Jáchymov. Admittedly, the core of the congregation was and remained enveloped by a thick shell of desolate people; "for what the sea has thrown out and made away in all places, that all comes together in the mines." Yet he turned aside the most honorable professions, and remained with his congregation. "Once the devil lifts you," he used to say, "he brings you to the rolling. Some preachers use a way that if you disgrace them.

and blasphemes, they intend to go away to another place and change with the parishes, as the old priests in the papacy used to do, and as I have known many of them who have been priests in fifteen places. I have not done this in life and limb! For come where thou wilt, and thou shalt find vain children of the world; but remain in thy profession and teaching office, and continue always, until God duly calls thee elsewhere, or a whole congregation will suffer thee no more. Therefore do not, for the sake of ingratitude, depart from a parish until God has required you. For as soon as the devil bringeth a man under the heave trees, and maketh him fugitive, he must thereupon depart for ever. These things I say unto you, write it down."

Mathesius' sermons made a great impression because they were genuinely scriptural and because of their sweetness. But his sermons, with all his talent, were by no means easy for him. "I have now become almost an old preacher," he once said, "but God knows that I cannot preach without fear and trembling, and if I could and otherwise knew how to feed myself, I would have another preach. I had to preach a little sermon on Wednesday, which my colleagues kindly asked me to do, and I had not been able to study for it before, but I freely confess that it turned out very badly for me. I do not know what kind of preachers they must be who always have a sermon in their belly, as they say and some boast, like a hen has an egg. Some preachers quarrel about which preaches early or at noon; my colleagues are not allowed to do that with me; I would rather listen ten times than preach once."

The longer Mathesius preached, the clearer and more forceful his sermons became. "Young preachers," he said, "are like a must or new wine that has not yet fully fermented, and it fizzes and sprays, rushes and brews out of the barrel. So also a young preacher who first comes out of the forge or the barley, he is joyful and bold, there it always sprays out at the top. But when the wine has been drained off several times, it no longer gushes out to the top, and the older he gets, the calmer he becomes. So also an old preacher is an embarrassed wine, which is drawn off or well armored several times, who learns afterward what preaching is. And I should soon be able to bear witness to this; the longer I preach, the weaker I become to preach, like many other preachers more, who would gladly give up preaching, if they could only justify it to God." Mathesius' preaching was made especially effective by his uplifting life. He was exceedingly affable and charitable, and where his own means were not sufficient to meet the needs of others, he had the special gift of interceding with others. In this way, he provided many poor pupils and students with support for their studies in Wittenberg.

Mathesius received a rich strengthening of his faith through his pious wife. As a virgin, she had called upon the Lord, if she were to marry according to his will, to choose a husband for her who would hold God's word dear and valuable; "but since God had given her a pious preacher, she considered this the greatest honor and often thanked God that the eternal Son and King Jesus Christ had ordained her to be the husband of his church servant. She went through with her husband every sermon he preached, and three times read to him the whole Bible after table in a pleasant, clear voice. When Mathesius had once spoken a free word against the armaments of Emperor Charles V. and was in danger of having to go into misery, his faithful wife comforted him and said: "Oh, my dearest husband, do not worry about me and our children; do what is right, and for my sake act.

...not against your conscience. God is still alive, and he will know how to provide for me and your children as the right father of widows and orphans. And though he may tear us from each other here for a time, he will yet bring us together again in everlasting honor before his face." The dreaded danger, by the way, passed. "I am," says Mathesius, "without any break in our religion in good dispatch, as his Majesty also reached out his hand to me with grace about it, and in parting most graciously announced that I should not depart from Joachimsthal without his Majesty's gracious foreknowledge and permission. and refrain from such speeches against the authorities, and teach and preach the Gospel and God's Word for the betterment of souls, as a Christian preacher is entitled to do, in a right and Christian manner, all of which will not be a burden to my conscience, but will rather be conducive and conducive to its proper relief and cleansing."

Mathesius had an intimate relationship with his cantor, the songwriter Nikolaus Hermann. In his explanation of Hermann's death song, "Wenn mein Stündlein vorhanden ist" ("When my hour is at hand"), Christoph Schleupner says: "When Herr Mathesius preached a good sermon, the pious cantor was there quickly and put the text into rhyme and form with the noblest teachings. To meet both men, many traveled to Joachimsthal."

Mathesius died on October 8, 1565, three hours after preaching a sermon on the Gospel of the Young Man at Nain, in which he had shown that those who fall asleep in the Lord are joyfully reunited. A few days before his end he had confessed, "Christ alone is my wisdom in the Word, my righteousness in His blood, my holiness through His Spirit, and my redemption in His glorious future." His last words were, "Though my body and soul languish, yet, God, thou art ever the comfort and portion of my heart."

What D. Luther has to say to parents.

In No. 10 of the "Lutheran" there was to be read a serious word of Luther to such parents to whom God has given a son, whom he has adorned with the necessary spiritual gifts and a pious mind, that they may consecrate him to the service of the Lord in the office of preaching or teaching.

Here is another saying of Luther's, in which he praises the glory of the sacrifice when parents consecrate their son to the service of the Lord and His Church.

The kind sender of this Luther word still remarks: "Luther's friendly enticing word to parents might perhaps have a decisive effect on some parents just in the present weeks and months, who are still wavering back and forth on the question of whether they should send their son to one of our educational institutions in September; and they owe him to the dear God after all, if He has made him pious and sufficiently gifted."

Luther says in a sermon: "Thou mayest heartily rejoice and be glad where thou findest thyself herein, that thou art chosen of God to raise up with thy goods and labors a son, who shall become a pious Christian preacher or schoolmaster, and so have raised up God Himself a peculiar servant, yea, an angel of God, a right bishop before God, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world; and who will and can tell all the honor and virtue of a right faithful preacher, such as he hath before God? There never was a more

Treasure yet nobler thing on earth and in this life, than a right faithful preacher and minister.

"Therefore reckon thou thyself, what profit the good ministry worketh, that thy Son also worketh, who faithfully leadeth such a ministry, that as many souls as shall be taught, converted, baptized, and brought unto Christ, and be saved, and be delivered from sins, and from death, and from the devil, and from hell, through him, unto everlasting righteousness, and to life everlasting, and to heaven; that Daniel 12:3. saith, That they which teach others shall shine as the heaven, and they which teach many to righteousness shall be as stars for ever. For the word and ministry of God, when it is right, doeth great things without ceasing, and performeth wondrous works in the sight of God, raising the dead, casting out devils, giving sight to the blind, and hearing to the deaf. To cleanse the lepers, to make the dumb to speak, to make the lame to walk: though it be not in the flesh, yet it is in the spirit, being much greater. As Christ said John 14:12: He that believeth on me, the works that I do shall he do, and greater works than these." If a believer can do these things to individuals, how much more will a public preacher do them to a whole multitude? Not that he doeth it as a man, but his office, which is ordained of God, doeth it, and the word of God which he teacheth: for he is the instrument thereof. Now if he do such great works and wonders spiritually, it follows that he doeth them bodily also, or is ever the beginner and cause of them; for whence is it that Christians shall rise again from the dead at the last day, that all the deaf, blind, lame, and whatsoever afflictions have been in the body, shall depart, and that their dead bodies shall not only be comely and healthy, but shall shine as brightly and beautifully as the sun, as Christ saith? Is it not because they are converted by the word of God here on earth, believing, baptized, and incorporated with Christ? As St. Paul says in Romans 8:11, that God will raise up our mortal bodies "so that his Spirit may dwell in us. Who then helps men to such faith and the beginning of the bodily resurrection, without the preaching ministry and word of God, which thy Son leads? Is not this an immeasurably greater and more glorious work and miracle, than if he had raised to this life those who were dead in body or in time, or had helped the blind, the deaf, the dumb, and the lepers in the world and in their corruptible nature? If you were sure that your Son would do one of these works for a single person, that is, that he would give sight to one who is blind. Raise one dead. If thou wert sure that thy son should do one of these works in one man, namely, that he should raise up the blind, deliver the dead, snatch a soul from the devil, save a man from hell, or any other such thing, shouldest thou not, with all joy, take a chance on him, that he may be raised up to such an office and work, and leap for joy that thou hast done such a great thing before God with thy money?

"Now behold, thy son doeth these works, not one only, but many, yea, all of them; and what is best of all, he doeth them for God; who esteemeth them worthy and high, as it is said, though men know it not, nor esteem it: yea, though the world call him a heretic, a seducer, a liar, a rebel, yet so much the better, and a good sign that he is a righteous man, and like unto his Lord Christ. Christ himself must be called a rebel and a seducer, and so be judged and crucified with the murderers. What would I care if I were a preacher, if the world called me a devil, when I know that God calls me his angel? The world may call me a deceiver as long as it pleases, but God calls me his faithful servant and houseboy, the angels call me their journeyman, the saints call me their brother, the faithful call me their father, the wretched souls call me their comforter, and the people call me their father.

The ignorant call me their light, and God saith, Yea, so are the angels with all creatures. How beautifully the world and the devil have deceived me with their blasphemy and reproach! How great a gain has it made on me! How great harm has she done to me, the dear trusting one!"

An unforgotten word.

One day the well-known missionary McAll, who in 1871 began a city mission in Paris among the most miserable of the city, received a letter from an unknown hand asking him to visit a poor sick woman. With no small effort he found the hiding place in one of the most disreputable streets where the dying woman lived. As he approached the door, a wild-looking man stood before it. It was the son. McAll asked with great politeness if the woman lived here.

"Yes, she lives here, what do you want with her?" was the rough answer.

"I heard about her illness and thought she might want to have cravings for me."

"What do you want from her? Do you want to talk to her about religion?"

"If someone is sick, they are happy if someone comes and sits with them for a little while. If you were ill, you would also be glad if someone came to inquire about you."

These words seemed to appease him somewhat, but he wanted to know the motives of the visit, saying at the same time that he would not allow anyone to talk about religion with his mother. McAll said, "I propose a convention to you. I will not go to your mother without your consent. I want you to tell her I am here and ask her if she wishes to see me. If she says no, I will go. If she says yes, then you will let me see her, won't you?"

At last the son consented, opened the door, and asked, "Mother, there is a person here who wants to see you; do you want to see her, or not?"

The answer came back clear and firm from the bedside, "If she wants to talk about the blood that makes pure, I want to see her, otherwise not."

The reader can imagine McAll's astonishment when he heard these quite unexpected words. Turning to the son, he said, "This is the very subject I wanted to talk to her about. Well, a contract is a contract; I hope that you, as a man of honor, will keep your word."

"Yes, a contract is a contract," he muttered, opening the door and letting the stranger in.

McAll could scarcely find his way to the wretched bed on which the dying woman lay; then he knelt down and expressed his joy that she knew the glorious truth of the blood that makes clean.

"But I don't know that truth! I know nothing of the blood that makes pure!" she cried with emphasis; "that is why I said I wanted to speak to you, if you could tell me anything about it."

"But how strange that you should want to hear of the purifying blood without knowing its value," remarked the visitor. "How did you come to hear of it?"

"Thirty years ago," she said, "I sought shelter from the storm in a large house where preaching was going on. It was the first and only time I had ever been in a church. I heard the pastor say the words: 'The blood of Jesus Christ, his

Son, make us clean from all sin.' I know nothing further of the sermon, but these words have gone through my heart again and again. Now I am dying and do not know what will become of my soul. Can you tell me anything about this purifying blood?"

It was a glorious task to bring this poor soul the good news of the accomplished work of redemption. As a drowning man reaches for the rope, so she reached for salvation in Christ.

Obituaries.

On May 22, Father Heinrich Hunziker passed away at Courtland, Minn. at the age of 58 years and 7 months. Phil. 1:21: "Christ is my life, and to die is my gain."

On June 20, Emil Domrös died of encephalitis at the age of 19. He was a faithful and industrious student of the Tertia of our institution at Fort Wayne. After a short funeral service in our auditorium, his faded body was laid to rest in God's field at Buffalo, N. D., on June 22. I". A. T. Hanser preached on I Tim. 6:12.
M. Gap.

Ordinations and introductions.

.in the substitution of the Hon. President of the Western District, Cand. A. Ilten was ordained and installed by G. Mezger in his congregation at Paducah, Ky. on the 3rd Sunday, A.D. Trin.

At the request of the Honorable President Pfothenhauer, Cand. J. F. Möbius was ordained by F. Pieper juv. on the 4th of Sonnt, n. Trin. in the midst of the Kreuz-Gemeinde zu Wartburg, Ill.

By order of the Hon. President of the Eastern District, L. Paul Rowoldt was introduced in the congregation at Ashford, N. D., on the 4th of Sonnt, n. Trin. by E. J. Sander.

In accordance with orders received, Rev. W. L. Mo I was inducted as teacher in our high school at Fort Wayne, Ind. on June 29, by M. Luecke.

By order of the Hon. President of the Eastern District, Rev. I. Eber kein was installed on the 5th of Sunday, A.D., in his parish at Niagara Falls, N. A., assisted by the ck. Kühn, Hering, Dalimann and Strothmann introduced by F. O. Scholz.

On behalf of the Venerable Praeses Hafner, Fr. Otto Zeschin was introduced to his parish near Natrona, Kans. by A. G. Degner on 5 Sonnt, n. Trin.

By order of the Venerable President Pfothenhauer, Father G. Waack was introduced on 5 Sonnt, n. Trin. at Rudolph, S. Da! by H. Lübke.

Girrveihrrngerr.

On the 4th Sunday, A.D., the Immanuel congregation at Russell, Kans. dedicated their new church (70X30 feet, with steeple) to the service of God. Preachers : kl'. Schoenbeck, Jacob andA . F. Breihan.

On the 5th Sunday A.D. the Trinity Church at Greeley, Colo. was dedicated to the service of God. It performed the consecration and preached in German and EnglishW . F. Schmidt.

Gvrrndsteinlegrrngen.

On the 4th of Sunday, A.D. Trin, the Zion congregation at Brecher, Ill, laid the cornerstone of their new church. Preacher: P. A. H. Brauer.

L. J. F. Going.

On July 4, St. Peter's parish at Westgate, Iowa, laid the cornerstone of its new school (24X40 feet). It preached

R. Uhlm>nn.



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Some biblical culture pictures.

I.

Cultur, Culturfortschritt - that is one of the catchwords of this time. The world praises its culture. The present generation boasts that it has come so far in culture. Our American people flatter themselves that they are striding along at the head of culture and civilization. Now, indeed, the achievements and accomplishments of the people in this field leap to the eye. The St. Louis World's Fair, which is the talk of the world, presents to thousands and thousands of American citizens and foreigners the products of modern culture and the progress of culture in a magnificent overall picture. So the question is obvious: What are we Christians to judge of secular culture? We want to answer this question in a few short articles, naturally from God's Word, by presenting some biblical pictures of culture to our readers.

When God the Lord had created the earth and man, he said to Adam and Eve: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 1:28: This was the purpose given to man by God, that he should rule over fish and fowl, and over all living creatures; and that he should subdue the earth and all living creatures, and make them useful and useful to him. To this rule belonged also the spiritual mastery of the world, that man with his intellect penetrated the created things, recognized each individual creature according to its special kind, its purpose and use. Thus the first-created man named the animals that God presented to him, each according to its kind, its nature, its properties, and thus manifested a profound insight into the nature of things. In the six-day work God had completed all things, and it was

all was very well. But the earth was still waiting for man's work. God had placed hidden treasures in the earth, such as the gold and precious stones near the river of Paradise, which man was to find and lift. God had put secret powers into nature, wonderful natural powers, which man's spirit and eye were to spy out, discover, and thus make use of. And this is the very thing that is commonly called culture. Cultur, cultiviren, that means to cultivate, to work, to form, to educate. This, then, is part of man's divinely ordained calling: that he should cultivate the soil, that he should bring living creatures to his aid, that he should train them, that he should work, shape, form, and transform the earthly things given him, that he should release the secret forces of nature, develop them, and make them useful, and that he should train his own gifts, powers, and abilities for this purpose. This is absolutely necessary for the duration and preservation of this earthly life, for the preservation of the great human race on earth. And man, according to God's purpose, should not merely eke out a miserable existence on earth, but rejoice in his life, delight in God's creatures, but of course rejoice in God in all things and give thanks, praise and glory to God, the Creator of all things.

This ultimate end purpose of creation has been thwarted. Sin has intervened. Man has fallen away from the living God. And because of man, the earth is also cursed. But grace has also intervened. And by grace God still sustains the sinful human race and, for man's sake, the whole world that has fallen into corruption. God still makes his sun rise daily on the good and the evil, and sends rain on the righteous and the unrighteous. As long as the earth stands, seed and harvest, frost and heat, summer and winter, day and night, will not cease. And so man's vocation in and to the created world, man's cultural vocation, has not ceased. When sin

After the flood, the Lord God confirmed and reaffirmed the blessing of creation and the will of the Creator to mankind, saying: "Be fruitful and multiply, and fill the earth. Let your fear and dread be upon all the beasts of the earth, upon all the fowls of the air, and upon all that creep upon the face of the earth; and let all the fish of the sea be delivered into your hand." Gen. 9:1, 2. Of course, the traces and consequences of sin can now be seen everywhere. Man must now till the field by the sweat of his brow, and earn his bread. All work requires toil and effort. Man's activity, his work, his striving forward is a continual struggle with opposing powers. The rule of man over the earth has become a regiment of terror. Man profits from the death of creatures, from the blood of animals. But even fallen man knows and understands and is still able to do something in external, natural things that are subject to reason. And it is the living God who, with his almighty power, sustains the world and keeps the whole, great world-work, the activity, creation, and struggle of men going, and makes man's work on earth a success.

And we Christians, when we look into the world that surrounds us, into the life and doings of men, should make a distinction between nature and sin. Sin has not destroyed God's work and creature. We rightly groan over the ruin of the godless world, over our own sin, over the thousandfold miseries of this earth. But yet in this wicked, evil world, on this cursed earth, we still see the hand and the work, the blessings and good gifts of the great God who made heaven and earth and all that is therein. Yes, we Christians, who have found our God again in Christ, now also serve the living God with the work of our hands, with our earthly occupation; we also work and handle, like the other children of men, earthly things and materials; we make use of the progress of men, of worldly culture, art, education, science, as far as it can be done without sin, and we rejoice in all the good gifts of God, but all this with God and in God, the God of our lives. The pious Queen Esther did not sin when she appeared before her husband in her royal ornaments and jewels, in order to find favor with him and to induce him to grant her great request. The holy patriarchs, Moses, David were shepherds of the flock. The evangelist Lucas was a physician. The great apostle Paul was a carpet maker. And he was not a despiser of art. He wove worldly poetry into his speech, which was inspired to him by God. The words, "We are of his seed," viz. of divine seed, Apost. 17, 28. and, "The first are always liars, evil beasts, and foul bellies," Tit. 1, 12. find verses of heathen poets. The same Paul, who knew and wanted to know of nothing but Christ crucified, reminds Christians, "All the creatures of God are good, and nothing is abominable, which is received with thanksgiving. For it is sanctified by the word of God and prayer." 1 Tim. 4, 4.

G. St.

Contemporary materialism in its influence on the Christian life.

8.

A sad phenomenon of our time, which can be traced back to materialistic influence, is the fact that nowadays families with many children are becoming more and more rare. This is partly due to the fact that children are killed before they are born. If one investigates more closely how widespread this sin is, one is confronted with an almost ghastly abyss of depravity, and involuntarily one asks oneself how it is possible that man should hold the child, which after all has a living soul, the breath of God, in such low esteem that he kills it; for to destroy life is to kill, to commit murder. But just here we see the terrible, devastating power of materialism. It holds human life in low esteem, for it regards it as nothing but an accumulation of parts of matter. What harm is done when these are torn apart! And this deadly poison of materialistic doctrine has penetrated almost all strata of the population; indeed, God be lamented, it has already found its way in among many who bear the Christian name. Even though many may not commit the terrible sin mentioned above, the prevention of the blessing of children is, unfortunately, a common practice; indeed, one tries to defend and justify this practice. In order to substantiate this assertion, only a few statistical data may be added. According to the "Statistical Yearbook" of our Synod of 1883, there were 15 baptisms for every 100 communicating members. This percentage gradually fell, albeit slowly, but steadily, until in 1902 there were only 7-1/2 baptisms for every 100 communicants. Thus in 19 years the proportionate number of births has been reduced by one half. We know well enough that other, natural conditions are partly responsible, but such a strong decrease in the number of children cannot be explained by this, and the suspicion is close at hand that the materialistic spirit of the age has already penetrated deeply into the outer Christianity. This is obviously a great danger for our Christian people, and it is absolutely necessary to warn clearly against this sin. How extraordinarily widespread this sin is can be seen from conversations with physicians and from the fact that there are whole industries engaged in the manufacture of all kinds of things that serve this purpose. But if we wish to avoid this sin, it will best be done by refuting from God's Word the reasons given for preventing the blessing of children, and secondly by realizing how unspeakably great and glorious joys flow from the blessing of children.

The first reason usually given is that it is too difficult in our present circumstances to feed and clothe a large family. This reason obviously comes from unbelief and distrust of God. Should not the God who gives us children (for children are a "gift of the Lord," Ps. 127:3) also give us food and clothing for them? It

It would be easy to cite dozens of scriptures that prove this. Let us hear but a few of them. Ps. 37:25 says, "I have never seen the righteous forsaken, nor his seed go after bread." Can there ever be a clearer and more definite promise that God will feed our children? After all, our children are God's creatures, and the word certainly applies to them:

What our God has created, That he also wants to preserve,
About it he wants to rule early and late With his grace.

Let us also remember the passage Matth. 6, 25-32. There the dear Saviour calls the care for food and clothing pagan and sets before us the unreasonable creatures, the birds under the sky and the lilies of the field, as shameful examples and tells us: "If then God so clothes the grass of the field, which today stands and tomorrow is thrown into the mangle, shall he not much more do this to you, O ye of little faith?" Further it is said in Matth. 10, 29. 30.: "Does not one buy two sparrows for a penny? Not one of them falls to the ground without your father. But now the very hairs of your head are all numbered." Phil. 4:6, the apostle exhorts, "Take no thought for yourselves, but in all things make your requests known to God in prayer and supplication with thanksgiving." Who would not think here of the two glorious miracles of the feeding of the four thousand and the five thousand with a few loaves and fishes, which are reported to us in Marc. 8 and Joh. 6? Is it not a shameful distrust of God, and an insult to the immeasurably rich and ever faithful God, to fear that we will not be able to feed and clothe the family that God gives us? Is this not the influence of the materialistic spirit of the age, which does not believe at all that there is a God? Is it not vain hypocrisy for a man who stands thus to sing with Christians:

Praise the LORD, who ruleth all things so gloriously, Who leadeth thee safely on the footsteps of nobles, Who keepeth thee as thou pleasest;
Didn't you feel this one?

The first reason given, therefore, is not only wholly void, but it is sinful; it is an insult to the ever kind and faithful God.

The second reason given in this matter is that the fifth commandment requires that one do no harm to his neighbor's body. But one's own wife also belongs to one's neighbor. Experience has taught that frequent births shorten the life of women, and that it is therefore a duty to prevent the blessing of children. Let us consider this reason. First, let it be noted that experience does not teach the above. But even if it did, this would not give us the right to interfere so sacrilegiously with the order of the Creator and with the government of God. The same God who gave the fifth commandment placed this blessing of offspring on the marital state and blessed mankind at the time of creation, saying: "Be fruitful and multiply and replenish the earth," Gen. 1:28. Even after the fall of man, he said: "Be fruitful and multiply and replenish the earth."

still in the 127th and 128th Psalm the descendants as a blessing. But God cannot contradict himself. That which he himself calls a blessing of the marital state cannot be contrary to the fifth commandment. This reason, too, however pious it may sound, is therefore obviously a sinful reason. And yet one must not commit a sin in order that something good may come of it.

The third reason given is self-evident in the eyes of Christians. It is not desired that the woman should be deterred by her duties in the nursery from pursuing pleasure or gain. This is a truly materialistic reason. Surely one's own self is in the foreground, and in order not to disadvantage it, one prevents the blessing of children. Pleasure is placed above woman's real and most beautiful task, above motherhood. As far as the acquisition of money is concerned, however, it is a fine and noble thing for a woman to help her husband bear his burden in times of need, if she is able to do so. But here, too, we must not sin, so that good may come of it.

The last reason, finally, the ridicule of the people, is so trivial that it is really worth no attention at all. It is true, of course, that the materialistic spirit of the age has already taken such deep root that one can hear miserable taunts about great families even from the mouths of some who bear the Christian name, but these are sufferings that really do not compare at all with what one forfeits by yielding to this mockery. The reasons given are therefore not only not valid, but they are sinful.

But the fact that reasons are given in this matter at all is certainly also due to the fact that people are so often not aware of what a rich and glorious blessing lies in a numerous family. In the 127th Psalm it is said: "Behold, children are a gift of the Lord, and the fruit of the womb is a gift. As arrows in the hand of a mighty man, so are young boys. Blessed is he that hath his quiver full of them." In the 128th Psalm the holy singer praises: "Your wife will be like a fruitful vine around your house, your children like the olive branches around your table. Behold, thus is blessed the man that feareth the LORD." It is true that the care and education of children requires much toil and labor, many a sleepless night, and many a fervent prayer to God for the right wisdom, but there is also nothing on the other side from which so much heartfelt joy flows for us as from the blessing of children. When a father comes home from work, weary and tired, how his eyes shine, how his weariness is dispelled, when his dear little ones hurry to meet him and cling to him to lead him home. What high and pure joy it is for a mother's heart when the little child slurs its mother's name for the first time and takes its first independent step. Or let us think of Christmas. Are not the shining eyes of our little ones resting on the Christmas tree, their joy over the smallest gifts a rich reward for much toil and labor? The fact that we often long so much for earthly pleasures and pleasures is certainly largely due to this,

that we do not keep our eyes open for the purest and most glorious joys which God Himself gives us. Ask any parents who are not yet morally depraved whether they are willing to give up one or all of their children. One will very seldom find a willingness to do so. This surely proves that these parents realize what a glorious gift of God their children are. The desire to go through the world without children, or with only one or two, has only arisen out of the materialistic spirit of the age.

R. v. N.

Two new missions.

Every true Christian has a warm heart for the kingdom cause of the Lord, for the work of the mission. He rejoices over every new victory of the gospel. When he hears that a new, hopeful mission has been established, that a hitherto closed door has been opened for the work of saving souls, he is filled with great joy and with praise and thanksgiving to the Lord God.

Today we may report on two missions which have only recently been started within our dear Synod. These are the Lithuanian Mission and the Polish Mission. Both are located in the east of our country and for the time being lie within the borders of the Eastern District, from which they are also being operated. In the work of the Lithuanian Mission, Missionary Brustat, a native Lithuanian, is at present working at 8 stations, which are located in five different states. A second Lithuanian by birth took his exams this year in our seminary in Springfield, but unfortunately, for reasons which will be explained later, he could not be called until now.

Father E. Mikulski of Elkton, S. Dak. the son of a Lutheran preacher in Poland, educated at a Synodal Conference institution, and hitherto a member of the Minnesota Synod, has been called to the Polish Mission. He has also accepted the call and will begin his work without delay. The following excerpt from his letter of acceptance proves that God has allowed us to find a man who will not only do the Polish missionary work with the necessary ability, but also with joy and zeal: "I am sincerely happy to be allowed to faithfully pastor my fellow countrymen. This was my heart's desire when I left my old home eight years ago; and now I look forward to its fulfillment. It is true that my mother tongue has become partly foreign to me, ... but I feel that after a few weeks or months I shall regain my former fluency." The mission to Poland is a most necessary and undoubtedly promising mission. American sectarian churches have already recognized this and have begun to proselytize in Polish among the large numbers of Polish Lutherans immigrating to the East.

Our missionary will probably reside at Trenton, N. J. Through Fr. Sattelmeier, who serves a rapidly increasing Polish congregation at Scranton, Pa. parishes have been planted at Trenton, N. J., and near Baltimore, Md.

been established, and in Philadelphia, Pa. a preaching place. In New York City, where members of the Scranton congregation have moved, the work is to be begun immediately upon the arrival of the missionary. There are many church neglected Polish Lutherans living in the hard coal areas of Eastern Pennsylvania, Fr. Sattelmeier can no longer serve the mission. His congregation of 126 voting members has urged him to henceforth devote his full time and energies to his own congregation and to the mission work in Scranton.

The last Synod of our Eastern District left the appointment of a missionary to Poland to the discretion of the Commission for the Lithuanian Mission. After repeated consultations, the members of the commission came to the conclusion that there should be no hesitation if the success of Fr. Sattelmeier's faithful work so far was not to come to nothing and the synod was not to lose a promising mission. It is true that there are still no funds available to undertake this mission; it is also true that there is a deficit in the treasury for the Lithuanian mission - not a nice cash balance with which we could cover the expenses of the Polish mission for the time being, but rather a deficit; it is also true that we will have to have the considerable travel expenses of the appointed missionary and his family advanced by one of our fellow Christians for the time being; It will probably happen that we will initially also have to have the part of the missionary's salary that is not received in the wards advanced to us; but we confidently hope that our Christians, especially in the Eastern District, when they learn of our need, will not rest until the need has been remedied - and not even then. Father Sattelmeier informs us: "The people are very willing to make sacrifices. However, according to our estimates, the costs of the mission for the first year will amount to at least \$500.00.

And how should we, the members of the Commission, act with regard to the appointment of a second Lithuanian missionary? Such a missionary is available in the person of this year's candidate Drignat. He would like to make missionary work among his fellow Lithuanians his life's work. He is not proficient in either German or English in such a way that he could serve the Lord in His vineyard in either of these two languages. He studied with the intention of becoming a Lithuanian missionary. He made himself available to our commission by letter. What shall we answer? How shall we act? "Call him!" all friends of the mission say in their hearts. Yes, but listen, the missionary funds received so far have not even sufficed to pay the salary of the one missionary already engaged in blessed work. A constantly growing deficit stares at us. So we could not help but decide with a heavy heart to wait with the appointment of the second missionary until we can hope to be able to pay the missionary his due salary, bearing in mind the scriptural word: "A laborer is worth his wages." And now it is up to you, dear Christians, especially in the Eastern District, to decide how long this laborer should stand idle in the marketplace, because no one has hired him. Think over the situation again: The missionary is there. He is waiting for work. The work is also there. There is enough missionary work.

Material available. There are many Lutheran Lithuanians in the east of our country. The only thing missing between the two is the link: the necessary missionary money. And it is not impossible for us to procure this link. Let us then act, and that without delay! The cause of the Lord is urgent. Let us work while it is day; the night is coming when no one can work. "But God, who is rich in mercy through great love, so that he loved us, make us ever more eager and willing, through the knowledge of such mercy and love, to show mercy again to the brethren. According to our calculation, after hiring the second missionary, the sum of about \$1000.00 would be required for the first year.

In the name and on behalf of the Commission for Lithuanian and Polish MissionsF . P. Wilhelm.

Wisconsin District Assembly.

The Wisconsin District of our Synod held its sessions this year at St. John's Church, Racine, Wis. from July 6 to 12. The opening service was preached by the Rev. General Presbyter, v. F. Pieper. According to Matt. 9:35-38. he answered the question, "Why should the synod maintain its synodical institutions with the utmost fidelity?" The sessions were attended by from 300 to 350 pastors, teachers, and parish delegates.

In the morning sessions, as always, we dealt with doctrinal negotiations. In these, we discussed a topic begun years ago, which deals with the characteristics of a well-grounded, truly Lutheran local congregation. For this year's negotiations, the 25th thesis was available. It reads, "It maintains fellowship with those who are of its faith." The speaker, H. Sprengeler, made the following points: "1. How and by what means is faith-brotherly fellowship cultivated according to God's Word and according to the example of the apostolic church? 2. How, therefore, can and should a well-established truly Lutheran congregation also cultivate faith-brotherly fellowship?" In the execution and discussion of these points, the great blessing achieved for God's kingdom by the uniting of congregations into a synod came fairly before our souls. Through this, unity of spirit can be better cultivated and the missionary work commanded by God can be carried on to a greater extent. This will also enable us to establish and maintain teaching institutions, to equip preachers, missionaries and teachers - laborers for the vineyard of the Lord - and to send them out with the message of the gospel. - But I do not want to anticipate. You can, dear Christian, read the printed report for yourself in its own time. And when you do, you will heartily rejoice and thank the faithful God that he has led you into a righteous synod.

The next important subject to be discussed was the work of the Inner Mission in our District. A detailed report on this was presented to the Synod by Father H. Daib, the chairman of the Mission Commission. According to this report, 90 stations are faithfully served by 30 missionaries.

worked successfully. In order to be able to carry out this great God-given work even more successfully, a new office was created on the recommendation of the Mission Commission and the Visitors, namely that of a Mission Director. This person is to fulfill the duties of a state missionary and at the same time conduct the correspondence of the Commission. The appointment is to be made by the Mission Commission with the approval of the District Praeses.

P. W. Matthes reported on the support of needy pastors, teachers, and their widows and orphans; P. H. Eggers gave an account of the newly founded asylum for feeble-minded children; P. C. Eißfeldt gave a brief report on the work of the Children's Friend Society of Wisconsin; P. J. F. S. Her of Denver, Colo, who was present on behalf of a Lutheran hospital society, convinced the Synod that a Lutheran hospital in Denver, Colo. in this God-created asylum for lung and throat sufferers would certainly be a sanitarium for many for their bodies, but also at the same time a splendid means for missionary work on many immortal souls. The Synod therefore decided to recommend this important work of love to the congregations for their support.

Elected as delegates to the Synodal Conference and any alternates were: PP. H. Erck - H. Daib; H. Sprengeler - B. Sievers; W. Matthes - H. Eggers. Lay delegates from Oshkosh - Merrill; St. Stephen's congregation in Milwaukee - Racine; Trinity congregation in Milwaukee - Immanuel's congregation in Milwaukee.

But praise be to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heavenly goods through Christ. May He fill our hearts more and more with thankful joy over our fellowship in the gospel and teach us to pray faithfully:

Thou sweet love, give us thy favour, Let us feel the heat of love,
That we may love each other with all our hearts, And in peace be
of one mind. Kyrieleis!

F. Houses.

First meeting of the Brazilian District.

In the name of the Lord, a number of congregations and the pastors of our synod in Brazil organized themselves into a synodal district during the days of June 23-27. The following is a brief report on the first meeting of this new district. Already on his visitation trips, the honorable chairman of the General Inner Mission Commission, Father L. Lochner from Chicago, took the opportunity to encourage this matter in the individual congregations, since the purpose of his trip was also to be helpful in the formation of such a district, if the appropriate time had come. Likewise, the individual pastors had already discussed the matter with their congregations and informed them about the nature and importance of a synodal union. Articles on the subject had also appeared in our "Kirchenblatt".

Thus, little by little, the pastors and church deputies met in Rincao Sao Pedro, in the congregation of J. F.

Harders, in. In addition to the visitor P. L. Lochner, 9 pastors, 9 deputies and 1 teacher were present. Absent were 5 pastors. Thus this latest District of our Synod consists of 14 pastors, 8 voting and 6 consulting, and 10 congregations, 8 voting and 2 consulting. The first meeting was held on Thursday afternoon, June 23, and was duly opened by the local pastor. Then Father Lochner took the chair and answered the question in his synodal address on the basis of John 8:31, 32: "Why should a true synod stick to Jesus' word?" On the whole, five sessions were held. The first subject of discussion was, of course, the founding of a synodal district with the result already mentioned. Father Mahler was unanimously elected as the first president, Father Klein as vice-president, Father Kern as secretary, Father Petersen as assistant secretary, and Teacher Wille in Porto Alegre as treasurer. In our midst there are at present three Conference Districts, and accordingly three Visitors were elected: for the District of Porto Alegre and environs Father Klein, the Vice-President, for the Northwestern District Father Harder, for the Sao Lourenzo District Father Hartmeister. Praeses, Vice-Presidents and Secretaries were elected by ballot. It was a solemn hour in which we organized ourselves into a Synodal District.

The second main subject of the negotiations concerned the training mainly of teachers, but also of preachers in this country. As is known, the beginning of this was made by the Sao Lourenzo Conference in October of last year through the establishment of a pre-school. The Synod decided to make this matter its own. For the time being it is to be carried on in such a way that each conference will teach a number of pupils with the means at its disposal. In the meantime, the congregations are to be warmed up for this so important and necessary cause. The Synod took the greatest interest in the training of teachers in their midst. A collect raised after the meeting yielded about ten dollars. In Porto Alegre, too, some boys enjoy private instruction for this purpose.

Our "Church Bulletin", in which a detailed report on this first Synodal Assembly will appear, was also the subject of extensive discussion. Since it appears to be in the interest of our mission, it is urgently desired that it be widely distributed, both at home and abroad. All synod members were encouraged to make it their business to distribute our paper in their congregations and wherever else it is possible.

As there was no presentation at this meeting, the discussions were mostly of a business nature. Fr. Lochner presided during the entire time. On Friday evening a pastoral conference was held. On Sunday a service was held with pastoral preaching and the celebration of Holy Communion. The closing session, during which various reports were heard, was held on Monday. The closing celebration took place in the usual manner among us, after Praeses Mahler had thanked Father Lochner in a heartfelt closing speech for his faithful service in our cause and had pointed out that we are indebted to him next to God. All present joined in this expression of gratitude. The

then expressed his thanks to the gracious God, who had not only protected him in body and soul, but had also given him every blessing where something good had been done through him.

Thus God has made it possible for us, preachers as well as congregations, to find closer union, even outwardly, who were already united in spirit and faith before. May he bestow his rich blessing on this step and may we always be blessed by his grace and mercy. J. Hartmeister.

To the ecclesiastical chronicle.

America.

The Wisconsin Synod held its meeting this year at the end of June in Milwaukee, Wis. The doctrinal discussions were based on a paper by P. G. Harders on the question: "What is necessary for the prosperous progress of our Lutheran parochial school system?" With regard to the institution in Watertown, where an academy had hitherto been connected with the actual grammar school, it was decided, after lengthy discussion, to retain the academic department and not to abolish it, as had been proposed by some in the Synod. The new building for this institution, which had already been decided upon, and which cannot be executed for the \$25,000 granted, but will require \$40,000 to \$50,000 in order to be suitable for the purpose, was postponed for a year; in the meantime a pastor, who is on leave of absence from his congregation for a year, is to collect in the Synod for the building. It was also decided to establish another professorship at this institution, so that the inspector could devote most of his time to the supervision and education of the pupils, and have only a few hours to give, an arrangement which has proved very profitable. For the traveling preaching or inner mission of the Synod, nearly 86,000 was appropriated. For the whole budget of the Synod, including the appropriations for the general institutions, about 846,000 are necessary. Of this, \$16,000 will be contributed partly by the Synods of Minnesota and Michigan, which are affiliated with the Wisconsin Synod, and partly from the surplus of the book business, so that the Wisconsin Synod will have to raise about 830,000 by collections. The total debt of the Synod is \$27,000. P. Ph. v. Rohr was again elected President, P. J. Bading Vice-President, P. H. Gieschen Secretary, and P. H. F. Knuth Treasurer.

L. F.

The necessity of better instruction of the youth of our country in the Christian religion, for which so many excellent people, especially educators, have spoken out in recent years, has recently been strongly emphasized by another well-known schoolman, Pros. Edmund James, the president of Northwestern University at Evanston, Ill. He said, among other things, in a speech delivered before the "National Educational Association," "It looks rotten with the fruits of our modern education, and only when religion is restored to the schools, both lower and higher, can any improvement be hoped for. People have lately pushed the religious schools into the background. But one finds that this was a mistake. They must regain influence on life; for without Christianity even our advanced modern culture cannot get along in the end. Christian principles, however, can only regain general validity if the growing youth

Christian education in the schools and universities." But what is the use of all complaining if one does not want to go the right way that leads to the goal and does not want to know anything about the parochial school? Let us thank God for what we have in these distant Christian schools, and let us also give due attention to the higher education of our adolescent youth in Lutheran teaching institutions.

L. F.

Lodge Abomination. In the Philadelphia newspapers recently, according to the *Lutheran Observer's* report, one read, "Last night, one of the most sacred forms of worship was performed in the ceremony of the order of 'Mystic Shriners,' in the presence of the people gathered around the ring in the great circus tent of 'Pawnee Bill's Wild West Show,' at Parkside and Elm Avenues. It was the christening of a new-born camel belonging to the Circus, and it was performed by the 100 members of the 'Lu Lu Patrol' of the Local Lodge of the 'Mystic Shriners,' who had solicited the honor of baptizing it." - This was quite a disgraceful mockery of Holy Baptism and quite a gross blasphemy, and clearly shows what an ungodly spirit rules that Lodge. At the same time, however, an incident like this must open the eyes of even the most simple-minded. The Mystic Shriners are

an Order to which only Masons of the 32nd degree and Knights Templar can belong. It is said by its members to have originated in Arabia, which is the reason why this ceremony was performed at the cameo, and counts among its members Muhammadans, Jews, and "Christians" who worship Allah or any idol.

L. F.

Abroad.

The Hermannsburg Free Church held this year's Synodal Assembly in Uelzen at the beginning of June. The discussion of the doctrine of justification after a presentation by Fr. Wetje, which had begun last year, was continued on the first morning. "In the afternoon," says the report on the Synod, "the correspondence between the sister Synod and the pastors of the Free Church of Saxony and other states on the one hand, and the officials and pastors of our Free Church on the other, was communicated to the Synod for its information. The Synod expressed its heartfelt joy that by God's grace a cordial, fraternal relationship exists, and for its part will use all diligence to maintain unity in the spirit through the bond of peace." The remaining proceedings were particularly concerned with the internal and external mission of the Synod in New Zealand.

L. F.

The revised Bible, which has changed the text of Luther's Bible translation in thousands of places, is finding its way into one German state after another. Now Mecklenburg-Schwerin has followed suit, whose Oberkirchenrathspräsident Kliefoth, who died a few years ago, had previously spoken out strongly against this falsification of Luther's Bible. The Mecklenburg Bible Society is now permitted to distribute Bibles with the revised text, and the Ministry of Education has lifted the ban issued in 1886 and permitted the use of the revised Bible in schools. But once this text has been introduced into the schools, it will soon find its way more and more into the church as well, and in the foreseeable future will come to dominate completely.

L. F.

The Zionist movement, which wants to provide Palestine as a home for the Jewish people and then establish a Jewish state there, has lost its creator and leader, Dr. Theodor Herzl in Vienna, through death. This probably seals the fate of the entire movement. For already in the previous year

the plan to emigrate to Palestine failed because of the refusal of the Turkish Sultan to cede leased land to the Jews there, in spite of all the millions offered to him through the efforts of Herzl by rich Jews all over the world for this purpose. And the second plan, conceived at the last Zionist Congress, to found the intended Jewish State in Uganda in Africa, has not been taken seriously at all by most. Now that the real leader of the whole enterprise has died, the complete collapse will not be long in coming. At the same time the fate of the unbelieving Jewish people, to be scattered and yet easily recognizable among the nations of the earth and to remain until the last day, is again confirmed, the word of the Lord that "this generation shall not pass away until all be done", Luc. 21, 32, is proven to be true, and the dreams of the European and American chiliasts of a general conversion of the Jews, which would begin with this Zionist migration of the people of Israel to Palestine, have once again come to shame. Herzl was a gifted man who had devoted all his time and energy to Zionism, but had fallen away from the faith of his fathers and become a Reform Jew. His funeral was magnificent. Thousands followed his coffin and for an hour the Zionist delegations passed by his grave. Of his Messiah and Saviour modern Jewry wants to know even less than ancient Jewry.

L. F.

From World and Time.

Recently a meeting of distinguished American women was held in Boston, at which the race question was debated. The "Lutherische Kirchenzeitung" reports that of 34 women present, 32 agreed with the following statement: "Thousands of children are born who should not be born at all. The paper adds: "Since they themselves most likely know exactly how the birth of children can be prevented, they proposed the appointment of a commission whose task it should be to instruct the ignorant poor how this 'evil' can be controlled. But what moral depravity such an attitude reveals!"

L. F.

At the international women's congress held in Berlin in June, which was attended by women's rights activists from all over the world, the goal of the women's movement was again defined as full equality between women and men.

with the men. Women should neither rest nor rest until they had fought for them. And this slogan was not only issued by the emancipation-mad American and English women, but also, as the "Freimund" says, by the "otherwise cooler Germans". The following sentences were publicly-

"It is not the woman who belongs in the house, but the woman who belongs to the house." "The recognition of the principle must be achieved that woman is not there for man's sake, but for her own." "It is much to be deplored that so many professions are still closed to women in Germany, such as the profession of advocate and preacher." That the Holy Scriptures expressly say that woman is created as a "helpmate" of man, "to be about him," Gen. 2:18; that "man was not created for woman's sake, but woman for man's sake," 1 Cor. 11:9; and that woman is to learn in silence, and not to teach publicly, 1 Tim. 2:12. 1 Cor. 14:34, cares little for these liberty-lusting women.

L. F.

Blessing of children.

In marriage the blessing is continually fulfilled, so that God the Lord blessed Adam and Eve in the beginning - but not always by God's wonderful counsel. It is a proof of the divine blessing when the word is fulfilled that "thy wife shall be as a fruitful vine round about thy house, and thy children as olive branches round about thy table. Often such blessings are not recognized; often children are looked upon rather as a burden, and as a disturbance to the marriage. This is a deep and sad misjudgement of the mercy of God, which is quite evident in the blessing of children.

Nothing unites a husband and wife more firmly than children. They are a natural bond, for they bear the essence of both father and mother; they unite the nature and life of both. In the children, the parents' loves and worries, wishes and hopes come together. It is true that some things must be done without for the sake of the children, some burdens and toils must be borne, some comforts and conveniences must be sacrificed - but how gladly does parental love do this! How easy such sacrifices become! It is a rich happiness and a source of daily joy to have children who flourish in body and soul and grow up to the glory of the Lord. How joyful is the gradual unfolding of the little ones: their first babbling, the first signs of understanding and recognition, the first traces of reciprocal love! What can be more sweet and refreshing than to look into a clear, kindly child's eye, into the eye of your child born of your own life and being! - What delight, especially for a mother, to cherish and care for a little child whom she has carried so long under her heart, whom she has nourished with her own life's strength! Yes, children are a gift of the Lord; therefore thank him for them from the bottom of your heart and hold such a noble gift in high esteem.

But he who gave it will one day ask you to give an account of yourself, whether you have rightly recognized his gift and kept it safe. Do not forget this on any day and see to it that you can endure. You promote your own happiness when you bring up your children to the Lord. Thou bindest thyself the sharpest rods, that thou mayest be severely chastened if thou bringest up thy children not aright. No sorrow is greater than the sorrow of misbehaving children. - Two main things belong to right education: first, to hold down and cut off the natural sinful nature by serious discipline and punishment from and according to God's word; second, to faithfully cultivate the new life, which began in holy baptism, with and through God's word. And parents must not neglect one great duty in particular, namely, daily intercession, prayer for their children. For God's blessing is all-important in the upbringing of children.

Children are the gift of the Most High;
the fruit of the womb is a gift. Children
are the best of possessions, parents,
be mindful of this; make every effort to
educate them for the good.

(G. C. Dieffenbach.)

Child rearing.

To many parents their children are a burden, and the more they grow up the greater. They give me gray hairs, says many a father. And they drive me into the ground, says many a mother. But father and mother should consider whether they themselves are not to blame for this misery. For whether they also show love to their children, to whom they do so much good every day, is often the question.

Question. Such love is easily proved, which buys the boy a beautiful little skirt, that the neighbours are greatly astonished at it, and say: "What a golden boy Friedel is! And such love is easy, too, as feeds Friedel daily with the best milk, with rusks and cakes, does his will for him at all times, and never has the heart to command or to chastise the boy's disobedience with a rod. Such love is not love and must therefore know that children are a burden. But the right kind of love, that is, the kind that exercises discipline, turns the a into a u, the burden into a joy, and experiences that children are a blessing from God. Therefore nothing is more urgently to be advised to all parents than that they think in time to make a u out of a.

This art was well understood by a teacher from Strasbourg, who was a poor man and had to help himself miserably. He found joy in nine children, and it was no small matter to feed them. And if he calculated on January 1 what they would need for the year in the way of trousers, jackets, shoes and boots, and what they would need in the way of bread and vegetables and potatoes, then his head would have been dizzy and his heart would have been despondent if he had not known the faithful God in heaven. Nor were the nine of them small quarters for his little apartment, and if there was scarcely room for their beds and little beds, there was still less room for the games and the hubbub which could not possibly be denied to the merry folk. But father and mother knew how to keep an excellent regiment, and whoever came to the schoolmaster and saw the order and cleanliness in the room and chamber, and how each of the brothers and sisters was clean and active and helpful to the younger brothers and sisters, and saw how the parents managed among the little ones, might well be astonished, and not everyone understood how the poor teacher managed it.

So one day a visitor came to him, just at lunchtime. When the stranger saw the many children sitting around the table and spooning in their plates, he spoke in a pitying tone: "You poor man, what a cross you have to bear!"

"I a cross to bear?" asked the schoolmaster. "What do you mean?"

"Nine children! Seven boys among them! I have," he added sadly, "only two, and every one of them is a nail in my coffin."

The teacher replied, "Mine are not to me."

"I don't get it," said the latter, shaking his head.

"I will explain that to you," spoke the schoolmaster, with a cheerful face. "You see, I have taught my children a wonderful art, the art of obeying. Do you not, boys, know that you must obey parents? Don't you know it?"

"Yes!" said the children.

"And you also like to obey?" the father asked further.

The two little girls laughed mischievously at the stranger, but the seven boys answered, "Yes, dear father, yes certainly, dear father!"

The latter said to the guest, "You see, sir, if Death came to my door and wanted to fetch me one of the nine"-here he pulled off his velvet cap and threw it against the door-"I would say to him, fellow, who told you that I had one too many?"

Then the stranger stopped and began to realize that only disobedient children make a father unhappy.

But one of the poor schoolmaster's nine, who had learned to speak so bravely, has become a blessed and famous man. Who does not know his name? It was the priest Oberlin in Steinthal.

Loyal Mothers.

Many a diligent housewife and faithful mother has already expressed regret that she has so little time left in her profession to be directly involved in any matter of the Kingdom of God. "The many affairs of the household," complains such a mother, "take up so much of my time and strength that there is usually not an hour left to do any service for the Blessed Virgin Mary. What joy it used to be, when the household was still smaller, to make myself useful in all kinds of associations of Christian love, to work for the mission, to visit the sick, or otherwise to help the needy! Now this work is almost completely over, the household is getting bigger, the number of children is increasing, and from early morning until late in the evening I have my hands full, so that each of my relatives receives in due time what belongs to the body's food and need, and that the whole house is kept in good order and condition. - Certainly, cooking, washing, and cleaning, sewing, and mending, are often quite prosaic affairs, and are sometimes regarded quite lightly even by those who have great things to accomplish. And since they recur day after day and week after week without much variety, it is quite understandable if such a busy mother, in the monotony of the day's work and shut up in the confines of the house, once becomes tired and weary, and her consciousness fades somewhat, unnoticed, that one can serve the Lord even with the least service, if one performs it as before His eyes and for His glory. Let the following story serve as encouragement and edification for such mothers.

When a later famous preacher of Württemberg was still dean in Herrenberg, he was often visited by young theologians who wanted to learn from him. Once, in a quiet evening hour, a vicar was with him, with whom he talked about all kinds of matters concerning the Kingdom of God. By this time it had grown dark, and the lights were lighted in the houses. The preacher became silent, and stepped to the window, and gazed for a long time, reflecting on the region, which was kindly lighted by the moonlight. At last the guest broke the silence and asked the Decan if he might also know what thoughts the Decan was just now stirring in his heathen. "I was thinking," he replied, "of the faithful women in the villages before us, who are now putting their little children to rest, nursing their infants, or mending the torn garments of their little ones, and I thought it would be well if I could get as good a place in heaven as these, when they do their work looking up to the Lord."

Is it not true that this is spoken of himself in a humble and modest way, but at the same time it is also thought highly of the profession of housewives and mothers? But if you are not satisfied with this theologian's statement, listen to another. Luther says once: "A woman who waits on her children with feeding, giving drink, washing, bathing, must not ask for a holier, more godly profession." And another time, "It is true, as they say, that parents, though they have nothing else to do, can obtain blessedness in their own children; if they draw them rightly to God's service, they have indeed both hands full of good works before them." If it is not great things that fill your life, do what is your duty, but do it rightly and above all to your Lord, looking to him, with his help and strength, to his glory, and you will have truly accomplished great things. The question will not be: What great and extraordinary thing hast thou done? but: In what spirit hast thou done thy work, and whom hast thou served? Be faithful even in the least! The faithful are promised a rich reward, Matth. 25, 21.

Your job.

Every man has his profession, in which he serves God, if he attends diligently to it: the authorities, the housemother, the housemaster, the pupil. A poor maid, if she does what she ought to do, and is a Christian, is much more worthy in the sight of God than the strictest Carthusian (monk), who is without faith in Christ and love toward his neighbor. It is a very small thing to consider that a maid cooks, washes, sweeps, and does other housework in the house, but because God's command is there, such a small work cannot be praised otherwise than as a service to God, and far surpasses all monks' and nuns' holiness and hard living. For there is no command of God, but here is God's command. And would that the whole world were full of worship, not only in the churches, but also in the house, in the kitchen, in the cellar, in the workshop, in the field, among the people and the peasants, if only we would send ourselves into it.

Therefore we should not turn away from God's calling and occupy ourselves with other things besides our calling. For out of such respect comes righteous obedience; all our sleeping and watching, all our work, is then pleasing to God, and we can also safely trust in him and take comfort in his help.

There is no nobler work than the obedience of the profession which God lays out for each one. Therefore, do not go beyond it, and do not go after what has been commanded and given to another, as do the reckless spirits and the puffed-up smarties who think they have to govern everything, and master what others do.

If then thou wilt serve God aright, keep thy profession and station, be it as little as he will. (Luther.)

Ms. World.

At the St. Lorenzkirche in Nuremberg there is a picture column which represents "Frau Welt". She appears as a beautiful woman with a lovely face. She wears golden necklaces, delicious jewellery adorns her head, and in one hand she holds a basket with beautiful flowers and fruit. This is how the picture looks when seen from the front. But looking at it from the back, .here presents to the eye the horrible sight of a half-rotten carcass into which snakes are crawling. - In Palestine, in the region of the Dead Sea, grows a strange fruit, which is called the apple of Sodom. It looks beautiful and tempting, just like a red-cheeked apple here in autumn. But when one bites into the apple, his mouth is soon spoiled. Inside there is a disgusting, stinking mass.

These are two apt images for the world. Its exterior is beautiful and enticing, but within it lies rot and decay. There is nothing permanent in the world; everything passes away and falls prey to destruction. The beautiful ladies must put up with worms eating their corpses in the graves, and the high lords can do nothing to prevent them from becoming dust and ashes. Honor and prestige, fame and title, money and possessions, everything, no matter how much it shines and glitters on the outside, fades and decays, and no one can tell from your dead bones whether they belonged to a millionaire or to a beggar. Therefore, do not love the world or what is in the world. If any man love the world, the love of the Father is not in him. And the world perisheth with the lust thereof: but he that doeth the will of God abideth for ever," 1 John 2:15 ff.

Sodom and Gomorrah.

In 79 A.D. the cities of Herculaneum and Pompeii, near Naples, were buried by an eruption of the fire-breathing mountain Vesuvius. In more recent times they have been excavated again and strange finds have been made. For example, on the wall of a house excavated in Pompeii, one clearly reads the words Sodoma Gomora carved into it. One researcher believes that the scribe intended to describe the moral conditions of Pompeii. Another, who in June of last year gave a lecture at the Archaeological Society of Berlin on the eruption of Vesuvius in the year 79 and some writings prompted by it, declared it conceivable that a Jewish or Christian inhabitant of Pompeii had sought shelter in the interior of a house during the shower of stones connected with the eruption, and had indicated by this carving the impression which the volcanic eruption had made upon him. Whether either explanation be correct, or neither, at any rate this inscription gives much to think about. Read Matth. 11, 23. 24. 10, 14. 15.

Parental pride.

Some parents take pride in leaving their children many earthly goods. It is indeed the duty of faithful parents to see to the good earthly progress of their children. But it is wrong and perverse and unreasonable for them to make this their chief care. Doctor Luther was of a different opinion. Once, when his mother's wife brought one of his children to him, he took it in his arms, hugged it, and said: "Go and be pious; I will not leave you money, but I will leave you a rich God who will not forsake you. Only be pious, and God help thee! Amen."

Obituary.

It pleased God to send away from this time into eternity Father Hermann Hannemann. The deceased was born on February 12, 1850 in Renseko near Greiffenberg, Hinterpommern, and belonged with his parents to the so-called Breslau Synod. During a long visit with relatives in Wisconsin he became acquainted with the then traveling preacher, Th. Bünger, and on his advice entered our institution in Springfield in 1884. In 1888 he passed his examination and accepted the call of the congregation at Fulda, Minn. The following year he followed an appointment as traveling preacher to South Dakota, and served the synod in that office for 9 years. His suffering condition induced him to follow the calling of the congregation at Ormsby, Minn. in 1898, and he served that congregation, with its two branches, Cedarville and Ormsby, with great fidelity and self-sacrifice until his death. For years the departed man had been suffering of heart, and often expressed himself to the effect that his end would probably one day come suddenly. And so it happened. On July 5, in the evening at 9 o'clock, he suddenly sank from his chair and into the arms of his beloved wife. The doctor, who was summoned in all haste, could only explain that a heart attack had caused his death. The deceased brought his age to 48 years, 4 months and 23 days. For 16 years he was allowed to serve his Lord in the holy office of preaching. He leaves his deeply bent wife Dorothea, née Vöge, and his 7 underage children very little, but he has left them with a lot to live for.

earthly goods, but a father who is rich above all who call upon him. On July 8 his mortal remains were laid to rest in God's field, after Father Th. Schlüter had preached on Phil. 1, 21. and Father H. Schulz on Joh. 13, 7. to the funeral assembly. God comfort the bereaved with his divine consolation!

Johann Porisch.

New printed matter.

Thirty-ninth Synodal Report of the Eastern District of the German Lutheran Synod of Missouri, Ohio, & other States. 1904. 96 pp. 9X6. St. Louis, Mo. Concordia Publishing House. Price: 20 Cts.

This year's teaching sessions of the Eastern District were based on a lecture by Father J. P. Beyer on Abraham, the father of the faithful, Rom. 4:11. The interpretation of the five chapters, Gen. 12-16, which were taken through for this time, is instructive and edifying. It is demonstrated throughout how the faith of Abraham, which proved itself in the most diverse situations of life and brought forth glorious fruits, is a model of the very faith which now makes us Christians. The synodal address by President H. H. Walker gives a brief overview of the 50-year history of the Eastern District, gives a lively description of the circumstances that led to the division of the Missouri Synod into four districts in 1854, and contains suggestions and admonitions for the future that are worth taking to heart. From the mission report it may be pointed out that the Eastern District, at its first meeting in Baltimore, numbered 11 pastors, 3 teachers and 12 congregations, while it is now composed of 171 pastors, 130 synodal congregations and 74 school teachers. There are at present 28 pastors in special missionary service, working at 48 different mission posts.

G. St.

Sacred songs for male choirs. 8th booklet. 12 pages 11X8.

Concordia Publishing House, St. Louis, Mo. price: 20 Cts; price per dozen: K1. 50.

This booklet contains only one piece, the 100th Psalm by Enckhausen, a well-known, efficient composition, which makes some demands on a male choir, but is worth the effort spent on practicing it. The text and music are suitable for performance at every church festival, especially at the Mission and Reformation festivals.

L. F.

Sechs Festhymnen für gemischte Kirchenchöre. Edited and published by Herm. Ilse. 16 pages 10X7. Price: 20 Cts.; Price per dozen: V1. 75.

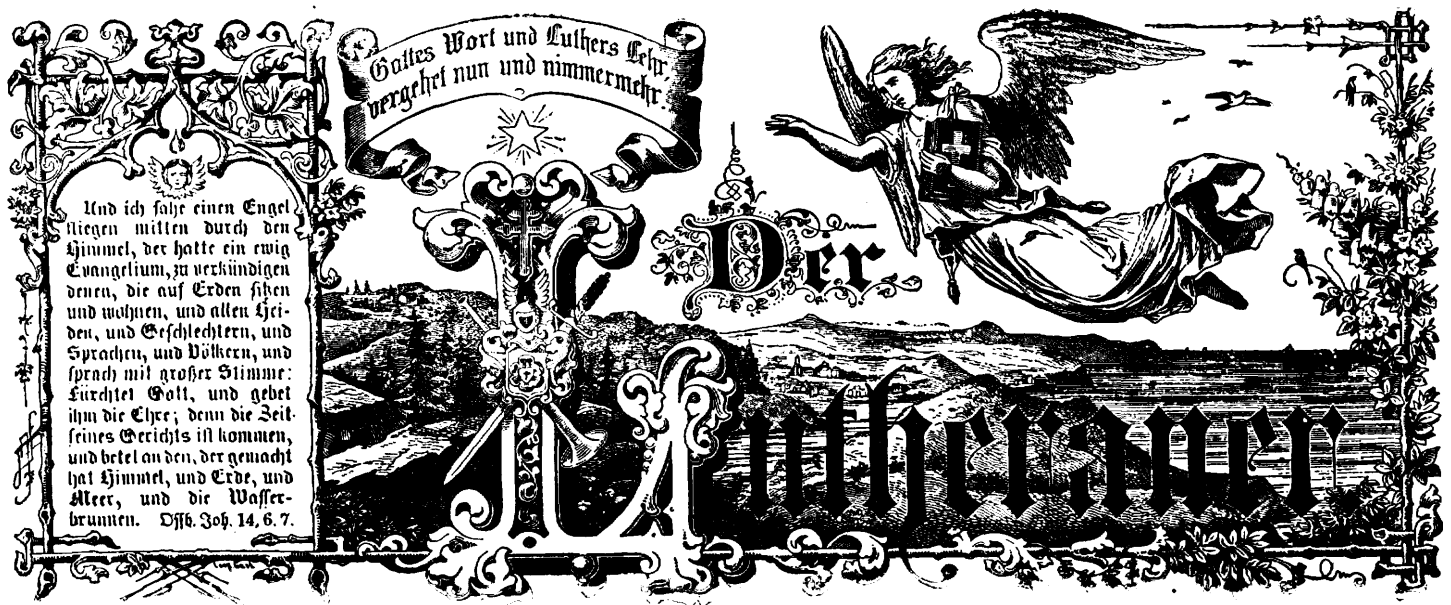
The first four of the songs presented here are intended for Christmas, Charfreitag (W. Sauer), Easter (C. Gläser and J. H. Lützel) and Pentecost (I. H. Lützel); No. 5 is a psalm of praise and thanksgiving (F. Silcher) and No. 6 a psalm of thanksgiving (Fr. Riegel), which are suitable for recital at the introduction of a pastor or teacher and for other festive celebrations. No. 2 and 6 are especially beautiful.

L. F.

Jauchzet dem HErrn, alle Welt. Festgesang for mixed choir by H. F. Aubke, 1410 Rcnvarä ^vs., 11 pages 10^X7. Price: 25 Cts.; price per dozen: K1. 75.

Likewise a composition suitable for Reformation feast, church consecration, jubilee or other church celebration with special organ accompaniment, consisting of a choral song, baritone solo, male choir, soprano solo with choir and again choral song. The powerful piece is recommendable. L. F.

Des HErren Wort vergehet nicht. Festgesang (Reformation festival) for male choir by H. B. Pröhl, 3606 8. HsrmltaAS ^vs., Ottiea^o, IH. 3 pp. 11X7^A. Price: 15 cts. ; dozen price: \$1. 50 postage paid.



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Some Biblical Culturbilder.

The Holy Scriptures, which tell us about the creation of the earth and of man, the destiny and calling of man, also tell us what men have done on earth and how they have fared. It tells above all the history of the kingdom of God on earth, but also gives us glimpses of world history, and now and then also a side glance at cultural history. The oldest piece of cultural history of which we have any knowledge is found in Genesis 4:16-24, where we hear of Cain, who, after wandering the earth for a long time, settled in the land of Nod, that is, in the land of exile, which was far away from Eden, and there became the ancestor of a family and built a city, which he named after his son Hanoch. Hanoch means beginning, and the name suited the city also. This was only the beginning of the founding of the city. Soon other cities arose after and beside that first city. Around the cities lived the peasants. Jabal, one son of Lamech, a descendant of Cain, and Ada, was the father of those who lived in huts or tents and raised cattle. In addition to the raising of cattle, agriculture was, of course, practiced. In the cities trades came up. Thubalkain, the son of Lamech and Zilla, was "a master in all kinds of ore and iron work." This was the beginning of the crafts. At an early period men worked not only the material at hand, such as the trees of the forest, but also ore and iron and other metals which they extracted from the interior of the earth. And they manufactured not only useful utensils, such as all kinds of household and field implements, but also articles of art, e.g. jewelry, to which the names of the two wives of Lamech point, and wind and stringed instruments. From Jubal, the brother of Jabal, "came the fiddlers and pipers", actually: those who were engaged in

cithar and flute. In the cities one heard not only the hammer blow of the forge, but also cheerful music, merry singing. So also the arts came up, and at an early stage also noble arts, like music. And with music came poetry. Lamech himself wrote a poem, which he then sang to his two wives. Craft and art had trade and commerce in their wake. Thubalkain did not make his iron wares only for his own use, then he could have soon laid down his hammer. The products of labor, of diligence, of artistry were then also exchanged and distributed by trade. And the country people brought their cattle and crops to the towns and sold them there. At first this was all natural development, the development and training of man's abilities and aptitudes for mastering nature and making it useful. Crafts, art, and trade have advanced in the course of centuries and millennia, and it is the more recent culture that has given the world and human life an entirely different appearance. But we still see in today's culture the same basic features that we encounter in the beginnings of culture as reported in the Bible: the contrast between city and country, in the countryside cattle breeding and agriculture, in the cities the busy activity and dealings of craftsmen, merchants, and artists, and alongside them the pleasures and delights that art offers mankind.

But this natural development was and is not only nature, but was from the beginning also in the service of sin. It was the lineage of the godless Cain, the fratricide, with whom we find the beginnings of culture. And the Cainites stamped their emblem on the incipient culture. Sin was rampant on earth. The men who had fallen away from God walked after their own thoughts, After the lust of the flesh. The polygamy introduced by Lamech had its cause in the increased lust of the flesh. The two wives of Lamech, Ada and Zilla, and the wives in general.

of their time sought to attract the eyes, thoughts, the pleasure of men, to enhance their natural beauty by all sorts of artificial charms and make them even more effective. Ada, that is, the adorned one. She not only wore moderate, decent ornaments, but was overloaded with jewels and finery, whence the ornaments gave her her name. Zilla, that is, the tinkling, tinkling one. She had jingling, tinkling metal things hung about her body. And Ada and Zilla, the wives of the respected Lamech, were fashionable ladies who set the tone. So craft and art also served the vanity and coquetry of women. And the musicians trained by Jubal certainly already played out to dance, to frivolous dances and showpieces. As lust, the lust of the world and the lust of the senses, the lust of the flesh and the lust of the eyes, so also the actual sin of Cain, hatred, murder, death, took hold on earth. Lamech had once quarreled with a young man who was weaker than he, and he had struck him a blow, inflicting a slight wound. For this Lamech took revenge by striking down his insulter at once. So he carried at his side a sword which his son Thubalkain had made for him. Yea, Thubalkain "hammered," as the words in the original text read, "all manner of cutting things of brass and iron," that is, also knives, swords, weapons, which then encouraged murder among the vengeful Cainites. Lamech, however, was not ashamed of his sacrilege, but boasted about it and glorified it in a song he sang to his wives. The following is, according to an exact translation, the content of the oldest poem of which we have knowledge:

Ada and Zilla, hear my voice, women of Lamech, hear my speech:
Verily a man have I laid low for my wound, A young man for my weal.
For sevenfold shall Cain be avenged, And Lamech seventy and sevenfold.

And so it has gone on since the days of Lamech in the degenerate race of men. Men have dragged God's good creature into the service of sin. Advanced culture has not ennobled mankind, it has not improved it, but ungodly men have made culture subservient to their evil thoughts, lusts, and desires. The progress of culture goes hand in hand with the deterioration of morals. A famous moral statistician of modern times has proved this with statistical tables: in the most civilized countries the most crimes! Culture in itself is not to blame for this. Culture still renders real services to mankind today. Culture has not ceased to be a benefit to a people. But so great is the corruption of the world that it has also corrupted the natural development of things, that it often turns the blessing of God into a curse. It is still the same today as in the days of Cain and Lamech; we may look where we will. Especially the restless, noisy life and hustle and bustle in the big cities shows something of the nature of the first city builder. Lust, carnality on the one hand, hatred, strife, murder on the other, are world-moving powers to which work, business, the world market must also submit. Certainly, handicraft, industry, machine work, the industriousness and skill of mankind promote mankind for good and for good, also for joy,

countless really estimable products come to light. How many goods are on the market, which are misused by many, but also allow a proper use! On the other hand, how much vain finery and trumpery is manufactured, how much useless rubbish, calculated only for vanity, vanity and sensual air! How inventive is our race in the manufacture of the apparatus of war, of ever more effective weapons of murder! How many factories and machine rooms are veritable murder pits for men! Certainly, there are beautiful and noble arts even in the natural field. It is an innocent feast for the eyes to contemplate a beautiful landscape, a good portrait, an interesting historical painting. One rightly admires architecture, sculpture, wood carvings of old and new times. But how much trash and filth is also brought before the eyes of young and old by the fine arts! It is a proof of general moral degeneracy and depravity that artists can count on the applause of the crowd when they exhibit man in his nakedness and shame. Music is a good gift of God. And there is also good secular music which gladdens and soothes the heart. But musicians, even the most famous musical artists, also know how to unleash the most base and vile instincts slumbering in the human breast by means of magical sounds. There is good secular poetry and literature that really educates man. But how many poems and intellectual productions of men have similar content to that song of Lamech. The plays and operas of today almost whitewash and glorify vice, fornication, adultery, murder, and suicide.

Thus we Christians should, as it were, always look with critical eyes at the world around us and at the works of men, and when our professional paths lead us through the world, we should keep ourselves unstained by the world and touch nothing impure. We may and must need the things of this world. But let us never misuse them in the service of sin. We should never forget that it is our calling to shine as bright lights in this unshakable generation, and to show men by word and work what is right and good, praise and virtue, in the sight of God. G. St.

Southern District Assembly.

From June 29 to July 5, the Southern District of our Synod was assembled in the two congregations at Serbin, Tex. The opening service was preached by the Reverend Father Brand, General Vice-President. The synodal address by Praeses Wegener urged the synod members to build the kingdom of God and therefore to take special care to win workers for God's kingdom, since we here in the South are so lacking in such workers.

The fifth request of the Holy Father-Unsers was the basis of our doctrinal discussions. Prof. E. Pardieck of Concordia had been asked to give the lecture, and it was indeed a splendid work that he presented, so that all present followed with joy and profit the clear explanations drawn throughout from the Holy Scriptures. So thoroughly

The work of the Synod was so difficult and so profound, that it reached its goal so quickly and surely. After five sessions we came to an end, and the work will be presented in full to the readers of the Synodal Report. We can only give a few hints here about the execution of the first thesis.

The speaker summarized the content of the fifth petition in the following three sentences: "I. In the fifth petition we repent before God of all our sins. II. above all, we daily ask and receive with faith forgiveness of all our sins for Christ's sake. III. We assure before God that we also cordially forgive those who sin against us."

We ask, "Forgive us our debts," Matt. 6:12. St. Lucas gives the fifth petition thus, "Forgive us our sins." The same thing is meant both times, of course. The debt that torments us is our sin. In the well-known parable we are told of a servant who owed his master ten thousand pounds. And this is a common image in Scripture in general: sin is guilt. Scripture speaks of imputation, imputation, imputation of sin. It speaks of the handwriting that is against us, Col. 2:14. In judgment the books are opened. Christ's work is thus described: He pays what he has not robbed, Ps. 69, 5.

The image of sin as guilt is an apt one, making the matter quite vivid. Among all the ancient peoples, a man in debt was evil. It is not so very long ago that in some countries, e. g. in England, the prisons were for the most part full of poor debtors. This way of dealing with debtors is what the Lord has in mind, as is shown by his parable of the scoundrel's servant. The king thus judged: "Since he had not money to pay, the Lord commanded him to sell, and his wife, and his children, and all that he had, and to pay them. This is how hard and severe God in his holiness deals with his debtors, the sinners, according to his will of the law. We find wicked servants, we are sinners. Debt causes worry, distress, and anxiety; debt is claimed, must be paid. So the time of reckoning also comes for us. And if the debt is not paid, then follows punishment, imprisonment, debtor's prison, dungeon, from which one does not come out until one has paid the last farthing.

Yes, sin is a guilt. And it is a wicked guilt, a great, terribly great guilt. This is the Lord's intention in his parable of the ten thousand pounds: he wants to make our guilt of sin great. He could not present a poorer man to us than a bond-slave. A higher denomination of money than talent, pound, the Greeks knew not. And a higher single number than ten thousand the Greek language had not. So the number is the largest possible. This is the number of sins. And it is ten thousand pounds. Every single sin is something heavy, big, terrible. What makes sin so great? It is the high person of Him against whom sin is committed. "I have sinned against the Lord." Sin grieves and offends the holy God. Sin challenges the punishment and vengeance of the righteous and zealous God. And though Scripture has painted the wrath of God as strong and terrible, yet it still exclaims, "But who believeth that thou art so greatly wroth, and who fearest such thy

Grimm?" Ps. 90, 11. We also both experience it in our lives and deaths how terrible sin is. Sin has brought all the misery into the world. If you want to know how great the guilt is, then think of the price with which it is paid: the blood of Jesus Christ, the Son of God.

Of such abominable guilt we speak in the fifth petition. And that without "if" and "about". We do not say: Forgive us our possible guilt, if perhaps we should have such - possibly even with the thought: we do not have any. No, we say briefly and firmly: "our guilt". The guilt is there, and we know it. It is certainly there, undeniably present. When the king wanted to reckon with his servants, there is no doubt about the debt, the ten thousand pounds are there. The servant is a wicked servant, but he is not so foolish as to deny or minimize his guilt. He readily admits himself absolutely guilty. So do we in the fifth petition, if we pray it from the heart. And if we do not pray it from the heart, then we have had the right words in our mouths, but we have deceived ourselves. The fifth petition only makes sense in the mouth of a man who knows and admits that he is a sinner, who is sorry for his sin and would like to be rid of it. God puts these words into our mouths. He knows our guilt; he knows how our account stands. And it is his sayings that matter. He is the judge. Let us therefore believe God's judgment of us; let us humbly and penitently repeat from our hearts the words he puts into our mouths. Without recognition and confession of sin there is no forgiveness. That is the first step to salvation. Only he wants the doctor who feels sick. Only he seeks the Savior who recognizes and confesses his sin.

And we can recognize our sins. We hear in the Scriptures a great multitude lamenting and bemoaning their sins. We are to join this chorus. How do we come to the knowledge of sin? Just as the servant came to the knowledge of his immense guilt, namely, by the king summoning him, holding out his account to him, and the servant having to say to himself: That is true. God must hold the account before us. He does that in his law. And when we look at ourselves in this mirror of his holy will, then we see how we are formed. Man by nature can know about God and God's holy will and about his own sinfulness, Rom. 2:14, 15. God holds all men, even the heathen, responsible for their sins. Admittedly they do not recognize all sin. The writing of the natural law is blanced and blurred. But we, who also have the law in God's word, have thereby a complete copy of God's demand upon us. When we consider our state according to the ten commandments, we cannot fail to recognize our sin. To the judgment of the law our conscience says: Yes, so it is, you are guilty of it. Then it says: "Therefore I confess my sin to you," Ps. 32:5. Then we speak of sin and guilt without "if" and "perhaps," speak of certain, undeniable, recognized sin and guilt.

We ask, "Forgive us our trespasses." We do not name individual sins. That's what we do.

...shall do it. We present to God individual sins that oppress us. In the Lord's Prayer, however, we make a general confession of sins and ask for forgiveness for all sins. The Lord's Prayer is our general daily prayer, in which we present all our needs to God. We also cannot name all individual sins, therefore in the fifth petition we admit ourselves guilty before God of all sins. Before God we are also guilty of all sins. Even if we have not grossly committed this or that sin before men, we have nevertheless committed it before God in a more subtle way in our hearts. We confess all the debts that God has against us in his books.

Of this guilt we say, "Forgive us our trespasses." It really is our fault. We are responsible for it. Therefore we should also say from the heart, really admit ourselves guilty of sins before God. Of course, the natural man does not want that. He does not want to be guilty. This is an old bad habit of man, which our first parents already practiced at the Fall. Adam's children all have this naughtiness by nature. It does not want out of the self-righteous, defiant heart, the penitent word: our fault, my fault. We often blame other people. But we are not seduced into all sin from without; most sin comes from within. And even if we have been seduced, that does not make us innocent. We are just not supposed to be seduced. Seduced or not seduced, we have done the sin, so it is our sin. Adam's children also make the excuse: The fault was in the circumstances. Many a one blames God, who brought one into the situations, dangers, temptations, etc. No: "Let no man say, when he is tempted, that he is tempted of God. For God is not a tempter to evil; he tempts no man. But every man is tempted, when he is provoked and enticed of his own lust," Jac. 1:13, 14. Let us have the folly of putting off the blame from ourselves in any way! The fifth petition speaks of our guilt, and will be right in it. And if we do not want to say it, then God has said it to us correctly and will say it to us one day in such a way that we will not be sorry. This also belongs to repentance, that one acknowledges his sin as his guilt.

In the afternoon sessions we were mainly concerned with the Inner Mission of our District. This is led by two commissions, the one for Texas and the one for the other Gulf States. The latter also had to supervise several mission posts in Southeast Texas. Port Arthur, Tex. has now become independent; the congregation numbers 21 members. At Beaumont, Tex. a church locale must be procured. But as land for this purpose is not cheap to acquire, Synod thought it well to recommend to its congregations the assistance of this mission congregation in building a church. A similar recommendation is made to the congregation at Birmingham, Ala. which, by a necessary building of a church, undertaken several years ago, has fallen into a large debt, the interest on which is seriously hindering it. The small congregation raised H760.00 last year, part of which was used to build a church.

...paid only interest on the loan. She could be helped by interest-free loans. - The mission to the Bethlehem Orphanage in New Orleans has recently had good success. It has become a congregation of 323 souls, which will probably soon build a church of its own. Besides these, other mission places to be mentioned outside the State of Texas are: Jennings, Jota, Crowley and Clinton, all in Louisiana, the mission territory of North Mississippi, that of Southwest Alabama, also Hanceville, Garden City and New Decatur, Ala, Fernandina, Fla, Tampa and several other smaller posts in Florida.

In Texas, 35 mission places are served. Austin has become independent. The congregation, consisting of 14 voting members, is very zealous and willing; it wants to raise the salary of its pastor, but it still received \$10.00 monthly from the mission treasury for parsonage rent. When in the following the mission areas in Texas are enumerated, the friendly reader may first remember the names; something is already gained by this. Perhaps the Texas Commission will later let us know more about the individual places in the "Lutheran".*) 1st Vernon. This congregation has raised \$1300.00 for church and parsonage. 2. Wichita Falls. This congregation has recently built a church at a cost of H2000.00 from their own funds. To furnish the church \$300.00 is still needed. The congregation is therefore asking for help. Considering the special circumstances, that the small congregation has made a great effort itself and that the harvest prospects are bad this year in that area, the synod decided to also consider this request and to recommend its congregations to collect for this purpose. With Wichita Falls, Olney and Seymour are united into one parish. 3 Fort Worth. Things are better here now than they have been for years. A missionary has been specially called there, who will also hold school in the town. 4 Bowie, and with it Bridgeport and Decatur. 5. Clifton. 6. Cisco. Here two small congregations, one of which formerly belonged to another synod, have united. The congregation is served by Rev. G. Mueller. He also preaches at Romney (where a church has also been recently built), Abilene, Big Springs, and Stamford. 7. Kingsbury. 8. Lexington, and Cyclone connected with it. 9. Yarbboro, with Hempstead and Hockley. 10th Lyons. 11th Wharton. 12th El Paso. 13th Taylor. 14th Houston city mission.

Another important matter before Synod was whether the Southern District should petition the next Synod of Delegates to divide the District so that Texas would form one District and the other states now in the District would form the second new District. This question had been often suggested years before, but had been repeatedly laid on the table. At the Synod in New Orleans in 1903, it had been decided to submit the matter to the several congregations, and then this year at Synod to learn the result. This was done, and the result

*)The Commission should do this in any case. In general, all mission commissions should report diligently from the mission area, especially from the districts that receive support from the General Mission Fund. Unfortunately, the repeated requests to do so are only little heeded. Editor's Note.

The vote was almost unanimous in favor of the motion to divide. This motion will then be submitted to the Synod of Delegates. The main reason for the division is the great geographical extent of the district and the long journeys of the Synod that are necessary as a result, which keeps many from attending the meetings. It has happened repeatedly that only about three-fifths of the synod members were present, and this time, of 132, only about 80 attended. For some of those who were absent, it was not possible to make the journey to the Synod.

Vice-President Brand gave a detailed report on the missions of our Synod and on the difficulty the distribution commission finds when only 75 candidates for the preaching ministry and only 27 candidates for the school ministry are available, while 145 and 72 respectively are desired. He urged us all to help fill the schools through prayer and other known means. We were told that a large number of students were already enrolled in Fort Wayne and that the new building should therefore be erected soon. The construction of a hostelry in St. Louis was also urgently needed and had already been decided upon by the last Synod of Delegates. Although about two-thirds of the entire sum that the Synod had approved for buildings had now been subscribed, the necessary \$100,000 was still lacking. Therefore, every congregation in the Synod should "consider" whether they could not do more for this purpose. The Southern District decided to recommend this point to the congregations for special consideration. In regard to Seward, Nebr. it was resolved to encourage the next Synod of Delegates to add the two classes still lacking in the institution; and in regard to our Seminary at St. Louis, our District, after the proceedings of the Eastern District, will move that another professor be employed.

Our congregations in New Orleans have founded a progymnasium. It is not intended to interfere with other institutions, but only to help build God's kingdom. It is hoped to win more students from the South for the holy ministry. A teacher for the institution has been found, and the necessary school room is also available. Fourteen pupils have been promised. - The synod decided to approve this work of the brothers in New Orleans and to support it to the best of its ability.

From the treasury report it may be noted that the total expenditures since February, 1903, amounted to a little over \$13,000. The Church Building Fund has a balance of \$450.00, and the Inner Mission Fund a debt of \$581.00.

Admitted to the synod were a congregation, a number of pastors and several teachers.

Two things remain to be mentioned: first, the weather was generally favorable. Even Vice-President Brand, who had probably expected worse in Texas at that time, admitted that it was not so hot in Texas. The other thing is the great, warm hospitality of the two dear congregations in Serbin, who gave us excellent hospitality and showed all-round interest in the Synod. The Lord be a rich recompense to them. G. B.

Annual Report on the Lutheran Institution for the Deaf and Dumb at North Detroit, Mich.

Among our Lutheran Christian people, thank God, the conviction still prevails that it is necessary for the proper education of children to send them to a Christian school. Therefore, our Christians not only gladly make the financial sacrifices necessary for the establishment and maintenance of Christian schools, but they also patiently endure the hostility of fanatical enthusiasts, or the laughter and ridicule of those who bear the Lutheran name. But not only hearing children need a Christian school, but also deaf-mutes. Deaf and dumb children, like all others, are conceived and born in sins, and deaf and dumb children cannot be freed from the curse of sin and eternal damnation in any other way than through faith in the one Savior, Jesus Christ. It is true that the Holy Spirit, through holy baptism, kindles true faith in the heart of a deaf and dumb child, but in order that faith may resound and be promoted, the deaf and dumb child must be instructed in the Word of God just as well as the hearing child. How much more difficult it is for a deaf child than for a hearing one to learn and understand something that cannot be seen or grasped, that is, precisely the spiritual, is beyond all comparison. If, therefore, it is necessary to establish and maintain Christian schools for hearing children - and this is certainly necessary - it is indeed urgently necessary that at least one Christian school for deaf-mute children should be established and maintained in the great Synodal Conference.

We have had such a Christian school for the deaf and dumb for 30 years in Norris, or as the place is now called, in North Detroit.

With June another school year has come to an end. During the past year 34 children, 20 boys and 14 girls, were taught by three teachers and one teacher who is herself deaf and dumb. The behavior and progress of the children has been on the whole quite satisfactory. Though the old Adam has now and then made himself conspicuous by disobedience, rebelliousness, indolence, irascibility, etc., yet the Spirit of God, through Christian discipline, has always prevailed. The progress of the children may not seem to some so great as they expected, but it must be remembered that we are dealing here with deaf and dumb children. Such a poor child sits, as it were, behind a thick, high wall. It requires great patience and unspeakable effort on the part of the teacher as well as on the part of the pupil to break even a crack in this wall, through which a ray of mental and then also spiritual understanding can fall into the dark mind of the child. Those who have no experience of this can hardly imagine how difficult it is to make the simplest things understandable to such a child. What a hearing child understands almost by itself, a deaf-mute child must learn with great difficulty. When a deaf-mute child reads a sentence properly with understanding, he has that-

In fact, they have done much more mental work than a hearing child needs to read a whole page. And yet our deaf-mutes pass their examinations quite well, as one can convince oneself by visiting the institution. In confirmation examinations, too, some show very good cognition.

Of the 34 pupils, six confirmands have been dismissed from the institution this year. Two girls were confirmed on the 6th Sunday after Trinity in St. Trinity's Church in Detroit, one boy on the following Sunday in Monroe, Mich., one boy in Reedsburg, Wis. one girl in Bethlehem's Church in Chicago and the last one in Kawkawlin, Mich. on the following Sundays. So there is room in the institution, not only for 6, but for two, even three times 6 new pupils.

The state of health has been very good during the past year. Apart from a few minor colds, there have only been two cases of serious illness, one of diphtheritis and another of appendicitis. Both cases have passed off very happily. The child suffering from diphtheritis could be isolated immediately, so that under God's merciful protection no other child was infected. The child suffering from appendicitis recovered without surgery.

The repairs to the institution building that were mentioned as decided in Nummer 18, Volume 59 of the "Lutheraner" have finally been carried out. Everything in the building and in the courtyard now looks quite nice and tidy, but in order to be able to carry out these necessary repairs, another \$500.00 had to be borrowed. This is quite a significant debt for this institution, since nothing of the \$500.00 borrowed last year has yet been repaid.

The running of a school for the deaf and dumb is relatively expensive. Since the children cannot hear and therefore can only learn by sight, they must not only have the teacher but also the reading or answering fellow pupil close in front of them, so that they can observe the mouth movements or the signs very precisely. As a result, a teacher can teach a maximum of 12 to 15 children. In addition, all kinds of teaching aids, pictures, figures, various apparatuses, are almost indispensable. Unfortunately, our institution still has very few of these teaching aids, and what is available is not of the best kind. But we cherish the joyful hope that, when our dear fellow Christians become aware of the needs of the institution, they will be gladly willing to do what they can to help.

The Detroit Women's Association for the Support of Deaf Mutes has again done a great deal in the past year to care for the institution. For years it has been trying to raise enough money to install a central heating system in the institution. Up to now, the rooms have all been heated with stoves, some of which are quite inadequate. It would be very desirable that a change could be made in this respect. If a few hundred dollars are contributed from outside, that is, from outside the Detroit communities, then this plan can be carried out.

May our Lord Jesus, who came into the world to seek and to save even the poor deaf and dumb, remain

also in the future with his blessing in this institution, which has also been founded for the glory of his name by godly Christians, many of whom have already entered into eternal joy, and has often been continued under quite miserable circumstances, so that the deaf and dumb may also worship the heavenly Father in spirit and in truth and one day sing eternal praise to him with the angels and the elect. Amen. H. C. F. Otte.

To the ecclesiastical chronicle.

America.

From the far northwest of Canada, one of this year's candidates, who has been in office for a few weeks, writes: "I may well call my missionary work in Assiniboia outpost work. The country is still wild, but fertile; the people are poor, but hungry and eager for God's Word. For the past five years or so, a stream of immigrants from all parts of Europe and the Americas has been pouring into this blessed wheat country, all beginners who want to establish a new home with little or nothing. Among the immigrants are also many Lutherans, to whom God's Word has hitherto been preached almost not at all by the orthodox Lutheran Church. Partly they live in closed settlements, partly scattered and dispersed, so that they can hardly be found." In another part of today's issue, the missionary therefore asks all those who have acquaintances in the aforementioned province to inform him of their names, since Baptists and Reformed Christians are working diligently among the Lutherans who have not yet been provided for in the church.

L. F.

The Minnesota Synod was assembled in late June in Hutchinson, Minn. 125 synodicals were assembled. The subject of the doctrinal proceedings was a paper on the doctrine of absolution presented by Father Plocher. The Inner Mission of the Synod was reported to have had its quiet but blessed progress. The teachers' seminary at New Ulm, with which are at the same time connected the lower fathoms of a high school, is so well filled that the Synod was seriously engaged in making more room. A committee was appointed to make suitable suggestions and preliminary work so that construction could begin next year. At the same time, however, it was strongly emphasized that no one should get the idea that there were enough students. Also in the Minnesota Synod, as in the Wisconsin Synod connected with it, a lack of candidates has become apparent, which is why strong encouragement was given to recruit pious and talented boys for the church ministry. The receipts of the Synod in collections during the fiscal year amounted to nearly \$10,000.00, and the debts of the Synod to \$1615. 95, but these are offset by a considerable cash balance.

L. F.

Lottery and church building debts. In No. 14 of the "Lutheran" there was a report about a lottery "for the good of the church", which the Christ Evangelical Lutheran Church in Ellenville, N. Y., wanted to organize on July 20. Y., wanted to hold on July 20, in order to gain money for the payment of their church building debts. The secretary of the congregation now writes us under July 29: "I have publicly canceled the drawing for \$25.00 in gold that was to take place July 20, 1904, feeling convinced from numerous protests received it is not the proper method of raising money for our church." Although it seems odd that only nine days after the intended "Fair" was to have taken place, this statement

it is only fair that we share it with the "Lutheran" readers. We can only be pleased if the congregation has come to the right understanding. But we would like to add a few words to this note. It happens that congregations, when they acquire church property, have to incur debts, although it would be much better if all debt incurrence, especially church building debt, were omitted. But if it must happen, then it is the duty of every member of the congregation to contribute to the repayment of such debts to the best of his ability. Even the poorest person with a good conscience cannot withdraw, and should not even try to do so, but should bring his mite with a joyful heart and thank his God, who gives him an opportunity to help build his temple. But unfortunately, even today the rebuke of the Lord comes to many a church member through the mouth of the prophet Haggai: "Thus saith the LORD of hosts, This people saith, The time is not yet come to build the house of the LORD. But your time is come to dwell in paneled houses, and this house must stand desolate?" Hagg. 1, 2. ff. Yes, many a member of the church builds himself a beautiful house, furnishes it most comfortably, but thinks he has nothing or little left to help build the house where the Lord has given remembrance of his name, and where it is so visibly blessed every Sunday. Therefore many a man soweth much, but bringeth in little; and though he bringeth it home, yet it is not profitable, because the Lord doth destroy it. Why, saith the LORD of hosts, my house is desolate, and every man hasteth to his own house:" Hagg. 1:6, 9. Many a Christian would advance in earthly things, if he would build more diligently the house of his God. Many a congregation would not have to pay interest for years if all the members would set to work with a cheerful heart to pay off the church building debts of the congregation through free, willing gifts. Admittedly, many a small missionary congregation makes an honest effort to acquire a church property or to pay for the acquired property. But should such congregations be without a church of their own until they have collected enough money to build and pay for one? In many places this would paralyze the missionary work, or perhaps prevent it altogether. What is to be done? It is a matter of "one shall bear another's burden." We will gladly and willingly give such congregations a collection, and especially help to fill the church building funds of our synod, from which interest-free loans will be made to them, which they will then pay back in the course of the years. E. K.

Pabstry and Workmanship. It is not too much to say when Luther so often asserts that the entire papacy is "vain workmanship. That this is really true is already evident from the fact that, according to the teaching of the papists, it is not faith but love-which means nothing other than works-that makes one righteous before God. The following incident, among others, shows this. At the door of a large Catholic church in one of our cities, small slips of paper are regularly distributed, on which the following can be read: "Spiritual bouquet to be gathered on the 8th day of each month in honor of the Immaculate Conception of the Blessed Virgin Mary. Masses heard . . . communion . . . spiritual communion . . . beads . . . litany B. V. M. . . . little office of Immaculate Conception . . . aspirations . . . acts of charity acts of zeal. . . acts of self-conquest. . . acts of mortification. . . . Fill out and drop in the intention box near church entrance." So the poor pope is supposed to write down all the supposed good works he thinks he has done in the course of the month on a piece of paper and then offer it to Mary as a "spiritual bouquet". But if we take a closer look at this "bouquet," we find that it is strikingly similar to that of the Pharisee in the temple, only with the difference that the Pharisee

wants to give his bouquet at least to the dear God, while the Catholic in idolatrous veneration offers his own to Mary. Nothing is said about hearing and reading the Word of God. Nor is faith mentioned. But the Mass, the Rosary (*beads*), devotion to Mary, and other works of man are the "sacrifices" offered. Yes, even Communion in Pabstism is nothing but a human work by which one wants to earn grace. Vain idolatry, vain works!

J. A. F.

Abroad.

Lutheran or Catholic? A particularly successful heathen mission of recent times is the mission among the Kols in the Near East. There it happens that whole villages convert to Christianity. The largest number of members is to be found in the well-known Goßner Mission, which in 1903 sent out 60,000 Christians and 26,000 applicants for baptism. Besides this mission, there is also an Episcopal and a Jesuit mission working among the Kols. Some time ago, as the "Mission Messenger" reports, the following happened in a village. The inhabitants had decided to adopt the Christian religion, but should they go to the Lutheran missionary or to the Catholic priest? The village was divided into two parties over this. The old wanted to become Catholic, the young Lutheran. And why was that? The old ones thought that the Catholic mission was much more accommodating in tolerating pagan immoralities, especially turning a blind eye to the popular vice of the Kols, drinking. The Lutheran missionaries, on the other hand, demanded a complete renunciation of all paganism. The old men thought it too sour to abandon the vices they had become fond of, and they hoped to get through better with the Jesuits by doing so. The young, on the other hand, saw clearly that if they were to be helped at all, they would have to eradicate pagan immorality with all determination, and that they could expect true salvation only from the Lutheran mission. In this case the more reasonable party of the boys won. The "Mission Messenger" remarks: "Is not this process a testimony of honor for the Lutheran mission?" L. F.

From World and Time.

Sad delusion. A few weeks ago, the following was written from Heidelberg: "Yesterday, Paul Czerny, the son of our famous surgeon, was buried by fire, and already today, Privy Councillor Vincenz Czerny appeared again in his clinic to hold his surgical course, as usual. A moving scene took place, for the explanation of which it must be said that Paul Czerny, a gifted, promising young scholar, had fallen ill with detached retina in Strasbourg and, fearing to go blind, had voluntarily retired from life. When the sorely afflicted father, who was visibly struggling for composure, faced his audience, among whom a list of condolences had been circulated, he spoke approximately the following words: I thank you, gentlemen, for the proof of sympathy I have received from you. I have been struck by a terrible blow, which I shall have great difficulty in overcoming. But I must say this: it was a courageous act after all! I will try to learn from this sad event. If I succeed, then I will tell you about it. But now it is important not to give in to pain, but to work. Let us go to work!" etc. The auditorium followed the words of the revered teacher with deep emotion." The "Sonntagsblatt" comments on this: "One sees from this again so rightly how poor and blind even the most learned

Men are, if they believe not in JEsus, the light of the world. Because he fears losing his sight, the poor young man takes his own life. Had he known the light of eternity, he would not have committed this horrible act of suicide. But the father, spiritually blind and dead with all his fame, calls this act of fear and crass unbelief a courageous act; and probably most of the students who listened to his words 'in deep emotion' will have believed him unseen in this sad nonsense. Would that the poor blind father could learn something else from this incident than what he probably has in mind now, namely, how sad it is not to believe in a living God and Savior! If, after some time, he could communicate this to his students as the fruit of this testimony, that he had learned how all human knowledge and ability is vain without faith in Jesus, then the death of his son would have brought him an eternal blessing, and perhaps such a testimony would also become an eternal blessing to some of his hearers .

"Let us not forsake our assembling together, as some do." Hebr. 10, 25.

In the little town of X. a small mission church had been planted a few months before. Although there were only a few members, they all worked with joy and pleasure to build up the church, and the Lord visibly blessed their work. The little church began to blossom beautifully.

Then the old evil enemy, who is averse to peace, came and sowed the seed of discord between two of the oldest members of the congregation. These were quite petty personal matters that had no connection at all with the work of the congregation. And yet one of the two, a Mr. Z., took occasion from it to stay away from the congregational meetings.

Now it happened that a man, who had recently come from an old congregation, requested in a congregational meeting, in which the said Mr. Z. was not present, that liturgical singing be introduced in the services, especially in the celebration of Holy Communion. After a lengthy and thorough discussion, the congregation unanimously agreed to this. Several evenings a week the whole congregation, young and old, gathered to practice the liturgy, which was completely unknown to most of them. And great was the joy when finally everything "worked out" beautifully. On the feast of Easter, the liturgy of the Lord's Supper was to be sung for the first time.

That is what happened. The little church was well attended. Many strangers had turned up. Among those present was also Mr. Z.

The pastor had just intoned the Holy Lord's Prayer in the communion liturgy, when something happened that almost disturbed the entire communion celebration. Mr. Z., who was sitting at the very front of the church, rose impetuously, grabbed his hat, rushed out of the church with a great clatter, and slammed the door so hard behind him that the whole church shook. No one knew what this meant, not even the pastor. Some thought that the man had suddenly become unwell; others had other explanations. But no one had guessed the true reason.

But when on the second Holy Easter day not a single member of Mr. Z.'s large family was present at the service, the pastor suspected that something must have happened in the Z. family. He therefore immediately set out on his way to

to visit the family, hoping that in some way he would get to the bottom of the matter.

Mr. Z. was sitting in front of his door smoking when the pastor entered the courtyard. But he did not seem to hear the pastor's friendly greeting, but looked stiffly and firmly before him. The pastor pretended not to notice the rudeness, sat down on a block that lay nearby, and then asked Mr. Z. if anyone in the family was seriously ill. He had got the idea from the fact that none of them had been at church that morning. This had never happened before. He therefore hurried to visit him to be sure.

Briefly and gruffly, Mr. Z. replied that no one in the family was ill. Then he continued to smoke, staring into the clouds. The pastor thought from this that then one had probably been kept from visiting the house of God by necessary work. "No, we don't work on Easter Monday," Mr. Z. blurted out and continued smoking.

Astonished, the pastor looked at the man and said: "That's strange! There is no one sick with you, you and yours are not working today either, and yet none of you have attended the service! How is that?"

As if stung by a wasp, Mr. Z. now took to the air, pacing hastily up and down, blowing mighty clouds of smoke before him. After a while he stopped in front of the pastor, looked at him grimly and then said: "How come? Well, I will tell you. It comes about this way: I don't go to your church anymore! No one from my family is allowed to come anymore either! No, sir, under no circumstances. I'm through with that parish once and for all. I don't want anything more to do with it!" Then he paced up and down again, as before. The pastor had not expected such a thing, so he was not a little surprised at this decision. But at the same time it was clear to him that he must now get to the bottom of the matter and remove any obstacles, otherwise it could easily happen that the little church that had just been founded would soon be in ruins. He therefore concealed his consternation as best he could, and calmly asked, "So, if I understand you correctly, you want to separate from our congregation? But this is a very serious matter. You know that there is only one reason that entitles us to separate from a church, namely, persistent adherence to false doctrine and the practice that follows from it. Surely you don't mean to accuse our church of false doctrine?" Of course the pastor expected Mr. Z. to deny this and to mention his dispute with the other member. But he was thoroughly mistaken. For to his greatest surprise Mr. Z. declared: "Now you have hit it! I can no longer go to your church with a clear conscience because you are teaching false doctrine. You have seduced the congregation and saddled them with Catholic doctrine. I have no desire to become Catholic in my old days!"

Pastor: "What, I'm supposed to have seduced the congregation into Catholic doctrine? What do you mean?"

Mr. Z.: "They sing the Lord's Prayer. That is shameful! That's Catholic! That is idolatry! Our Lord expressly forbade that in the Bible. When he taught his disciples the holy Lord's Prayer, he clearly commanded: 'When ye pray, speak.'* But they do not speak it, but sing it, and that too in the celebration of Holy Communion! This is abominable!" And in this tone it continued for some time.

Pastor: "You are mistaken, my dear Mr. Z., if you think that I have imposed this liturgical chant on the congregation. The request was not made by me, but by Mr R.

have been. Although I am very happy that we now have this beautiful old Lutheran custom, it would not have occurred to me for a long time to want to introduce it if the congregation had not immediately unanimously declared itself in favor of Mr. R.'s proposal. For the time being I have much more important things to do. So the matter stands like this: I did not force this use on the congregation, or 'saddle them with it', as you put it, but the congregation asked me to do it. And I did it gladly, since I consider it a beautiful, edifying old Christian custom that has nothing to do with the papacy."

Mr. Z.: "Well, then things are even worse! Then you are a coward or a servant of men. You should not have let yourself be moved by the congregation's decision to do what Christ expressly forbade. Yes, you should not have allowed such a decision to be made at all. You should have said: This must not be, for it is against the word of God. But you did not do that; you were rather a mute dog. And so you are the real cause that this abomination has come into the church."

Pastor: "Mr. Z, you are a vocal member of our congregation, are you not?"

Mr. Z.: "I used to be. Not anymore."

Pastor: "Were you a voting member four weeks ago when the congregation made this decision?"

Mr. Z.: "Indeed. But why the question?"

Pastor: "Because you claim that the congregation, by its decision, has introduced Papist abominations into our worship service. If that is true, then only you - notice what I am saying - then only you are responsible for it before God and man. I will prove that to you at once."

Mr. Z.: "Pastor, I resent such scorn!"

Pastor: "This is not mockery, but bitter seriousness, as you will see in a moment when you answer my questions roundly. Things that concern the congregation are decided in our congregational meetings, aren't they?"

Mr. Z.: "Yes, I suppose."

Pastor: "Every member of the congregation is required to attend these meetings when possible, aren't they?"

Mr. Z.: "Yes, it says so in the congregational order." Pastor: "Were you in the last meeting?" Mr. Z.: "No."

Pastor: "Why not? Were you ill? Or were you kept away by necessary work?"

Mr. Z.: "No. I had other, personal reasons." Pastor: "So, you could have come, but you didn't want to come. Is that right?"

Mr. Z.: "Yes, that is so. I had to get angry every time I saw K. acting so big in the meeting, of whom I know that he is a miserable hypocrite. I did not want that."

Pastor: "Well, well! So it was for K.'s sake that you no longer attended the church meetings? But I have heard from Mr. K.'s mouth that he seriously tried to reconcile with you. Were you not prepared to do so?"

Mr. Z.: "No. I don't want to have anything more to do with that person! Will even throw myself away like that and make fraternity with such a person! I can't think of it!"

Pastor: "My dear, dear Mr. Z., it is very sad for you! You have sinned very grievously against God and against your neighbor. You go along in obstinate irreconcilability. You declare flatly that you have not done your duty as a member of the congregation because you 'did not want to'.

And on top of all this, you are now the cause that our whole congregation, together with its pastor, has been seduced, as you say, into papist abominations, into false teaching. What a terrible responsibility you have on your conscience!"

Mr. Z.: "How? Now I am supposed to be to blame that the chant was introduced in our church? No, that is very strong! I was not present in the meeting when the decision was made. So how can I be responsible for it?"

Pastor: "Yes, indeed you are. And if a soul were lost because of this, the Lord would demand its blood from your hands. You see, we, the congregation and I, discussed the question of the introduction of the liturgy in a regular congregational meeting to the best of our knowledge and conscience. Then we made the decision because we believed that liturgical singing would also be to the glory of God and the edification of His Christians. We did not know that this was 'false teaching', etc., as you claim. But you knew - I am speaking now from your point of view - that this was against God's word, that this was papist idolatry, that this was false teaching. As a member of the congregation it was your sacred duty to watch over the doctrine of the congregation, to see that nothing contrary to Scripture was introduced or tolerated. You have not fulfilled this high duty. Without need, out of defiance and arrogance, you recklessly missed the congregational meeting. You have neither warned us nor instructed us from God's Word about this matter. Nor did you protest and fight against the introduction of this 'false doctrine'. And so it remains: if the congregation has fallen into error, you are responsible for it. You, and you alone, have that on your conscience."

And now the pastor preached the law to Mr. Z. in all its relentless severity, proving to him that he was still deep in works and yet living in the gross sin of unforgiveness. With great earnestness he showed him that he would be eternally lost if he did not earnestly repent. Finally, the pastor gave him a short lesson on prayer and on the teaching of the Holy Scriptures on the means, and showed him from God's Word that the singing of the liturgy was nothing less than a papist abomination.

Mr. Z. had become very quiet and thoughtful. But one could see that the word of God had not failed to have a shattering effect. This effect should not be disturbed any further. Mr. Z. first had a lot to talk about with himself. Therefore the pastor took leave with a heartfelt word of exhortation.

Two days had passed, when late in the evening there was a knock at the pastor's door. When the door was opened, Mr. Z. entered hastily, took the pastor's hand and said, "I must speak to you alone. When they were both alone in a room, Mr. Z. took the pastor's hand again and said, "Pastor, I thank you from the bottom of my heart for washing my head like this. You were right: if I had died like that, I would have been lost. I have just made up with Mr. K.. Now I would also like to ask you to forgive me, for I have done you a great injustice. I will also ask the congregation to forgive me for the great annoyance I have given them."

That is what happened. At the next meeting, Mr. Z. confessed his wrongdoing before the congregation and asked for forgiveness. With urgent words he then exhorted the members of the congregation to learn from his sad case what a dangerous thing it is when one misses a congregational meeting without need, even out of spite. This had almost been his undoing. With God's help he would from now on never miss a church meeting again, if he could come somehow.

He faithfully kept this promise until his death. I. A. F.

On your word, I will cast the net.

A young preacher had just come into office. As a deacon in a country parish he had to preach in the afternoon from one to two o'clock. This was not a convenient time for the people; they then took their afternoon nap. So one had to let one's searching eyes wander over all the empty pews to discover a listener here and there. Often there was not a single one there when the Diaconus came into the church with his full heart and his diligently prayed for and worked for sermon. Then the blood throbbed up to his throat, whether someone would come or not. This was like a heavy burden on his soul, and he did not carry out his ministry with joy, but with sighing. However, he had an old regular listener under his pulpit, a white-haired one, who sometimes sent up a shining look to the pulpit, and as often as this happened, the young Diaconus felt light and warm in his heart. To this old man he once complained of his sorrow at the empty afternoon services. And what did the old man reply? "Dear pastor, only always remember that for every single soul our Lord Christ shed his blood!"

That helped. From then on, the young deacon confidently let God's fountains flow, not caring that so many droplets ran away in the sand.

Sin is the undoing of men.

"Not so long ago," relates the "Wiener Morgenzeitung," "the young baroness Marie Balduin disappeared on the evening of the day of her wedding to Count Stettinhausen. Her abductor was the circus rider Zigora. The young countess's family then turned their backs on her entirely. After the couple had stayed in Vienna, Lemberg and Kaschau, they finally came to Pest. A terrible humiliation awaited the young countess here. Zigora, who had already shown himself to be an uneducated, crude and violent man after the first few days of their life together, maltreated the abductee in the most despicable manner and finally abandoned her completely. The unhappy woman's situation became increasingly bleak, and in recent times she was forced to earn her meager living as a factory worker and to pay for the care of her child. Some time ago the Countess fell seriously ill and had to go to a hospital in Pest. However, when the woman who was caring for the unfortunate woman's child insisted on payment and declared that she no longer wished to keep the child, the terminally ill woman left the hospital. She took the child to herself, and mother and child disappeared from the Hungarian capital. A few days ago the body of the child was found in a thicket near the town of Waitzen; the mother remained missing. A few days later a near-dead woman called Amanda Weber presented herself for admission at the Rochus Hospital in Pest. Friday evening she succumbed to her suffering. A few hours before her death she gave her true name: Countess Marie Stettinhausen."

God is not mocked.

In a distinguished party, to which a preacher of the gospel was invited, heaven and hell were mentioned in the course of the conversation. One of the company denied that there was a hell, whereupon the preacher gave him the passages of the Holy Bible.

The man replied that God should not take pleasure in him; before he died he would have all his teeth pulled out. The man replied that God should not take pleasure in him; before he died he would have all his teeth pulled out.

After the company had dispersed, he also had his coachman hitched up to drive to the nearest skilled physician and carry out his resolution at once. When the coachman stopped at the designated place and asked his master to get out, he was very frightened, for his master was lying

In the year 1899, a distinguished man had a lightning conductor installed on his new house because the previous one had been set on fire by lightning and was a victim of the flames. The local preacher asked him, "What are you having done there?" The distinguished gentleman answered, "Ei, there I let the dear God tie my hands, that he may not set my house on fire again." The preacher warned him, "The Lord esteems iron as straw and brass as rotten wood," Job 41:18. The very next year a flash of lightning set the new house in ashes.

New printed matter.

The Biblical History Lessons of the Lower School. Twenty preparations by G. Just and Th. Dyer. St. Louis, Mo. Concordia publishing house. 1904. 96 pp. 5X8.

Price: Bound 50 Cts.

This booklet is primarily intended for our teachers and pastors and, of the latter, especially for those who, in addition to their ministry, also have to teach in the school. Its main purpose is to give guidance on how to teach biblical history at the lower level, that is, to the little ones, to the beginners. For this purpose, 20 biblical stories have been prepared here. These preparations are preceded by an "Introduction", in which the authors speak about the teaching procedure which, in their opinion, is to be followed in this instruction in the lower class. We take the liberty of sharing some of this "introduction" because it best clarifies the characteristic features of this booklet. It says (p. 1): "The materials of which religious instruction has to avail itself in the solution of its high and glorious task are Biblical history, catechism, proverbs, and song. In the first years of school, these subjects are not treated separately, and the greatest effort is made to combine them into a unified course of instruction. In such a course, Biblical history forms the central subject, and the other branches the subsidiary subjects." In our opinion, this is a completely correct principle. Biblical history must be in the foreground for our little ones, but the most important parts of the catechism, easy sayings and hymns must follow it and be brought into the closest connection with it. If this concentration of the subject matter is to be carried out, the number of Bible stories must of course be limited. The authors say about this: "If in former times one could go through 30 to 40 Bible stories in the first school year, nowadays one will be fully satisfied with about 15 to 20. The task of religious education is by no means solved by simply recounting and retelling, by thoughtlessly learning so and so many stories. The lively contemplation and edifying contemplation of divine facts demanded of us requires time, and much time at that. To become fond of them, it is necessary to be in touch with them, to participate in the ways and ways of the men of God. Only in this way will what is seen make a deep impression on the mind and conscience of the pupil, only in this way will it give the right nourishment for the growth of his life of faith." (p. 3.) One may and will have different opinions about the number and selection of Bible stories to be studied, but every educator will have to agree with the principles expressed here. Further, in the "Introduction" the manner, the method, by which each Bible story is to be treated, is set forth in more detail. We will give the most important part of it: "The teaching of biblical history begins with the statement of the goal. "Following the stated aim, we seek to prepare the ground for the following narrative by a puffing introduction.

to stimulate the understanding for them, to excite tension in the minds of the children." "When this has been done, the story is told, which must follow the Bible word as much as possible. The teacher tells it section by section, not the whole thing at once." "It is followed, in the form of conversation, by a descriptive explanatory discussion, which must depend upon the powers of comprehension of the pupils. Here everything must now be done to impress the story as history deeply upon the hearts of the children." "The individual truths are brought out and clothed in the words of the accompanying matter." "The conceptual results we lift out purely and sharply from the story, usually by individual skilful questions, formulate for them the linguistic expression, and securely impress what we have gained. The results thus gained we seek to test and fasten by application to the faith and life of the child." (p. 5 f.) According to this scheme, which is modelled on the five formal stages of Herbart's school, but which differs essentially from these stages, represents an essentially different procedure, each story is treated in the preparattons. Under I the introduction is given, which is then to be followed by the narrative, if possible in Bible words. Under II is the material for the explanatory discussion of the story. Under III, IV and V the accompanying material, catechism pieces, proverbs and hymn verses are given.

We wish this guide a wide circulation and a thorough study among our pastors and teachers. However, by no means all teachers will agree with the authors in Bqug from the doctrinal verse. We, too, are of opinion that it is not the most expedient to let the treatment of the concomitant materials fall apart into three operations, because thus what belongs closely together is often unnecessarily separated. We would have preferred to see the material offered under III, IV, and V worked into a unified whole. But we nevertheless believe that every teacher, even if he takes a different path than the one indicated here in order to reach his goal, even if he does not have to teach biblical history at the lower level but at higher levels, will not only find much material in this guide, but will also find many suggestions for his teaching by studying it. God grant that the instruction in this so important branch may be taught ever better and more thoroughly in our schools. May he himself make our pastors and teachers more and more skilled in this art. May he also bless the course of this booklet. G. M.

Gvbirratisrren and Girrführvrrrrserr.

By order of the Hon. Pres. Seuel, Cand. R. Pautz was ordained on the 7th of Sonnt, n. Trin. and introduced into his congregations at Turtle Lake, Moon Lake and Johnstown, Wis. by O. Steffen.

By order of the Honorable President Pfothenhauer, Cand. E. P. Hempel was ordained on 8 Sonnt, n. Trin. and introduced into his Immanuel and Martinus congregation at Mission Hill, S. Dak. by S. Gerike.

By order of the Honorable President Hafner Cand. Emil Tönn was ordained and introduced by J. W. Duckwitz in St. Paul's parish near Plevna, Kans. on 9 Sonnt, n. Trin.

By order of the Honorable President of the Eastern District, Cand. Richard Bähre was ordained and installed by F. Sattelmeier in his congregation at Wittes Barre, Pa. on the 10th of Sunday, N. Trin.

On behalf of the Honorable President Pfothenhauer, Cand. Herm. Keim was ordained on the 10th of Sonnt, n. Trin. and introduced into his congregations at Campbell and Western, Minn. by E. G. Nachtsheim.

By order of the Hon. President of the Kansas District, Rev. K. Karstensen was introduced to his congregation at Coffeyville, Kans. on the 8th of Sonnt, n. Trin.-by R. Mießler.

In the discharge of the Hon. Pres. of the Middle District, the Rev. G. J. F. Koch was introduced on the 9th of Sonnt, n. Trin. in the parish at Bedsord, O., by M. Ilse.

By order of the Venerable President of the Eastern District, Fr. O. H. R. esti n on the 9th of Sonnt, n. Trin. in St. Paul's parish at New York, N. Y., assisted by the kk. S. Keyl and J. Holthusen introduced by O. Größer.

On the 9th of Sonnt, n. Trin. was Cand. E. Jacob, Sr. was inducted as teacher in the second grade of St. Paul's parish school, San Francisco, Cal-, by G. A. Bernthal.

On the 9th of Sonnt, A. D., teacher H. Damaske, was appointed to the second class of the Emmaus school at Indianapolis, Ind. introduced by Th. Schurdel.

On the 10th of Sonnt, n. Trin. teacher E. Warmann was inducted as teacher in the school of Zion parish at Corder, Mo. by Geo. Moeller.

Initiations.

On 3 Sonnt, n. Trin. the congregation of Damon, Ill. consecrated their newly built house of worship. Preachers: kk. Berg, Oetting, and W. Hallerberg zun. (English). Dqs consecration prayer spokeG . Gerken.

On the 5th Sunday, A.D., St. John's congregation at Red Lake Falls, Minn. dedicated their new church to the service of God. Preachers: cl? P. Schedler and H. Starck (English). The consecration was performed by Val. Core.

On the 8th of Sunday, A.D., the Trinity congregation at Adri an, N. Dak. consecrated their new church to the service of God. Preachers: k? Kleweno and Vomhof (English). The consecration was performed by H. W. Wesel oh.

On the 9th of Sunday, A.D., St. Paul's congregation at Wichita Falls, Tex. dedicated their new church (32X60, with addition for school 14X28, steeple 60 feet) to the service of God. Preachers: kk. Rudi, Hellmann and Wurthmann (English). The consecration was performed by G. A. Obenhaus.

Groundbreakings.

On 8 Sonnt, n. Trin. the Zion congregation at Roseland, Ill, laid the cornerstone of their new church (40X80 feet). Preachers: Fr. Karl Schmidt and (English) Alfred E. Reinke.

On the 9th of Sonnt, A.D., the Immanuels congregation at Town Grant, Wis. laid the cornerstone of their new church. The sermon was

H. Baumann.

On 9 Sonnt, n. Trin. the St. Paul's congregation at Williamsburg, Iowa, laid the cornerstone of their new church (44X30 feet; porch with Thurm, altar niche and sacristy). Preachers: Baumhöfener and G. Francke (English). The laying of the cornerstone was performed by F. Bonovsky.

Anniversary and Ginmeihung.

On the 8th Sunday after Trinity, the St. Paul's congregation in Serbin, Texas, celebrated its SO-year congregational jubilee and the consecration of the organ. Preachers: kk. Wunderlich and Gresens. H. T. Kilian.

Anniversaries and celebrations.

On the 6th Sunday after Trinity, the Immanuel congregation at Waiden bürg, Mich., celebrated its SO-year anniversary, combined with a mission festival. Preachers : P. Th. Wilson and Dr. H. Wente. F. L. Schröder.

On 9 Sonnt, n. Trin. the Trinity congregation south of Marcus, Iowa, celebrated its LStH Anniversary, combined with Missionsfest. Preachers: LL. Hesse, Zürrer, and Bro. Brammer (English). Collecte for Mission:-59. 46. Fr. Kreutz.

Discord festivals.

On the 2nd Sunday, A.D.: The congregation at Brownstown, Ind. preachers: ?? Frey and Held (English). Collecte: -51. 38.

On the 4th Sunday, A.D.: St. John's parish at Belford, N-Dak-, with guests. Preachers: kk. J. Kruger and Hinck. Collecte after deduction: -80. 74th - The congregation at Lotts Creek, Iowa. Preachers: Wolfram and E. Judge. Collecte after deduction: -118. 31st - St. Lucas parish at Town Posen, Minn. Preachers: ?? Robert and Succop. Collecte -75. 12.

On the 5th Sunday, A.D.: The Immanuel congregation at Columbus, Nebr. preachers: kk. Holm and Young. Collecte after deduction: -103.60. - The congregations of ?? Knust and H. C. Kühle. Preachers: kk. Fr. Keller and Knust. Collecte : -93. 25. - The congregations at Gaylord, Mountville, and Winthrop, Minn. Preachers : kk. Rolf, Succop, and Stud. F. Sylvester. Collecte: -97.00. - The peace congregation at Rock Rapids, Iowa. Preachers: Grimm and Nuoffer. Collecte after deduction: -27. 29. - The



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Some biblical culture pictures.

III.

The well-known story of the Tower of Babel is also a piece of ancient cultural history. The great buildings erected by human hands also belong to the category we are dealing with here. But the Babylonian building of the tower is in general a picture of the cultural work of man. In the surroundings of the mountain Ararat, where Noah's ark was stranded, the family of Noah grew into a large human family. And the first memorable event in the history of Noahite mankind is what we are told in Genesis 11:1-9. The people left their home and moved southeastward, settling in the fertile plain of Sinear on the river Euphrates. And when they had dwelt there a while, they began to build a city, and a great tower. They used burnt bricks and earth pitch or asphalt as mortar. It was supposed to be a pretty solid building. Now, "to raise a tower," Luther wrote, "and to build a city, was not in itself a sin. Nor was it a sin that they built a large, solid tower. But it was a fourfold thing that made this enterprise of men a sin. First, note what Luther says: "Therefore I consider that the greatest sin in this is that they said: 'Come, let us build ourselves a city and a tower.' For such words point to sure hearts, which rely on temporal fortune and force." Secondly, it was a sinful purpose which they pursued in this building, saying, "lest we be scattered abroad over the face of the whole earth." The high tower was to be, as it were, a magnet for them, an outward cohesion, and to prevent their being scattered over the earth. Now this was the very will of God, that men should spread out over the earth and populate the whole earth, which had just been created for the children of men. Paul testified to the Athenians: "God hath made that of One blood.

of all the kindreds of men dwell upon the face of the whole earth, and hath set purpose beforehand, how long and how far they shall dwell." Apost. 17, 26. God has assigned to all generations of men their dwelling places on earth. And so men opposed this divine appointment by wanting to stay together in one place, in one heap. That was an anti-divine striving for unity. Further, the Tower-builders made known their heart's opinion with the words: "that we may make a name for ourselves. Thus fame, ambition, arrogance were the mainsprings of this mighty enterprise. Not God's name, but man's name was to be praised on earth. And, after all, by their undertaking men testified to their disposition hostile to God. "If one wanted to give this sin another name, one could call it a right blasphemy, blasphemy of the name of God." (Luther.) It was a blasphemous speech, "Let us build us a tower, whose top may reach unto heaven." Men wanted, as it were, to storm heaven with their tower and to push God from his throne. They had no need of God, they did not want to have a God above them, but to rule the world themselves and to carry out all their designs. But while the work was still in progress, before it had reached its end, God also held counsel with Himself in heaven, saying, "Come, let us go down and confound their language there." And this counsel the Lord immediately executed, confounding the language, and scattering the people abroad, and so compelling them to desist from the building of cities and towers.

Now, even though men had to abandon the building of the tower at Babel, they did not slacken their efforts in building and creating, but have since built many other cities and towers. Every generation, every cultured people has built monuments for itself. Many ruins, some of them great, and ruins and ruins still bear witness today to the art of building, to the high culture of past centuries.

and millennia. Everywhere in the civilized world, especially in the great cities, we see stately and proud buildings rising up. But people do not only build with stone and mortar. All the cultural work of our day, handicraft, machine work, industry, commerce, even intellectual work, art, science, resembles a mighty, gigantic building. It all goes into the grandiose, the mass-like. That in itself is not sin. Man may only try what he is capable of in earthly things, if he only remains within the limits set by God. But that he does not do. The material and spiritual tower-building of our day has the same blemishes and stains as the tower-building at Babel. In the feverish haste of work, in the multitude of ever new plans and schemes, the material, earthly sense of men is first reflected. The children of men speak: Come, let us build a tower! They say, "Today or tomorrow we will go to such and such a city, and lie there for a year, and work and win. Jac. 4, 13: and all their thoughts, thoughts, and thoughts are absorbed in these things. They build here so firmly, and yet are strangers, and where they should be eternal, there they build in so little. Furthermore, the impetuous, immoderate striving forward and upward is contrary to the divine order and destiny. God grants every man his place, his abode, a peaceful existence on earth. The great and rich of this world, on the other hand, the great industries, the great associations and corporations, abridge the rights of the individual and push the lesser and weaker against the wall. Above all, however, we are disgusted by the pride, arrogance, and megalomania of men, which is usually the beginning and end of their great undertakings. The proud human heart wants to aim high and therefore build ever larger. And when a new tower has been completed, when a new masterpiece has been achieved, when science has made a new discovery, the success is trumpeted to the whole world, in words and in writing, and these speeches brim with boasting and self-conceit. Yes, man idolizes himself. Self-deification, however, becomes indignation against the living God and blasphemy. In seeking to make a great name for themselves, men desecrate the name of God. They storm against heaven and God in heaven with their great ideas and works, with their grandstanding. They despise God in the depths of their hearts. The name of God has died on their lips. The living God is excluded from his world, from his creation. A God in heaven, a heaven at all, does not exist for this worldly generation. They have set up for themselves a kingdom of heaven here on earth, and in it they themselves are gods, lords and rulers. But when they are reminded that, though they are able to do much, they are not omnipotent, that there is a living God, and that they must some day give account to him for all their doings, they begin to mock and blaspheme. And God is silent for a time. But in his own time he says, "Come, let us go down and make the proud and wicked counsel of men nothing. Since the days of the Babylonian tower, God, the Most High, has often intervened with his judgments, with storms and weather, fire and water, war and destruction.

And the pride of men shall be put to shame. And one day, in the last judgment, when heaven and earth are consumed by fire, "all the works that are therein," as Peter writes, "all the proud works and buildings of the children of men shall be consumed. We should never forget this when the splendour of the world meets our eyes: the glory of the earth must become dust and ashes.

We remember here another story, which the name Babel reminds us of and which confirms what has just been said. About two thousand years after the building of the tower of Babel, the city of Babel, after having been long forgotten, was rebuilt as the residence of a great king, well guarded with strong walls and high towers, and adorned with the most magnificent works of art. And when this king, Nebuchadnezzar by name, once looked down from his royal castle upon his city of residence, he lifted up his head and said, "This is the great Babylon, which I have built for a royal house by my great power, in honor of my glory." Dan. 4:22: And before the king had uttered these words, there fell a voice from heaven, saying, "Unto thee, Nebuchadnezzar the king, it is said, Thy kingdom shall be taken from thee, and thou shalt be cast out from among men, and shalt dwell with the beasts that go in the field; grass shall they make thee eat, as oxen," etc. And from that hour the word was accomplished concerning Nebuchadnezzar, and he was cast out from among men, and he did eat grass like oxen, and his body was under the dew of heaven, and was wet, until his hair grew as great as the feathers of an eagle, and his nails became as the claws of a bird. This is still the meaning and speech of the proud, God-forsaken world today. With self-satisfaction it looks and points to the works of its hands, to the productions of its spirit, and thinks and says: This is the great Babel which I have built by my great power, in honour of my glory. But the other also still has its truth and validity today: Man who exalts himself, who makes himself God, becomes a beast, is condemned to bestiality. Beastly brutality, beastly meanness, sour behavior: that belongs to the signature, that is also a sign of the enlightened, highly cultured generation of our day.

But we Christians should thank God that we have escaped the filth of this world by His grace, that we are of divine lineage in the full sense of the word, insofar as human beings, creatures, can become partakers of the divine nature. We should thank God that we hope for a glory in comparison with which all the glory of the earth is mere dirt, that we have a city which God has built, that we have an immovable kingdom which will remain when heaven and earth perish.

G. St.

California and Nevada District Assembly.

For the second time since its formation, the California and Nevada District of our Synod assembled in the rapidly flourishing city of Los Angeles, so much talked of for its climate, in the midst of the hospitable congregation of President Runkel, from July 13 to 19. The meeting was well attended; only three pastors failed to appear, and only a few congregations had been unable to send a representative.

On Wednesday evening the opening service took place, in which the Reverend Father Brand, General Vice-President, preached the sermon on Rom. 10, 1-8 On the basis of these words, he showed that in this time of doctrinal struggles and in this land of sects and enthusiasts, it is primarily a double thing that we must hold fast and for which we must stand and fight, namely: blessedness by grace alone, with the exclusion of all works, and God's Word alone as the rule and guide of faith and doctrine, with the exclusion of all rational conclusions that contradict the Word. After the organization had taken place the next morning, the honorable District Praeses read his synodal address, in which he mainly referred to the work before the synod on the subject: "That the very teaching of the Scriptures about the church should move us to hold ourselves to the true visible church. In this beautiful speech it was especially emphasized that the pure doctrine of the church shows us how dangerous and pernicious all sectarianism and fanaticism are, and how exceedingly sinful the apostasy from the church of the pure word and confession is.

The main work of the Synod was the extremely diligently prepared, solid paper of J. W. Theiss on the above-mentioned topic. This work was treated in four theses. In the first thesis it was stated that to the scriptural doctrine of the church belonged not only the doctrine of its nature, its attributes, its origin, purpose, and its characteristics, but also the doctrine of its wonderful goods and treasures. The second thesis showed that "the true treasure of the church is the gospel of the glory and grace of Christ," that from this gospel flows all the fullness of salvation and blessing in time and eternity which the Scriptures promise to the church, and that this fullness of blessing is enjoyed by faith alone. This faith, as was stated in the third thesis, is wrought, nourished, and constantly revived in the hearts of men by the Word and Sacraments; therefore we are to keep to where the Word and Sacraments go in momentum, that is, to the visible Church. In the fourth thesis it was finally demonstrated that in those ecclesiastical communities in which - as this was proved in detail by numerous quotations from their writings and confessions - the Word is not taught purely and correctly and the Sacraments are not administered according to Christ's institution, the fullness of the goods of the Church is withheld from the souls, faith is endangered, and the consolation of right faith is stunted. Therefore, it is not at all indifferent to which church one professes; rather, we are to adhere only to the true visible church, which is none other than the Evangelical Lutheran. Certainly everyone who followed these proceedings was strengthened and fortified in his conviction that in the Lutheran Church we have the full truth and therefore enjoy the fullness of the blessings of the Church. In this we do not boast of vain honor, but praise the grace of God which has led us to the knowledge of the truth and has kept us in it until now. Therefore we also pray:

Thy word is our heart's defence, And thy churches' true protection;
Keep us, dear Lord, that we seek no other thing!

A second paper on "congregational meetings" was read. In this paper, delivered by Father J. H. Theiß, it was demonstrated how necessary congregational meetings are for the welfare of the congregation, who has a seat and a voice in them, how they should be conducted, and how beneficial they are when they are handled properly. Unfortunately, there was not enough time to discuss this work in detail; however, we hope that the report, which will soon be published, will be read by many and will be the subject of further discussion in many congregations.

Among the business meetings, the discussion of missionary work occupied the most time. Not only did the Missionary Commission hold meetings with the missionaries and missionary preachers almost every lunch hour, but a detailed missionary report, supplemented by oral reports from the preachers, was also submitted to the Synod. It turned out that in our extremely difficult mission field we worked faithfully and diligently, and even if we do not have great successes to show, our work has nevertheless been blessed by the Lord. If in any mission field of our Synod perseverance and faithfulness, frugality and self-denial are necessary, then it is the case here in our district. Nowhere are the difficulties so great; therefore the danger of becoming discouraged and despondent is so imminent, and therefore the faithful intercession of fellow Christians for the work and the laborers is so necessary! Here, too, the lack of workers and resources was deeply lamented. There are relatively few congregations in our small district who, in addition to covering the expenses for their own congregational budget, can also sacrifice much for the mission work, and we are therefore largely dependent on support from the General Mission Fund. Hopefully, the subsidies from this fund will soon flow over to us in abundance, so that the Mission Commission can joyfully call more workers into our field, and many a little garden of God will also spring up here on our hard soil for the praise of His great grace and the power of His blessed Gospel! It was with special joy that we were able to report - just to mention this - that since March of this year there has been a second preacher, Father J. W. Theiss, in Los Angeles, who is almost entirely sustained by the congregation there, and the hope is well founded that the missionary work in this extraordinarily rapidly growing city will be richly blessed.

At the suggestion of the honorable District Praeses, the establishment of a Progymnasium on this coast was discussed, and it was decided to submit a petition to the Synod of Delegates, in connection with the Oregon and Washington Districts, requesting that such an institution be established here. We confidently hope, in view of the circumstances here, not to make a wrong request. For without a doubt we would then win many a boy for the preaching and teaching ministry if the parents were not forced to send their young sons so far. - Vice-President Brand shared many things from the circle of the General Synod and reported in particular about the Synodal Building Conference, whereupon the dear congregational deputies held a special meeting and decided to meet in the next few days.

to work with their communities to do more for the General Building Fund and, if possible, to double the contributions already made. We also supported the establishment of a seventh professorship in St. Louis. Finally, it was decided to recommend to the General Synod that our institutions be placed in such a state, or that some of the existing progymnasiums be converted into full gymnasiums, and that the proseminary in Seward, Nebr. be expanded into a full seminary, so that the lack of workers would be alleviated and the incoming professions could all be taken into account.

On Sunday evening a special mission service took place, in which Fr. Kiesel preached on Matth. 9, 36-38 and the undersigned gave a talk in which the financial needs of our mission work were explained and encouragement was given to give willingly. On Tuesday evening the final service with communion took place. The undersigned preached the confessional on Ps. 139, 23. 24. and Fr. G. A. Bernthal the pastoral sermon on 1 Cor. 3, 5-7.

May the Lord our God, who has hitherto confessed his support for our work in his service, be and remain with us also in the future with his grace and truth, and may he promote his kingdom among us according to his promise!

J.H. Schröder.

The Oregon and Washington Districts

of our Synod met from July 27 to August 2 in Snohomish, Wash. The little District, numbering only 42 members, is not yet presented with any difficulty in finding lodging. There are always plenty of invitations on hand. Mindful of the word, "Herberget gladly," but no less of the blessing enjoyed by a congregation eager to learn through the meetings, every representative who has been commissioned with an invitation is anxious to win the Synod to his congregation.

The congregation at Snohomish, which hosted the synod this time, has been vacant since Easter. She has called seven times in vain. May the Lord soon bring her a shepherd again.

In the opening service, the Reverend Father Brand, General Vice-President, preached on Romans 10:1-8. He dealt with the topic: "The word of faith that we preach. 1. the word of faith in Christ excludes all human actions; 2. the word of faith that we preach nullifies all human thoughts. This sermon, as well as the presidential address of the honorable District Praeses, prepared well for the doctrinal discussion.

In the morning sessions, Praeses Lüssenhop presented a quite edifying paper on "Certainty of Salvation". He had summarized his work in 25 theses. However, the subject matter was so important and so puffing for our young District, the treatment so attractive and so strengthening for the faith, that the Synod, together with the speaker, thought it advisable to go through the subject quite thoroughly, and thus only the first nine theses could be discussed. The rest will come into their own at the next session. This year it was stated: What assurance of salvation comprises, on what it is founded, how and by what means it is imparted to us, and how we can be assured of our

He was able to become more and more certain of his salvation. Older and newer errors, which have made many a man uncertain of his salvation and eternally unhappy, were duly shown and rejected. - The hope of the natural man for God's good pleasure and heaven cannot assure man of his salvation; for without Christ man, with all hope, lies under the wrath of God; - the good works of the regenerate man cannot be the ground of his salvation; for his best works are imperfect; - he cannot rely on the sweet feelings of grace; for they are not always present; - not his good conduct can make him certain, for such is not found; - in short, nothing in man, whether believing or unbelieving, offers a certain support to his faith, but only the precious merit of our highly praised Saviour JEsu Christ, which he offers to us in the unshakably firm promises of grace of his infallible gospel. On these promises we rely and believe what JEsu's word promises, we feel it or we do not feel it. It is true that the Holy Ghost is given into the heart of every true Christian, by whom we cry, "Abba, dear Father," which testifies to our spirit that we are God's children, and makes us taste and see at times how kind the Lord is; but though the sweet sensations of the grace of our God fade away, though we must mourn, complain, and groan, yet the assurance that we are in grace with God shall not fade away. For the word of his promise must be more certain to us, even if our heart speaks a loud "No." The Christian's life is indeed a constant change of sadness and joy because of sin; but the reason for our salvation, Jesus Christ and his word, is unchangeable, and the faith that takes hold of it is a certain confidence. Note also what the ninth thesis says: "The more zealously a Christian pursues sanctification, the more he has testimonies of his assurance of salvation by his love and good works." 2 Petr. 1, 1-11.

We now come to the missionary matter of the District. Already in the issue of July 5, the reporter of the Michigan District drew the attention of the readers of this paper to the fact that 25 new preaching places were founded in the Oregon and Washington Districts last year. We are heartily rejoiced that the missionary work on this coast is being met with such lively interest everywhere. It should be so, if only because five-sixths of the funds of the General Fund are given to this Mission Fund. This District, accordingly, is the proper Missionary District of the whole Synod. As such, it feels obligated to let the mission friends take a closer look at its work, circumstances and treasury.

Our District, with the newly admitted members, comprises 26 preachers, 5 teachers and 11 synodal congregations. In the past year, 14 preachers and 5 students were active in the service of the mission in about 85 mission congregations and preaching places. From the read report, which was supplemented by the oral reports of the missionaries, it could be seen that where the Lord's will is faithfully worked, blessings do not fail to come. Compared with the previous report, there is almost without exception an increase both inwardly and outwardly. Wherever possible, a church school was established.

life. For Bellingham, Wash., a flourishing city of 20,000 inhabitants, the synod decided to purchase a mission property that was offered to them cheaply by the Norwegian sister congregation. A school and parsonage are to be built immediately, since the rent in these cities is unusually high. In Sandy, Oregon, a parsonage is also to be built. The missionary can only find lodging in a small inn connected with a tavern. The desolate nature there disturbs him too much in his work. Both things are to be presented to the congregations of the district and recommended to their Christian love.

Next month four new preachers and at least three vicars - there are no more to be had - will start work. And here we want to tell you right away how our treasury is doing. President Lüssenhop wrote to the undersigned shortly after the close of the Synod that, while a shortage was already noticeable in the previous quarter, there was even a shortage of \$1000.00 for this quarter - from July 15 to October 15. The District Commission had asked the General Commission for \$1400.00 and received only \$400.00. The General Mission Fund is empty; but we do not despair. We only wanted to point out the situation to our mission friends in a friendly way. After all, no one would expect the District to discontinue its blessed missionary work. Where the Lord calls, there we must go; he will not let the obedient lack anything necessary. It is our brethren in other districts through whom we expect the help of the Lord. Our work is your work; our joy your joy; our pain should become your pain - but we do not yet think that far. For all the gifts we have received we thank the kind givers from the bottom of our hearts and confidently ask for further help: for intercessions and gifts.

But whoever gives also wants to know whether his gift is going to the right place, whether he is not perhaps supporting lazy givers. Similar questions have come to our ears. Such inquiries are very justified. If this District itself failed in its duty, it would not be in need of both support and admonition.

We therefore want to tell our dear mission friends what the congregations of this district are doing themselves. The District has 430 members entitled to vote. Last year they contributed \$1169.47 for internal missions and \$2042.99 for external purposes. This gives the average sum of \$4.75 for each member, but in reality it is nearly \$7.00; for of the 430 members, 134 must be deducted, who belong to such congregations as cannot meet the expenses of their own household, and are themselves supported. As soon as 15 to 20 members are gathered to a congregation, the Synod encourages the same to take the step of becoming independent. In the interest of this cause the Praeses will make a tour in the near future. Four congregations of the district, which number from 8 to 15 members, do not claim any aid, but still help the mission. One congregation with 24 members receives preachers and teachers and does not forget the mission. Another with seven members built a church and a parsonage last year with its own funds. No congregation in the district has more than 60 members. One, which does not have so many, receives preachers and two teachers. Almost the same

The other congregations have the same expenses. It is not to be overlooked that many a collecte, levied on remote preaching places, is swallowed up by the travel expenses.

We do not conceal from ourselves, however, that we have by no means reached the measure of the generous Macedonians whom the apostle praises in 2 Cor. 8. May the Lord grace us more and more with the living knowledge that it is the cheap duty and the highest honor of all Christians who have been so richly redeemed to give to the cause of their Lord with a cheerful heart and as much as we are really able, just as He Himself gave His whole fortune to our service, even becoming poor, so that we might be rich forever. 2 Cor. 8, 9.

The Reverend Vice-President Brand reminded us of the blessing that the Lord places on the work of our Synod near and far, of the great shortage of preachers and teachers, and of our duty to supply the educational institutions and to erect the necessary buildings. The general building fund does not yet make a high demand on the small district, but it could be reported with joy that about \$400.00 can be handed over to it.

Concerning the supply of teaching schools, the District has been thinking for over a year of asking the General Synod to grant a model school to this coast. The reasons for this are readily apparent. One has only to think of the great distance of the nearest training school (2000 miles). A joint proposal from the two districts here will be submitted to the next General Synod. Then a larger number of pupils could be won, who are not to be had now.

In addition to the opening sermon, the synodal address, and the doctrinal discussions, two missionary addresses were delivered during the synod by the two general missionaries, an address by Praeses Brand, and five sermons for edification.

May the Keeper of Israel bless and keep us, and make good by His shepherding faithfulness what we fail to do. J. Duchow.

A Nothrus.

The treasury for the General Inner Mission is low. As is well known, this fund has to help out those districts that are missions districts to such an extent that they are not able to provide their "traveling preachers" with daily necessities and food from their own resources. For a time there was sufficient supply. A district with numerous mission places was strengthened by the blessing of God. Some of the former missionary congregations not only renounced further support, but out of gratitude filled the hands of the missionary leaders of the District with their gifts to the extent that the District was henceforth independent. That was one reason. - But behold, God made entrance for us in other places of this land. Promising mission fields opened up to us, laborers upon laborers entered the harvest, and the demands upon this treasury increased again. It was generally believed that there were funds in the treasury to pay for all expenses, but this was not the case.

It was not necessary to make a special effort to provide for the maintenance of the new and old mission stations. So the expenses increased, the income did not. The treasury is empty, even burdened with debts. We must inform the dear Christians of this fact, and they will remedy the shortage, won't they?

How urgently needed, however, quick help is, can be seen in a letter from the president of our most basic missionary district. When he was informed that only a small part of the requested shell could be sent to him, he wrote, among other things: "What shall we do? We are in great embarrassment.... I must report to you today that we all earnestly and imploringly ask you to do everything you can that the missing part of this quarter be sent to us as soon as possible. We had requested \$1400.00 and have received \$400.00. This must not continue, otherwise we can only abandon the mission. Our District cannot do the mission here, the whole Synod must do it. Please use yourselves for us. Take whatever course you think best, but send us another \$1000.00 by September 15."

- So much for this cry of distress. At the last distribution, the Commission had to leave other districts, one of which had asked for more than \$1000.00, almost entirely empty-handed, in order to be able to give a little to this one, which consists almost entirely of mission posts. In our distress, we turned to various commissions or treasurers of our synod, but when the cash was counted, the small sum that we distributed was found. Dear congregations, this is the emergency; is it not true what the President writes: the whole synod must carry out this mission, because the subsidy from a few districts does not cover the demands? Let a few crumbs from your table fall into this caste, that the work of your Lord may be cheerfully done, and that we may rejoice again in the work of this harvest of heaven. You know that our traveling preachers draw a small salary. They cannot set aside from the same for the following months. If they do not receive the little on time, trouble will knock at their door. To prove this, let us add a letter from a missionary worker to whom the allowance for his salary could always be paid in due time. It is not written for print, of course, but it should not be buried in the present state of our caste for General Inner Mission. It says: "We are the five of us, my wife, mother, two children and myself. I would now consider it ingratitude to complain; for I have not yet starved, though one cannot always have what one desires. But when the month is over, my salary is over before that. Everything is so terribly expensive. Now I have to collect the school fees, and that happens in the last week of every month; they are always used up and actually belong to the next month. I always have to buy my coal in instalments, \$10.00 from last winter are still standing, they will now be paid off in the summer. As for clothes, I've only been able to buy one suit since I've been here, and for my little girl, members and friends have bought little dresses here and there.

I have not yet been allowed to buy one. - Now I ask you not to take this as a lament. Rather, I thank our God that he gives me my daily bread. I know that even if I fall short, I will not starve. Yes, we must give thanks, for our dear God has so far spared us illness, so that we do not yet need a doctor; but if such had befallen us, the bills would also have been paid. I have experienced this so often: He who trusts in God has built well, that it seems to me there is almost no greater sin than to complain. In this connection the following: It was Christmas Eve, 1901, my first Christmas here. We were just going to the service. Now there was to be something for the collection box. My wife had 8 cents in her pocketbook, and when she opened it, we cried. But the good Lord put us to shame. After 1A hours, when the service was over, it had become \$8.00. I'll never forget that. The congregation gave us the sum. That's when we cried again. - Well, I am too free to take up your time like this, you will, please, overlook the weakness."

With this we will close our cry of distress. "But let us do good, and not be weary: for in his time we shall also reap without ceasing."

By order of:

L. Hölter.

To the ecclesiastical chronicle.

America.

For your information. The Synod of the Middle District, assembled in Indianapolis from August 3 to 9, has recognized the suspension from Synodal fellowship imposed by the District President on Pastors Alexander and Eduard von Schlichten, and has thus declared it final. The District Synod did this with perfect unanimity and unanimity, after having considered and discussed in four morning sessions the teachings of the divine word concerning the Cincinnati trade, and in further sessions the submission of a committee, which had been worked out with the greatest diligence and most serious conscientiousness, and which was most clear and transparent and based on documents and proven facts - as the synodal report, which will appear shortly, will show to every reader. The Trinity congregation of the pastors of Schlichten had already left the synodal association before the investigation had taken place and a decision had been made by the synod, immediately after the suspension imposed on its pastors by the district presbyter. Thus is broken the bond which had faithfully united the Trinity congregation at Cincinnati, O., with our Synod through half a century. It is an exceedingly sad thing. By the same the minds of the synodical people were, and still are, deeply stirred and moved. How did it come to this? The Trinity congregation, as it now exists, was zealous for something right and good, for which we also are zealous, and, may God grant it, may always be zealous. But at last she did not zeal in a right and good way. She used wrong and ungodly means to obtain that which is right and pleasing to God. She has not stayed within the bounds drawn by God's Word. She has stepped aside to a

Wrong way. She has allowed the light that shows the right way to be obscured, and now she does not see it. It persists in its error and on its wrong way. We could not approve of this, we could not go along with it, we had to resist it. For we must stand by Christ's word and instruction in all things; we are Christ's servants. Thus it has come to a divorce, thus the bond is broken. But we are anxious and longing for our brethren who are now separated from us, for the church and its pastors. We pray and hope that God will have mercy, that they will come to an understanding and knowledge of what is right and return to us. How we will then rejoice and give thanks to God! How? should not the children of God of Trinity Church in Cincinnati, who are now thus punished by many, submit their cause to a very serious trial? and should they not then realize the same thing that has become so very plain to us all? and should they not then return? Children of God can err, but they cannot defiantly close their minds to all reproof, and willfully continue in the wrong way. Let us therefore wait upon the Lord, that he may by grace knit up again the broken bands, and unite us in the truth, and keep us poor sinners together in the truth, to the glory of his name, for Christ our Saviour's sake. Amen. By order of the Synod of the Middle District C. M. Zorn.

Our institution in St. Paul, Minn., although in the path of the devastating storm that roared through St. Paul and Minneapolis on August 20, has, by God's grace, been saved from greater damage. The buildings of the institution and the teachers' dwellings all remained standing, and only the sheet metal of the roofs was partly torn off and a large number of window panes were smashed. The damage done, we are informed, is estimated by the Board of Supervisors at about \$1000.00. Thanks be to God for his gracious preservation! L. F.

A beautiful and blessed gathering was the meeting of the Lutheran Synodical Conference of North America held August 17-22 in Winona, Minn. within the large and hospitable congregation of the President of the Honorable Wisconsin Synod, Ph. v. Rohr. About 100 delegates and guests from the five synods associated in the Synodical Conference (Missouri Synod, Wisconsin Synod, Minnesota Synod, District Synod of Michigan, and English Missouri Synod) were present. At the opening service, the long-time aged, but fresh of mind and body, President of the Synodical Conference, P. J. Bading, preached on 1 Cor. 15:58. "Therefore, my dear brethren, be ye firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord." He answered the question, "When is the building of the kingdom of God truly promoted among us? 1st, When we steadfastly and unchangingly persevere in the truth we have known; 2nd, When we labor unceasingly in saving love in the kingdom of God; 3rd, When we draw new courage and strength for the work with cheerful hope from the blessings we have hitherto experienced." In the morning sessions, Father G. Harders presented a paper on the question, "May an orthodox Lutheran pastor administer Holy Communion to a lodge member, or must he refuse it to him?" He set forth what communion is according to the Holy Scriptures, and what the Lodge system is according to his own omissions, and then showed the right conduct of a conscientious pastor. The instructive and important lecture was discussed in detail and on all sides, then accepted and will be made accessible to further circles by the printed report of the proceedings which will appear in due course. L. F.

From the other proceedings of the Synodal Conference we would like to emphasize the following

The commission reported on the negro mission that was carried out jointly by the entire synodal conference and thoroughly discussed the entire missionary work. Important decisions were made to promote this work, especially through the training of colored preachers and teachers in special preschools. The Commission (Father Obermeyer, President Bernthal, Father R. Kretzschmar, Father Brink, Director Burgdorf, and the writer of this report) will soon publish more detailed information about these decisions in the church bulletins of the Synodal Conference. The Synodal Conference newly took over the missionary work among the Lithuanians scattered in our country, which had hitherto been carried on by the Wisconsin Synod and the Eastern District of our Synod (subject to the approval of the latter), and the regulation and direction of this mission was handed over to a special commission (Praeses v. Rohr, P. v. Schenk, P. F. P. Wilhelm). From the Venerable Norwegian Synod, united in faith with the Synodal Conference, but separated by language, two delegates, Praeses Sagen and Prof. Hove, appeared at one session, and brought the greeting and blessing of their general Pastoral Conference, assembled at the same time at Red Wing, Minn. The greeting was returned by telegraph by the secretary of the Synodical Conference. The revision of the English Catechism, on which a Committee of the Synodical Conference had been working for a number of years, and of which a proof had appeared, was rejected on motion of a larger Conference, with which the members of the Committee present concurred. On Sunday evening a special mission service was held, at which Rev. R. Kretzschmar and Negro missionaries Bakke and K. Kretzschmar delivered addresses; at the closing service Prof. J. Schaller preached. The previous officers of the Synodal Conference were re-elected: as President P. J. Bading, as Vice-President P. P. Brand, as Secretary Prof. J. Schaller, as Treasurer Mr. H. A. Christiansen. The next meeting will take place in Chicago in 1906. - May God the Lord preserve the right unity which binds the synods of the Synodal Conference, and may he continue to bless their work. L. F.

A sad confession was recently made by a certain Father Brooks, who stands at a distinguished sectarian church in Paris, Ill, in a speech which he delivered before an association of laborers. He said, "I wish to pay my respects to the clergy, because I belong to that clan. And I want to be understood to be a friend of the preacher. If there is a clan of men on earth that needs friends, it is the clergy, for as clans they are the greatest cowards on earth. Besides, they are slaves. My brothers reproach me for prating out of school, but I cannot help it. We are grovelling, cowardly, fearful slaves, forced to divest ourselves of our manhood, and led by men and women who are church members because it is good manners, and who would as willingly join an infidel club if it were good manners. We get so and so much a year, not to tell the truth, but to talk what people want to hear. We have to labor hard four or five days every week to work out, not how to present the truth, but how to evade it. We well understand that no man can preach for a rich fashionable association, proclaim the full truth, and keep his office. Therefore, the preacher's chief business is to know how to flatter his congregation and retain his office. We know that greed has mammonized the church and hypnotized the clergy. We know that we are led by rich men, some of whom have acquired their wealth by the most questionable methods, and by themselves.

We know this, but we must not speak openly about it. We know this, but we must not speak out openly. We are as well drawn as the monkey that can go to the end of its chain and no farther." This confession reminds us at once of the word which the Lord once had addressed by Ezekiel to the false prophets in Israel: "Woe unto you, that put potshots in men's arms, and pellets in men's heads, both young and old, which saw souls. Now when ye have caught souls among my people, ye promise them life, and profane me among my people for a handful of barley and morsels of bread, that ye may condemn to death souls which ought not to die, and condemn to life souls which ought not to live, by your lies among my people, which love to hear lies. Therefore thus saith the Lord GOD; Behold, I will look upon your vessels, that ye may see and comfort souls; and I will pluck them out of your arms, and loose the souls which ye see and comfort. And I will rend your plagues, and deliver my people out of your hand, and ye shall see them no more: and ye shall know that I am the LORD. For this cause ye have falsely grieved the heart of the righteous, whom I have not grieved, and have overthrown the hands of the wicked, that they turn not from their wickedness, that they may live: therefore preach ye no more vain doctrine, nor prophesy: but I will deliver my people out of your hand, and ye shall know that I am the LORD", Ezek. 13, 18-23.

J. A. F.

From World and Time.

"Be not deceived, God is not mocked!" Under August 15, the following distressing event is reported in a dispatch from Baltimore: "Great consternation prevails in the little town of Allen, in southern Maryland, over the strange death of Walter H. Whitney, an outspoken denier of God. On Sunday evening, while talking with some friends, he suddenly exclaimed: 'I defy the Almighty to strike me dead?' Immediately he fell to the ground, and when they picked him up, he was dead. His sudden end is seen as a judgment from the Almighty." And it is, if the story plays out as told. There will, of course, be people who will claim that this was pure coincidence; the same thing could have happened to a praying "pious" man. But this is not true. It cannot happen to a pious Christian that he dies under such shameful blasphemies. The end may come suddenly to him, too. But such a death will not cause "great consternation" among the people. Unbelief does not want to see God's finger, does not want to be called to repentance. Of such people the Lord laments Isaiah 1:5: "What more shall be done to you, if you only increase your deviation?" But right Christians learn by such examples what a terrible thing it is to fall into the hands of the living God, Hebr. 10, 31. J. A. F.

Miraculous lifesaving.

In May of 1717 Johannes Muthmann, a valiant Lutheran pastor at Teschen in Austrian Silesia, was on a pastoral tour to the sick of his congregation, to which, scattered for miles around in the countryside, no fewer than

than 40,000 souls. While he was on his way home, night fell and redoubled the discomfort and danger of his journey. The thawing wind blew with impetuosity through the fields; the streams and rivers swelled to alarming heights from the melted snow. His wife awaited the priest at home with increasing anxiety. She had been walking up and down the parlor for a long time, restless and unable to do anything. She lifts the lamp against the wall clock: 9 o'clock, 25 minutes, and her husband is not yet here! Then, overcome by the most fearful forebodings, she falls to her knees and prays fervently to God for protection and assistance for the distant one.

Meanwhile the priest, driven to ever greater haste by the worry that he would be cared for at home, trots forward on a tired horse and comes to the Elsebach. He finds it high, but he thinks he can still dare to go through; but when he reaches the middle, his horse is swept away by the stream; man and horse are close to being swallowed up by the waves. In the moment of the sinking he still sends up his voice, "Lord JEsu, help!" And the Lord heard him, even as in deep sleep he heard the cry of distress of his disciples, when they cried in the storm, "Lord, help us, we perish!" Gathering up his last strength, the traveler's horse happily worked its way to the shore.

Here one thing was done after another according to the divine order: first, "Call upon me in time of need;" second, "So will I save thee." How could the third have been omitted, "So shalt thou praise me"? With loud rejoicing from a heart overflowing with thanksgiving, as he rode on, the song of the saved one resounded :

Now praise my lake! the Lord, what is
in me, his name! His good deeds do
he increase: Forget it not, O heart of
mine. He hath forgiven thy sins and
healed thy infirmities great, He hath
saved thy poor life, He hath taken thee
into his bosom, He hath sheltered thee
with rich consolation, He hath
rejuvenated thee like an eagle; He that
is king doeth justice, He keepeth the
afflicted in his kingdom.

When he had come home and taken off his dripping clothes, he pulled out his pocket watch. The water had penetrated it when he was sinking and had brought it to a standstill. Thus it still showed the moment in which only one step had stood between him and death: 9 o'clock 25 minutes - the same time in which his wife, shaken by inexplicable fear, had wrestled with tears and supplications before God!

"Call upon me in trouble, and I will deliver thee, and thou shalt praise me," Ps. 50:15.

I forget what is back there. Phil. 3, 13.

Old Scriver relates: I have known a man whom the Lord our God adorned with many splendid gifts of mind, to whom he had also bestowed beautiful means from the estate of his parents. After he had gone through the lower schools, he went to high school, studied law, and acquired excellent knowledge. Everyone respected him because of his abilities and skills. By recommendation, he came to a foreign court as the prince's courtier, traveled with him, earned the goodwill of the princely parents, and had every prospect of a brilliant career.

to make. In this he was the pattern of a worldling, and, as he himself said, a beast before God. He found so much satisfaction in the grace of his Lord that he did not care at all about the grace of God; he considered himself happy, rich, clever, honored, as the world confirmed him in this opinion of itself. His hopes were in full bloom; he expected daily to be promoted and to rise higher and higher; he also thought of a happy marriage, etc. But it pleased the merciful God to deliver this noble soul from the wicked nets of Satan. So it happened that our courtier got into a quarrel with a person who had long been looking at him with envious eyes. They took up arms, and he was severely wounded in the hand. The affair became very dangerous, protracted, and it seemed as if the cold fire would be added to it. Our patient suffered unspeakable pain and had no rest night or day. In this state the Spirit of God stirred his heart, he began to look rightly at the world and its apparent glory, to recognize all for vanity and danger, to esteem highly the grace of God in JESUS CHRIST and His Word, and to seek hearty and ardent consolation therein. He made a vow that if God would restore him to health, he would take up another life's work in which he could serve Him with less hindrance.

He enjoyed himself, left the court, and began a domestic, quiet life. He loved the word of God more and more and grew in knowledge so that he became a bright light of the faithful and despiser of the world in his city. How often did he look at the children of the world, when they came along with great pomp, with pitying, drenched looks! How heartily he thanked his God for having given him the knowledge of the vanity of all worldly things, and for having called him to the fellowship of Jesus Christ! How he knew how to prefer the simplicity of Christ to all the wisdom of the world, the shame of his Saviour to all the honours of this world, weeping to weeping, humility to majesty. Often he used to say, "My God, one day in thy courts is better than another lurking; I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked!" Ps. 84:11.

Regular church attendance.

It is said of a high English dignitary that he was a particularly zealous church-goer all his life. Even in his old age and the frailty associated with it, he only allowed himself to be kept from attending public worship by the most profound reasons. The words of the Psalmist: "I will give thanks to you in the great congregation, and among many people I will praise you," Ps. 35:18, were a constant reminder and guideline for him. That is why he did not accept unfriendly weather and uncomfortable ways as an excuse to stay away from the service. One Sunday, when it was particularly stormy and the rain had turned the church path into a puddle of water, his family was very worried when he wanted to go to church. They asked him to stay at home for once today, because the all-too-unfriendly weather could easily cause him to fall ill. But the old man was not fooled. He looked punitively at his anxious companions and said: "What? I should stay away from the house of God because of the unfriendly weather? No, my children, you cannot ask that of me. As long as I have life to live, I will not let such externals keep me from church. If the weather were fine, I might be allowed to go to church today, since I do not feel quite well.

I'd rather stay home. But under the present circumstances I would be afraid to set a bad example to the congregation by my absence from church. Might she not rightly think that I also approve of the widespread bad habit of allowing insignificant obstacles to prevent me from attending public worship? Do not, therefore, hinder me in the discharge of my dearest Christian duty, and be assured that no harm, but infinite blessing, will accrue to me from it. Nothing, if I can help it, shall keep me back from the house of the Lord, for I will praise him in the great congregation."

The saying on the wall.

A Christian farmer in the Rhineland came on a journey in a village into a tavern, where he wanted to have his lunch. There he saw on the wall, large and beautiful under glass and frame, the saying: "I and my house want to serve the Lord. From the adjoining room, however, came not only a raucous noise, but also the cursing and scolding of half-drunken drinking companions. Deep in thought and sad, the farmer's husbandman contemplated the saying until at last the landlady asked him, "Countryman, I suppose you can't read that beautiful saying?" "O," replied the peasant, "I read it quite easily. But the beautiful saying and the wild shouting there don't puff together. Either the saying must come off the wall, or the noise must come out of the house; one or the other!" This the woman listened to in wonder. But in the side chamber the landlady's daughter had long been ill in bed. The girl, whose heart had grown faint with illness, had eagerly taken the man's word, and could not get away from it. "Mother," she said, when the peasant had departed, "the man is right: either the beautiful saying or the impious being must go." And the word of the guest, which from the mouth of the sick daughter sounded again and again to the mother's ear, penetrated at last to her heart also, and she resolved to pursue godliness with earnestness.

Proverbs on the wall, painted, burned, carved, and many others, are to be found much in Christian houses nowadays. Oh, that they would look down on people everywhere who lived by them! Many a saying that hangs on the wall of the house, but is trampled underfoot by the inhabitants in their lives, will one day judge them on the last day, Joh. 12, 48.

From giving.

"There is no end to giving and gathering in the church." This is true, and it will remain so as long as it pleases God to build his church on earth through men. And that God does not want the gifts of those who always have this complaint in their mouths and hearts is also true, for only "a cheerful giver is dear to God." But say, must you only give? Is there not also something to take? What then is the preaching of the gospel, which resounds in the church, but an offering and presenting of the grace of God, the forgiveness of thy sins, redemption from death and damnation, heaven and eternal blessedness? And do you not enjoy at the table of the Lord a heavenly food and a heavenly drink, a foretaste of eternity, where no one hungers or thirsts any more? Yes, the whole heavenly riches of God are distributed to you in Word and Sacrament, and you may and shall take as much as your heart and faith are able to contain, and the more you take, the more you will receive.

The more you take, the more abundantly the streams of divine blessings will flow over you. Therefore, if your heart is otherwise receptive and grateful for God's good deeds, should you not willingly offer your gifts on God's altar so that His kingdom may be built and increased? Yea, shouldst thou not rejoice that God hath also counted thee worthy to be a fellow-laborer and handmaid in the building of his church? Well, then, cheerfully give your gift wherever you can, and know: "He that offereth thanks praiseth me, and there is the way that I will shew him the salvation of God," Ps. 50:23.

D. Luther about the school board.

"This is what I said recently: a diligent and pious schoolmaster who faithfully trains and teaches boys can never be rewarded enough, nor can he be paid with gold. And I, if I could and had to give up preaching and other things, I would rather have no Yank than to be a boys' teacher. I know of no position on earth that I would rather have than the position of teacher. But it is not necessary to see how the world will reward and keep it, but how it will esteem and praise God in that day." Such glorious words from the mouth of our great church and school reformer should kindle a flame of enthusiasm in the hearts of our Christian young men for the teaching office like igniting lightning! Would to God that in our pleasure-seeking times there were more such pious boys as Samuel and Timothy, more such self-sacrificing, faithful mothers as Hanna and Monica (the mother of the great Church Father Augustine) were. Truly, we would then not have to complain about a lack of children in our institutions. (Lutheran church newspaper.)

Wonderful leadership.

About eighty years ago a boy was captured in Africa and sold into slavery. At first he was exchanged for a horse; but because the master thought he had made a bad exchange, he reversed the bargain. Then he was sold for a barrel of rum; but this buyer also brought him back again. The third time his master sold him, and that for a quantity of tobacco, but with the same result. No one wanted the wretched slave boy until at last a Portuguese slave trader transported him away. Where he would end up, the poor negro slave did not know, as he lay chain-laden at the bottom of the slave ship. But an English warship captured the slave ship and freed the captives; the African boy came into the hands of a Christian, who gave him a Christian education. And behold, the slave child, Samuel Crowther by name, became a well-known bishop in the negro mission in West Africa.

Thy will be done.

To Doctor Luther came one day a friend and complained: "Everything goes against me, all my wishes are destroyed, my hopes are crushed, my plans overthrown." "Dear friend, this is your fault," Luther replied. "My fault?" "Yes, behold, why do you pray every day: 'Thy will be done?' Must rather pray: My will be done; but as long as thou prayest that God's will be done, so long thou must also calmly accept it when he does according to thy prayer."

New printed matter.

Sixteenth Synodal Report of the Minnesota and Dakota District of the German Lutheran Synod of Missouri, Ohio and other States.
1904. 77 pp. 9X6. St. Louis, Mo. concordia publishing house.
Price : 15 Cts.

The synodal address of District Praeses Pfothenhauer, following the Feast of Pentecost, deals with the thought: God the Holy Spirit is the Master Builder of the holy Christian Church. The doctrinal discussions dealt with the question: What is the situation in our Synod regarding the first six paragraphs of the second chapter of our Synodal Constitution? The astonishment which this subject might arouse at first sight is immediately removed when one reads the theses corresponding to the said six paragraphs, of which, however, only the first came up for discussion. This reads, "What is the state of our Synod in regard to its confession of the sacred Scriptures of the Old and New Testaments, as the written Word of God, and the only rule and guide of faith and life?" Just this version of the subject and the thesis offered a good opportunity to connect the admonition with the presentation of doctrine, as is done in the report. The missionary report is again quite accurate and detailed, and very interesting. L. F.

Report of the first free conference of pastors of the Michigan and Missouri synods, held July 12 and 13, 1904, in the midst of the congregation at Jackson, Mich. 24 pp. 75L X 5. To be obtained from ksv. L. k. v. No. 4, 8aßi-'rmn', Niott. or from Concordia Publishing House, St. Louis, Mo. price 10 cts.

This free conference had a pleasing result and the report on it will therefore be read with pleasure. In attendance were 13 pastors of the Missouri Synod and 11 of the Michigan Synod. After an opening address by Father Speckhard on the reason for and the goal of the Conference, a paper presented by E. A. Mayer, which is reproduced verbatim in print, was discussed on the topic: What belongs to the true unity of the Christian Church according to Article VII of the Augsburg Confession? In four sessions this paper was dealt with and finally adopted unanimously. By standing up unanimously, the pastors present indicated their unity in the doctrine and in the principles of Lutheran practice that were presented. It was then decided that another conference would be held at Saginaw, Mich. on September 13 and 14, at which time a paper would be presented on the question, "What must be done on the part of the Michigan Synod in order that nothing may stand in the way of its connection with the Synodical Conference? L. F.

Gvdeckrcksrerrr and Ginfühvunsen.

At the request of the Honorable President Walker, Cand. Oswald Kreinheder was ordained and inducted by J. Sieck in his congregation at West Henrietta, N. A. on Sunday, Trinity.

By order of the Hon. President Walker, Cand. Timotheus S. Frey was ordained in the Emmaus congregation at Ridgewood Heights, Brooklyn, N. A., on the 10th of Sunday, A. D., assisted by P. Riedel, Arth. Brunn and P. B. Frey, ordained and introduced by A. E. Frey.

On behalf of the Honorable President of the Michigan District, Cand. Justus Lohrmann was ordained on I. Sunday, n. Trin. in his parish at Marion Springs, Mich., ordained and introduced by F. Müller.

By order of the Honorable President Walker, Cand. Paul Lindemann, appointed to the missionary office at Bay Ridge, Brooklyn, N. D., on II Sunday, A. D. Trin. in Trinity Parish, assisted by Ck. A. E. Frey, F. T. Körner, J. P. Riedel and Arth. Brunn ordained by I. Holthusen.

At the request of the Hon. President Engelbrecht, Cand. A. Wangerin was ordained and introduced by J. Molthan in his congregation at Hampshire, Ill, on II Sunday, N. Trin.

On behalf of the Honorable President Walker, Cand. Geo. Ziemendorf, appointed to Manor, N. Y., on the 11th of Sonnt, n. Trin. assisted by ? 6M. H. Kochs ordained by A. Dallmann.



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Some biblical culture pictures.

IV.

After we have looked around in the biblical account of the oldest history of mankind for the beginnings and the first advances of culture, we now examine several pages from the writings of the prophets. In the prophetic books we find serious and moving descriptions of morals, and the prophets often punish their people for their ingratitude, their contempt for divine blessings, and their misuse of God's good gifts. Israel was a highly gifted people, especially since the days of Solomon, well versed in all human arts and skills. But ever since they fell away from the living God, they have in every way corrupted their way and have indulged in the vain minds and ways of the god-forsaken nations.

The prophet Isaiah, in a mighty sermon of repentance, Cap. 2-4, set before his contemporaries the contrast of the glory of the kingdom of God, from which they had turned their hearts, and the glory of this earth, in which they were well pleased. The house of Jacob, which was to walk in the light of the Lord, had allied itself with the children of the strangers, had filled its land with silver and gold and treasures without end, with horses and chariots, was proud of its strong cities, its high towers and steep walls, and all the showpieces of pleasure. Is. 2, 5. ff. In this speech, the prophet is in judgment of all classes and especially of the princes of the people. Then, however, he takes the daughters of Zion in particular and scourges their arrogance and their luxury. This moral picture that shows the degeneracy of the Israelite women, Isa. 3, 16-4, 1, is also a vivid cultural picture. The art and culture of that time had already come a long way in the production of all kinds of luxury items for women.

And the LORD said, Because the daughters of Zion are proud, and walk with their throats lifted up, and their eyes blinked, and they walk with a clattering of their feet, the Almighty will make the crown of the head of the daughters of Zion bare, and the LORD will uncover their shame. In that day shall the Almighty take away the pomp of the anklets, and the headbands, and the crescents; the earrings, and the bracelets, and the veils; the headbands, and the crotchets, and the girdles, and the smelling bottles, and the amulets; the signet rings, and the nose rings; the gala garments, and the sleeves, and the shawls, and the bags; the mirrors, and the shirts, and the turbans, and the pile coverings. And instead of balm there shall be mustiness, and instead of a girdle a rope, and instead of curled locks a bald head, and instead of a broad mantle a gown of sackcloth, and a brand instead of beauty. Thy men shall fall by the sword; and thy valour in war. And her gates shall wail and mourn; And she shall be desolate, sitting down to the ground. And seven women shall take hold of one man in that day, saying, Our own bread shall we eat, and in our own raiment shall we clothe ourselves; Let only thy name be called upon us; Take away our reproach."

Let us now take a closer look at these Israelite ladies of fashion who walked the streets of Jerusalem, wearing the fashion and culture of their time on their bodies. Here we bring the enumerated articles of fashion, which the prophet has intentionally intermingled, into the right order. The daughters of Jerusalem wore fine linen underclothing imported from the far-off Hindu country or the East Indies. For native things alone did not do. The tight-fitting undergarments were covered by the sometimes tunics, skirts with sleeves, which in turn served as a base for the actual gala dresses, the precious state dresses. This abundance of clothes was combined by colourfully embroidered splendid belts.

held. The top layer of the body covering was formed by the shawls and transparent pile covers that were hung around the shoulders. Everything in this suit and finery was so finely and wisely arranged that something of every part of it was visible. The headgear was also varied. Alis's brightly coloured shawls surrounded his forehead, and from these hung down fluttering veils, and over these rose the curly curls of his hair. And to all this was added, as the chief thing, the most exquisite female ornaments with which the clothed and unclothed parts of the body were adorned. The daughters of Zion were masters in displaying the rich contents of their toilet-boxes on their own exalted figures, and they knew a spot on their bodies for every one of their jewels. From head to foot these noble female figures were decked out in finery of all kinds. The turbans at the top of their heads were provided with headbands woven of gold and silver wire. In their ears they wore ear-rings, ear-bells, or, translated quite accurately, ear-drops. It looked as if the golden hangings flowed out of the ears. Nose rings the size of a dollar were hooked into the pierced wall of the nose and hung down over the mouth. Around the neck was a chain of small metal moons or crescents, reaching down to the chest. The arms were adorned with bracelets, and the fingers with finger-rings, quite large ones, which also served as signet-rings. At the belt hung finely turned boxes, the purses of the time. Somewhere on the body there were small smelling bottles, capsules filled with musk, which enveloped the whole figure in fragrance and incense, and also amulets, small silver and gold plates, inscribed with magic spells. In their hands, as they walked through the streets, these fashionable ladies moved and turned small metal mirrors, which constantly held their own image before their eyes. Their small, delicate feet also had their bangles, called anklets or ankle braces, which were connected to each other by crotchets, so that walking was a mere pattering. And these chains were again provided with bells, little bells, and this jingling and ringing announced to the people in the street in advance that now again one of the proud daughters of Jerusalem came walking along.

This is like a picture from the present. This description of the daughters of Jerusalem is a reflection of the female gender of all times. In all civilized nations, art and culture have been especially fond of the cultivation of women's toilette. Women's costumes are a symbol of the different peoples and tribes, of the different periods of culture. Thousands of craftsmen and artists, countless machines and factories are nowadays busy producing such fashion items for women. Women's clothing and women's jewellery occupy the first place in the large department stores, at large and small trade exhibitions. And the model has remained the same throughout the ages. Wherever there is prosperity and luxury, the women's department works after the fashion of the daughters of Zion. We see in the modern fashionable ladies whom we see in the streets of our towns and cities.

the same splendour of dress, the abundance and profusion of skirts, dresses, coats, jackets, shawls, wraps, capes, shoes, hats, a veritable smorgasbord of jewellery, finery and trinkets, necklaces, bracelets, rings, brooches, pins, buttons and the like. And even today, people make sure that this wardrobe not only looks nice, but also smells nice. The production of perfumes of all kinds has become a large-scale industry. Certain advances in culture are also noticeable. The modern state dolls, for instance, wear and turn in their hands, instead of the metal mirror, a finely embroidered handkerchief, which is scarcely sufficient for the nose; they have discarded the nose-rings. They have discarded nose-rings and ankle-rings, they let their curly hair peep out from under rather than above the head-covering, they are in some respects more daintily and tastefully dressed and adorned than their predecessors, but in some respects they are also more tasteless, they torture their bodies and disfigure them, which the old women did not think of, with armoured shirts, and they force their feet into doll's shoes. And especially one difference speaks decidedly in favor of the daughters of Zion. With them the body was so fully covered with clothes and finery that there was no room left for indecent exposure of the body, as it has become the fashion today.

The prophet Isaiah does not want to create a sensation or an effect with his description of the cultivated world of women, nor does he want to insert an interesting, spicy interlude into his serious prophecy in order to capture the attention of his listeners and readers. Isaiah is not a novelist. What he speaks and writes here is also God's word. Throughout the whole account there is irony, subtle mockery. Yes, God's Word is mocking the foolishness of women who consider the above-mentioned trivial, unimportant things to be excessively important, who consider putting on clothes and putting on jewelry to be their real task in life, who make a caricature, a grimace, out of the beauty God has given them, who make themselves so ugly with all violence and art out of a desire for beauty. And this mockery is also directed at the men who find pleasure in such women, who see in such finery the true ideal of womanhood. This part of culture, the culture of women, is also in the service of sin, in the service of vanity and pride. The daughters of Zion were "haughty," were proud of "the splendor," "the pomp" of their garments. If a man is conceited of his spiritual gifts and spiritual productions, it is, of course, also reprehensible and an abomination in the sight of God. But how humiliating and degrading it is when a sensible creature takes credit for the outward trinkets and tinsel that one hangs on his body, and thereby does great things. But the proud, vain women pursue a special purpose with their splendour of dress and the way they dress. The daughters of Jerusalem blinked their eyes, cast amorous glances at the men who met them in the street, their tripping gait and clattering of feet was coquetry, they wanted to attract the eyes of men with their artificial charms. These fashionable ladies not only walk the streets for a while and then go home again, but they are also society ladies. And as in the higher social circles the fine

and elegant gentlemen and ladies, how discipline, shame, decency are trampled underfoot, how lust for the eyes and sensuality are cultivated, that is well known. And now the prophet reminds us of the last end of this cultural development. He first announces to the women of Jerusalem a heavy fate that should already hit them in this time, namely the loss of men, loneliness, abandonment. And how often has this been repeated since. How many a celebrated beauty, who first roared along in velvet and silk and soaked up the pleasures of the world to the full, has ended her life in poverty, misery, oblivion! But one day will come when the Lord Almighty will humble all that is high on earth, when he will throw all the gaudy stuff of proud women through one another and consign them to the fire of judgment. Yes, mustiness, stench, the lake that burns with fire and brimstone, eternal shame and disgrace, that is the final lot of all the children of men who have forgotten and forsaken the living God and seek their God and heaven in the pleasure and glory of this world.

But let Christian women thank God that they are cleansed from the filth of the daughters of Zion, Isa. 4:4; let them after all "adorn themselves in dainty apparel with shame and modesty," 1 Tim. 2:9., but never forgetting what the apostle inculcates in them, "Which adornment should not be by heart, with braids of hair, and hangings of gold, or putting on of apparel; but the hidden man of the heart unfeigned, with a gentle and quiet spirit, that is profitable in the sight of God." 1 Pet. 3, 3. 4.

G. St.

From Berlin.

I.

"Dear brethren, pray for us, that the word of the Lord may run and be praised as it is with you," with this request concluded my last report in the "Lutheran." Soon after its publication a dear friend from St. Louis wrote me, "We will comply with your request." Certainly this friend has not been the only one who has included the mission here in his intercession. No doubt many of the faithful, when they read the above request, immediately implored the blessing of the great Shepherd of the sheep upon our little flock in a short sigh, and have since often thought of us in the second request. This has not been in vain. The faithful God, in spite of our unworthiness, has confessed Himself to us and promoted the work of our hands. Five years ago, when the preaching ministry was established here, there were only 18 souls who belonged to the congregation. Now our number has increased to. In addition, there are 26 souls in Wilhelmsdorf in Pomerania, so that now 94 dearly bought souls are served by the preaching ministry. Among these 94 are 44, some of whom were formerly completely neglected in the church and others who sat at the feet of false prophets.

"Dear brethren, pray for us, that the word of the Lord may run and be praised as it is among you." With this request I would like to come before my dear fellow-believers in the distance again. I know that I will not make a wrong request; for what Christian would not gladly pray for the spreading of the

Kingdom of God? I know that when this article appears in the Lutheran, many thousands of brothers and sisters will fervently call upon the Lord to bless our mission congregation in Berlin. And they will do so all the more gladly, since the mission here is especially close to them and our congregation is actually flesh of their flesh and bone of their bone. After all, the undersigned came from their midst and the local preaching ministry has been established and maintained by them through direct support. However, if I may take comfort in the heartfelt intercession of many thousands of Christians, then I can also be sure that these many prayers will gladly lend a hand so that what they wish for us and fervently implore for us may come to pass. They will gladly contribute their mite, so that the way may be paved for the running and growing of the Word of the Lord among us. This gives me the joy to present herewith, on behalf of my congregation, the second request to all who gladly fulfill my first request: to be helpful to us in acquiring a church property.

Our mission, in and of itself, has a very difficult stand. The Church Father Chrysostom once said, "Nothing is so powerful with men as the tyranny of old habits." "Nothing troubles the soul so much as what is new and strange, though good." And Luther, in his interpretation of Gen. 12:1, writes: "And yet this is much greater and more grievous" (than the renunciation of house, farm, money, and goods), "that Abraham allowed himself to be persuaded that the religion in which he was brought up and educated by his parents was ungodly, false, and contrary to God; as we learn, then, that it is most difficult to win those who have been brought up in the Papist religion, which is, after all, evidently ungodly and blasphemous. Yes, we ourselves, who have long since abandoned the teaching of the pope, often have much trouble and labor until we overcome this misery, which has become twofold through habit." In these two sayings is aptly stated what makes our church work in Berlin, and in Germany generally, so difficult. "The tyranny of old habits," which, according to Chrysostom, is the most powerful thing in man, is, among the German people, the national church to which father, grandfather, and great-grandfather adhered, and in which every one was baptized and confirmed. To overcome this most powerful thing in man, to induce people to leave the national church for the sake of conscience, is no easy task. "The new and strange, though good," which, as Chrysostom says, most disturbs the soul, is, as everywhere in Germany, so also in Berlin, our Free Church. For this one does not have the slightest understanding. From the outset it is met with the greatest distrust. The simple fact that it has nothing in common with the national church is enough to condemn it. This proves that she is a sect, and all sectarianism is, as a lady said to my face in a society, in the highest degree unsympathetic.

The task of our mission is to convince people that the church in which they "grew up and were brought up by their parents" has fallen away from God's Word many times. But that our listeners, even if they have perhaps hardly set foot in the national church since their Confirmation, should be convinced of this.

It is much more difficult and greater than renouncing one's "house, possessions, and goods. We understand Luther perfectly when he writes: "As we have experienced, it is most difficult to win those who have been brought up in the papist religion, which is obviously godless and blasphemous. We have quite the same experience. The gross unbelief which so often resounds from theological chairs and pulpits in the national church is not unknown to many with whom we come in contact. Repeatedly people have complained to me of it in the bitterest terms. But they remain quiet where they are. We cannot win them. If the dear fathers and brothers in the ministry want to get an idea of the difficulties with which our mission has to struggle, they should imagine for once that they would have to win all their members from the sect churches surrounding them. Here in Germany, apart from the godless Social Democrats and a few others, there are no people who do not already belong to a church. There are, as over there, thousands and thousands who, year in and year out, do not care for any church. But even these all feel connected with the national church through baptism, confirmation, etc., and often enough it happens that, when we have roused them from their sleep of sin, they turn their backs on us and go back to worship in the national church. And if at last, through our work, someone is brought so far that he wants to join our congregation, he must first resign from the national church in court. The authorities notify the pastor in whose parish he resides of his intention, and it is the pastor's duty to visit the person concerned and, where possible, turn him away from us again.

This extremely difficult situation, which our mission already has in and of itself, is now made even more difficult by the fact that we do not have our own church shelter. Throughout the years, with the exception of several summer months when we were allowed to meet in the auditorium of a high school, we have had to make do with a school hall that is two and a half stories high. Its appearance, apart from the beautiful large windows, is nothing less than ecclesiastical, and it cannot be further furnished by us in an ecclesiastical manner, because school is held in it every day. For ourselves this hall is good enough. We thank God from the bottom of our hearts that we have it and especially that we have it so cheaply. It has been given to us by the city free of charge. I know from my own experience how miserably our brethren in America often have to make do with a schoolroom, living room, and the like. We certainly do not want to have it better than they do. But the brethren themselves know how little an inconveniently located and unchurch-like looking meeting place helps the missionary work. And that is doubly, triply, even tenfold the case here in Berlin. Before the Berliners pass by their churches, some of which are magnificent, and make the effort to reach our hall two and a half stories up, it takes a good while. And if they really do come, they will be very much put off from the start by the completely unchurchlike appearance of our meeting place. A small group in such a hall, what else can that be but some sect? No, no educated Berliner wants to go there. That would

even the relatives and acquaintances would never forgive. They would consider it a strong imposition if one wanted to take them to such a place to worship. Those who know the conditions here know that this is only too true. But it is also confirmed by experience. Years ago, a kind benefactress of our congregation once suggested to me that we should look around for another church location, namely one on the ground. To convince me that our present hall was quite unsuitable for our mission, she told me the following case. Last winter she had asked a friend to come to our church. She had complied with her request, and had then written to her that she had been pleased with the sermon and the whole service; but that it was simply impossible for her to hold herself to worship in such a place of assembly. It was too disturbing to her, she said. It would go too far here, or I could give more such examples. Mrs. Dr. E., the above-mentioned benefactress, also made 400 Marks available to our congregation so that we could rent a hall on the ground level. As a result, we tried hard to find something suitable for our needs, but in vain. Everything that was offered to us was far too expensive. We finally had to renounce the gift, which was given to us on the condition that it would be used for another hall.

If we had a pretty little church at the front of the street, then people would not flock to us, and why not has been shown above; but we could at least have hope, according to human calculation, that more people would come under the sound of the pure Word. This is the case, for example, in the congregation of my dear brother P. M. Willkomm in Hartenstein, since a beautiful chapel has been built there with the help of the American fellow believers. The church attendance in Hartenstein is now quite pleasing. Even now three people are converting there, one of whom attended the service only after the chapel was built. And we could count on the participation of strangers in our church services all the more, since there is a great lack of churches in Berlin. I read the following from a daily newspaper: "Let us look at the congregations of Berlin! There the alphabet begins: Andreas 55,000 souls, 1400 seats; Auferstehung 70,000 souls, 1390 seats - isn't that a crying ecclesiastical housing shortage? There are 800 seats for 72,000 souls in Rixdorf, 1450 seats for 120,000 souls of the Heilig Kreuz congregation." I note here that the area of the latter parish is where most of my people live, so where our church should be located. The dear Missouri Synod, five years ago, with great joy - I was present myself - granted H400.00 annually as a subsidy to my salary. It still supports us annually with \$325.00. It is their wish that through our mission in this city of millions as many poor souls as possible, who are now so often offered stones for bread, will hear the Gospel in its purity and all its sweetness. But this wish of the worthy Synod is in the circumstance opposed by a great, very great obstacle, that we have no inviting little church. It is precisely this that prompts us to

dear fellow believers, after they have said A, to say V also. It is very depressing to us to be supported by such large regular votes, and to know that a principal purpose for which we are supported is but slightly accomplished. And it is equally depressing for us to have to accept \$325.00 annually without being able to hope to soon be in a position to receive the preaching ministry itself. Precisely in order to soon be able to do without the rich support from America, we would like to acquire a church property and thus have an effect on further circles of our German people and gain more members. H. G. Amling.

Middle District Assembly.

The printed report of this District, which held its meeting this year in Trinity Church, Indianapolis, August 3-9, will make an exceptionally thick volume. For besides the ordinary items, there shall be inserted therein, first, the jubilee sermon preached on Friday evening by Father G. Schumm, for a testimony that this District, too, at its meeting this year, did not fail to commemorate the 50 years which have elapsed, and to give all glory to the Lord for the blessings experienced, with rejoicing, praise and thanksgiving. And then the negotiations of a matter, which has already been especially reported in the previous number of the "Lutheraner", concerning the suspension of Pastors A. and E. v. Schlichten, shall appear in detail in the report, so that every reader can obtain a clear and certain judgment in this important matter. Also, the entire work of the first Vice-President, W. Dau, on which the doctrinal negotiations were based, including the part that has not yet been presented, after it has been submitted to a conference, should appear in the synodal report.

As far as the teaching sessions are concerned, I will only mention the subject here and refer to the execution of the same in the printed report that will hopefully appear quite soon. The work of the speaker was exceedingly excellent. Anyone who purchases the report will read it with great interest. Two questions concerning church discipline were the subject of the paper and the discussion of it, namely: "1. Is it permissible to banish for not observing a church ordinance? 2. Must a ban imposed by one congregation be recognized by other congregations?"

The synodal sessions were opened by a service in which the first General Vice-President, Fr. C. C. Schmidt, preached a sermon on John 12:24-26. As representative of the General Presidium, he also gave a report on the Synod's educational institutions, new buildings and the General Inner Mission. At the same time, he encouraged all synod members to see to it that many new students are sent to our institutions, especially to the high school in Fort Wayne, and that the building fund as well as the missionary fund are provided for by generous contributions.

A necessary new building is being erected in Fort Wayne, which, God willing, will be completed by September 1905. For this construction it is still necessary to collect especially. What

As far as the furnishing of the classrooms in this new building is concerned, it would be nice if individual congregations would raise the necessary money for the furnishings. The supervisory authority of our high school in Fort Wayne will therefore, upon the decision of the synod, inform us in a circular letter in due time how much money will be necessary to purchase the furniture.

The Vice-President of the General Synod first reported on the work of the Inner Mission, stating that it currently had 860 mission stations, including 50 that had only been added in the last year; in Washington State alone, 25 new mission stations had been established. Father H. Weseloh, as a member of the Mission Commission, reported on the work of the Inner Mission in the Middle District during the past year. Although our District does not use all the money received for Inner Mission for its own mission, but, praise God, always has a surplus with which others, the actual mission districts, can be helped - and God grant that this is and will be the case the longer the more - our own District also requires a considerable sum in order to carry out mission within its borders. More than \$5000.00 is needed next year to support 20 mission stations, which sum was also approved by Synod. Dear Christians, remember the Inner Mission and its treasury diligently.

The church building fund has done very well. From the same a church has been built at Lima, O., at a cost of \$1175.00, and one is to be erected at Anderson, Ind. at a cost of \$1500.00.

Our Negro missionary, Prof. Bakke, who was present on the last day of the meeting, asked permission to address a few words to the assembled Synod members concerning our Negro College in North Carolina. The request was, of course, readily granted. He reported that the third class would be added to the two that had existed until then. More space was needed. Either a new building would have to be constructed or a building with land would have to be purchased. He therefore asked cordially that the communities of the Middle District also make it their business to raise collections for this purpose. Let us not forget the Negro Mission and the Negro College in North Carolina!

P. J. F. S. Her, of Denver, Colo. appeared to urge upon our district the cause of establishing a sanitarium for lung patients in the salubrious climate of the State of Colorado. Synod resolved to recommend to the congregations the support of this enterprise. However, the funds received for this purpose are to be deposited with our District Treasurer until the officials of the District deem it good and necessary to disburse them.

After the decision had been made to express the warmest thanks to the congregations in Indianapolis for their hospitable welcome and hospitality, the Synod adjourned in order to meet, God willing, in two years in Fort Wayne. The synod closed with the singing of the hymn "Oh, stay with your grace" and the Lord's Prayer recited by the honorable District Praeses.

On behalf of the Synod

W. Lothmann.

To the ecclesiastical chronicle.

America.

Willing giving for the purpose of the Kingdom of God. That the scriptural and only right way of moving Christians to give diligently through the mercy of God in Christ also brings glorious fruit, is confirmed again and again by experience. Thus recently one of our pastors, who stands at a by no means large congregation in the Middle District, accompanied the announcement of the mission feast of his congregation with the following words: "You will excuse me if I add a few words of a private nature to this official announcement. When the heart is full, the pen also overflows. The cause is first of all our missionary college. Not because of its size, although it is the largest we have ever had, but because it is proof that the more diligently Christians give, the more willingly and the more they give. Giving is truly an art to which only the Holy Spirit can make us willing and skillful. How often I have heard the familiar song sung here to the familiar tune: We can do no more. We give as much as we can. Now my congregation has had large expenses for its own household, indeed, in their opinion, outrageously large, and yet outwardly nearly a hundred dollars more came in than before. Voluntarily, unbidden, she increased the pastor's salary. Instead of three and four collections for extra-congregational purposes, we now have seven regular ones and quite a few on the side. The congregation has not grown in number of members, also in other respects it is full of deficiencies and infirmities, and yet instead of the old hymn with its ugly melody we now hear these words: We are not poorer in spite of all our giving. So she learns the truth of the words: 'It is more blessed to give than to receive?' Yes, God directs the hearts of men like streams of arms. He alone gives the will and the accomplishment. Glory to God alone on high!" L.

F.

The 12th annual meeting of the Walther League was held July 24-28 at Fr. J. Fackler's parish in Adrian, Mich. A solemn opening service was held on the evening of July 24. The subject of Fackler's sermon on Ps. 119:9. was, "What shall young people do that God's gift of grace may also complete their work when their journey of life comes to an end?" The answer was, "1. Let them go their way blamelessly, and 2. let them keep to the end according to God's word." In all, six meetings were held. Instructive lectures on the following timely subjects were given by Prof. Mohr and Pastors H. Frincke, Schubert, and F. C. Bauer: 1. "The Literature of Young Christians." 2nd, "Walther League and Diaconia." 3rd, "The Intercourse of the Young Christians." 4. "The Danger Threatening Christian Youth from the Materialistic School of Thought." The Collecte at the opening service in the amount of \$24. 20 was given to the Michigan Student Fund. In general, the student fund established within the Walther League was warmly recommended for ample support, and the attention of the directors of our teaching institutions and the administrators of the student funds was called to this source of aid. A fund was established for the Sanitarium to be founded in Denver, and encouragement was given for the prompt and ample support of the same. More than a hundred young Christians were gathered in Adrian on this occasion. A fresh, Christian spirit enlivened the meetings. On July 27, a solemn farewell service was held in the church, at which Revs. Claus and Her delivered addresses on "Visiting the Sick" and "The Care of Our Sick in Denver." The next convention will meet, God willing, in 1905 at Milwaukee, Wis.

F. A. K.

The Iowa Synod held its General Synod at Dubuque, Iowa, on August 24 and the following days, and connected with it the celebration of its fiftieth anniversary. On August 24, 1854, it was founded at St. Sebald, Iowa, by the already deceased Director Großmann, the also already deceased Prof. Siegmund Fritschel, the still living D. Deindörfer and the Candidate Schüller. At present it has 455 pastors, 4 assistants and 14 emeritus pastors, in total 473. The number of voting congregation members is 27,022, of communicants 90, 598, of souls 154,030. 10,942 children are taught in congregational schools, mostly by the pastors and 49 teachers. This year's meeting was also attended by a number of foreign guests; from Germany Inspector Deinzer of Neuendettelsau, Bavaria, and Father Pamperrien of Mecklenburg were present, the latter as representative of the United God's Castes of Germany. The main subject of the proceedings was a "Memorandum" written by D. Deindörfer, the only living founder and General President of the Synod. In place of this aged official, who had fallen ill shortly before the Synod, the previous Vice-President, P. D. Richter, was elected General Praeses, to whom the editorship of the "Kirchenblatt" was again entrusted. - The Iowa Synod was founded in marked contrast to the Missouri Synod, when Pastor Löhe in Neuendettelsau dissolved the connection with the latter and continued the mission work in America separately from it. The founders were all Löhe's missionaries, of whom the

Großmann and Deindörfer had only stayed for a while in the Franconian colonies founded by Löhe in Michigan, which at that time already belonged to the Missouri Synod. This contrast the Iowa Synod has preserved to the present day, as is also shown in more than one place by the otherwise richly and beautifully furnished "Festnummer" of its church bulletin. Likewise, it has maintained its connection with Neuendettelsau (as with the German regional churches in general) to the present day. For decades the missionary institute there worked almost exclusively for the Iowa Synod and sent it candidates for preaching ministry from year to year, of whom now about 100 are still in the pastorate. That is why the present Inspector of the Neuendettelsau Institution also attended this Synodal Assembly. Löhe's sends were also the two already deceased Professors Fritschel, who taught for decades at the theological seminary of the Iowa Synod and were especially in the doctrinal battles the vocal leaders of their synod. In addition to the Dubuque theological seminary just mentioned, the synod maintains a high school in Clinton, Iowa, a teachers' seminary with academy in Waverly, Iowa, and the Texas Synod, which is part of the Iowa Synod, has a college in Brenham, Tex. In addition to these there are orphanages at Waverly and Muscatine, Iowa, at Toledo, O., a home for the aged also at Muscatine, and the Synod's publishing house, the printing office and bindery of which are at Waverly, while the bookstore has been removed to Chicago for several years.

L. F.

The false prophet Dowie is constantly trying to draw people into his nets and to win new followers of his pernicious error. At present his apostles are especially zealous in St. Louis. Everywhere one comes across Dowie's "Leaves of Healing" and other pamphlets, which are carried into the shops and houses by his emissaries with the hypocritical greeting: "Peace be with this house!" on which the meetings of the "Christian Catholic Church in Zion," as this community calls itself, are always indicated. Thus it is necessary to stand again and again in front of the church, which is dressed in glittering robes and decorated with pious speeches and scriptures.

words of warning against the deception that is coming out. The following incident, reported by the "Luth. Kirchenzeitung," shows what experiences Dowie's newly won followers sometimes have. A married couple in Wheeling, W. Va., Hampton by name, having been recruited by Dowie's missionaries for Zion City, near Chicago, had set out with a number of other Betholites for Dowie's Zion. After a weary trek they reached Chicago, but, arriving there without any means, had to make their return home on foot, exhausted and disappointed. People without money Dowie could not quite use. On the way the couple had lost two children by death, and had carried the bodies with them to Chicago, fifty miles away, in the hope that Dowie, by his miraculous power, would bring them back to life. At the advice of various well-meaning people, they had the bodies buried in Chicago and then moved home. - But despite such experiences, many people remain loyal to the lying prophet. Persistently held false doctrine entangles deeper and deeper in falsehood, robs common sense, and blinds the natural senses, as the history of the church has so often shown. Behind all false doctrine lies the cunning prince of darkness.

L. F.

Attention has often been drawn in this paper to the **abuse of prayer which** so often occurs in our country at the opening of political conventions, legislative assemblies, business meetings, great state and world exhibitions, etc. But recently two other cases have occurred which are almost worse. Recently, however, two other cases have occurred which are almost worse. One is the dedication, much talked of throughout the press, of a saloon in New York, with singing and prayer on the part of Episcopal Bishop Potter; the other is the opening of a dance entertainment with prayer on the part of a Methodist minister. The following is reported of this: A solemnity was held in the church at Knightsville, Ind. at which the younger, worldly members also desired to dance. The pastor and the older strict members protested against this. The dispute was finally settled to the effect that the dancing party could take place, but under supervision, so that no improprieties (!) would occur. Therefore, the pastor and the old members stayed, and the former opened the dance with prayer. - The Lord says of His Christians: "You are the salt of the earth. Wherefore if the salt become foolish, wherewith shall ye salt? It is good for nothing henceforth, but to cast it out, and let men tread it under foot," Matt. 5:13. If the church ceases to testify against worldliness and worldly lust, and to warn her members against all defilement with the world, she misses a part of her profession, and calls down God's judgment upon herself.

L. F.

Abroad.

Missionary Bläß writes to us **from New Zealand** on July 20: "With praise and thanksgiving to God the Lord we were able to receive Father Teyler here on July 7. He, his wife and the Braul ? Winklers arrived happily and well after a very quiet and peaceful stay. Winklers arrived after a very quiet and pleasant sea voyage. After Father Teyler and his wife had been our guests at the mission station for a few days, they left for Marton on July 13, and on the 7th Sunday after Trinity he was introduced by me with the assistance of Father Winkler. I need hardly say that the joy and gratitude of the Marton community is great. This was also evident in the church, which was beautifully decorated with palms and flowers, and in the numerous and joyful participation in the introductory service, where everyone joined in the hymns of praise and thanksgiving from the bottom of their hearts. Even those who lived far away did not miss the opportunity to attend the service, in spite of the fact that they had to work from early in the morning until late in the evening.

The parishioners of Halcombe and Rongotea are also eagerly awaiting a pastor. The congregations of Halcombe and Rongotea are also waiting with longing for a pastor, as are the fellow believers on the South Island, for the need here is great. But just as the Lord has heard our prayers for our fellow believers in Taranaki and Marton, He will also hear our prayers for those who are still unprovided for. To the worthy Mission Commission I can for the present convey the warmest thanks of the Marton congregation." Unfortunately, as has already been communicated, the two New Zealand vocations mentioned above have not yet been considered because of our great need for preachers. L. F.

A testimony of the modern unbelief, as it has its followers among Berlin preachers, is also the following incident reported by the "Reformation": "At the Berlin mission to the Jews, a Jew registers for baptism, is instructed, but finally declares that he cannot accept the Christian creed. Well acquainted with modern theology, he cannot decide to believe in the divinity of Christ, his resurrection, his substitutionary atonement. JESus is to him a noble man and a model of virtue, nothing more. Of course, he cannot be baptized as a result. He now turns to a church clergyman. The clergyman, considering the man's position of faith, declared himself unable to baptize him; with such views he did not belong in the Christian Church. Then the applicant for baptism goes with his request to a third clergyman. This one is liberal. Your views," he tells the Jew, "are similar to mine. A little later the man is baptized. He personally informs the missionary preacher of this and openly expresses his astonishment that he, who only a short time ago had been told that he did not belong in the church with his completely different point of view, was now in it after all. What we report is a fact and belongs to recent times." To this the "Freimund" remarks: "A modern pastor is of course at liberty to regard an unbelieving Jew as his fellow-member, but to throw away the sacrament of baptism to such a one, to this belongs all the inner mendacity which eats the bread of the church, but tramples it under foot." We thought here of the words which the late Professor F. A. Philippi of Rostock, who was of Jewish origin, once said about himself in a writing against the modern denial of the biblical Lutheran doctrine of reconciliation and justification: "It is precisely for the sake of the Lutheran doctrine of reconciliation and justification in its confessional form and version that I am a Lutheran theologian, a Lutheran Christian, indeed, a Christian in general. For whoever takes from me the atoning blood of the Son of God paid as a ransom to the wrath of God, the vicarious satisfaction of our Lord and Savior JESu Christ made to the punitive justice of God, and thus justification or forgiveness of sins solely through faith in the merit of this my guarantor and mediator, the imputation of the righteousness of JESu Christ, takes from me Christianity in general. I would then have remained just as much with the religion of my fathers, the seed of Abraham according to the flesh."

L.F.

From World and Time.

Some years ago the "Lutheran" published several articles **about the Lodge** and warned against joining this order, which especially serves the flesh. The Methodist "Apologist", published in Cincinnati, may tell us how things are at their annual meetings, a paper which otherwise

is not at all opposed to its church members belonging to secret societies. It says in the report, "Cincinnati experienced something week before last which I hope it will never experience again. It had the Order of as its guests. It is estimated that about 30,000 visitors turned out for the annual convention of this order. ... This order consists confessedly of bon vivants, that is, of those who seek their main task in this world in pleasure, and besides want to make others sharers in their joys. Their motto is: 'Write your brother's faults on the sand; but write his virtues on the tablets of remembrance and love.' This sounds very beautiful, but the motto may be interpreted in various ways. The way many of these 'brothers' interpreted the motto while they were here was in the direction of the most unlimited debauchery and shameful licentiousness. Everything is lawful in these days' was the impudent excuse of a lecherous 'brother' who had insulted a lady in broad daylight in the open street. Cincinnati had never known such days. There was but one sentiment among all the decent citizens - it was a humiliation and disgrace to our city to have to tolerate such wild goings-on in its midst. In the evening no lady in the principal streets was safe from insult. Many young men were drunk, and it is said that many lecherous strumpets were imported during these days. The innkeepers looked forward most to the coming of the 'Elks', and there was not a saloon that was not decorated. It is to be regretted that many respectable business houses were tempted to decorate their buildings in honour of such people. No doubt some are ashamed of it now. . . . If such public revelry and lewd gatherings continue to be tolerated in our cities, they may soon be transformed into a veritable Sodom and Gomorrah." - And to such an association should a Christian young man be able to belong?

L. F.

The right cleaning agent.

In our little town a shop of the most modern style has recently been opened, a large department store where one can buy all sorts of things for cheap money. Of course, the shop has huge shop windows, because the owner must display all the delicacies that are available in his shop. As I passed the magnificent shop, my attention was attracted by a man who, standing on a high stepladder in front of the house, was busily engaged in scrubbing the large mirrored windows clean of every stain. He seemed to take his work very seriously. After I had finished my errand and passed the new shop again on my way back, I found the man still busy cleaning the same part of the shop window. Truly he had not spared himself in the meantime, and had spared neither water nor soap, as the marks on the pavement proved. But the one spot would not clear. Then a little lad, probably the shopkeeper's errand boy, appeared inside the shop window and called out something to the eager cleaner. "Well, so be it," says the latter, climbing down from the ladder. The little scene had caught my attention. I approach the man I know and ask, "What did the boy actually tell you?" "The stain is inside," I receive in reply, "then I can probably clean here from the outside for a long time."

An instructive story! There are dark stains in every man's life that need to be washed away. That's where

...some very much, but all effort is in vain. Here a hot-tempered man tries to get rid of his mistake by all kinds of clever protective and precautionary measures. And behold, it does not succeed. Here an impatient man wants to conquer his impatience, and really does put a bridle on his violent nature. But he is as little helped by this as the miser who, out of consideration for the gossip of the people, now and then makes a sacrifice of money with a bleeding heart; or the careless man who, out of considerations of rank and propriety, is aware of gross outbursts of sin. And in vain does the schoolmaster's wisdom endeavor to conquer the sinful nature of his pupils by discipline and order, by punishment and praise, by moral principles and social considerations. For it is written, Though thou wash thyself with lye, and take soap for it, yet thy iniquity shineth before me, saith the Lord GOD. (Jer. 2:22.) The harm is not an outward one, but sits within the heart. For out of the heart come evil thoughts. (Matth. 15, 19.) This is the judgment of Him who knew what was in the heart of man, Jesus, the all-knowing Son of God.

Therefore, all means that do not cleanse the heart from within are of no use. Not the surface, not the outside, but the inside of the heart must be washed. That is why all education which does not have a renewing effect from within will only achieve pseudo-success and in the last analysis will be useless, futile work. Yes, pure hearts are needed by men. But this cannot be achieved by education, but only by a miracle of God. David knew this well; therefore he prayed, "Create in me, O God, a clean heart, and give me a new certain spirit." (Ps. 51:12.) We know, praise God! where this petition finds an answer. For what was promised to the children of the old covenant, "I will sprinkle clean water upon you, and ye shall be clean from all your filthiness: and from all your idols will I cleanse you. And I will give you a new heart, and a new spirit within you." (Ezek. 36:25. f.) God has fulfilled this to us children of the new covenant. Baptism is the bath of regeneration and renewing of the Holy Spirit. (Tit. 3, 5.) And in the blood of JEsu we have the cleansing agent which washes us from all stain of the flesh and spirit. But because the defilement is inward, the healing and cleansing agent must also be applied inwardly. Therefore the outward act of baptism and the outward partaking of Holy Communion do not help, but only he who believes and is baptized will be saved. And only he who has faith in these words, Given and shed for you for the remission of sins, is worthy and well-pleased, and will be pure in heart and see God.

(Christian Messenger.)

A truly Christian love letter.

Among a number of old writings and letters was also found the following beautiful letter from a Christian groom to his bride:

Dear, dear L.!

May the grace, consolation and peace of Christ, our dear Saviour, be and remain with you and your dear ones always, especially for a truly blessed Christmas and a blessed new year!

Praise and thanks be to the Lord, who according to his wonderful goodness has brought us together and united our hearts in him. May he also continue to rule over us in grace, inflame our souls more and more in true love, unite us in body and soul healthily and soon completely, and make our marriages suitable for each other.

for the glory of his holy name, and for our temporal and eternal salvation. O JESUS, help us for the sake of your love. Amen. . .

Now it is half past eleven at night - my eyes rest on your picture that hangs before me, but my spirit dwells with you, dear heart. Oh, I too may believe that you, if no longer awake, yet dreaming, also remember me. . . . Only six weeks remain until the day when, God willing, we may have our wedding according to our appointment, and then we will have space and opportunity enough to give ourselves to one another in faithful love, to carry and comfort one another, and to go on pilgrimage, hand in hand and heart in heart, with Jesus, our guide, along the narrow path of life, until one day he will call us to our eternal home, and then we will enter with him into perfect joy and celebrate the heavenly wedding with all the blessed for all eternity. May God have mercy on us!

Dear L., please do not forget me in your prayers. Remain faithful to your Saviour in faith, then you will also remain faithful to your R. in love. ... I feel happy to be able to call you my dear bride, in the joyful confidence that the Lord has given me in you a dear, faithful, pious spouse. . . .

Dear L.!

Farewell, farewell in the Lord. He is never far from thee, late or early.

Forget not mine in his light, And when thou seekest his face.

Remaining in faithful love

Your R.

So much for the letter. As we read through it, we thought: How very different things would be in many marriages if the bride and groom entered into matrimony with such an attitude as is revealed in this letter! In such a home there must be true happiness, true Christian joy, for the married couple have chosen the Lord Jesus as their companion. In him they are united to one another. In faith in him they are one heart and one soul.

In such a home, however, God's word also dwells abundantly. It is the light on the path of life for the spouses. And when the days of trouble and distress come, they draw heavenly comfort from this fountain. And from their household altar rise the morning and evening sacrifices of prayer.

To such a house one can certainly rightly apply the scriptural word: "Behold, a tabernacle of God with men; and he shall dwell with them, and they shall be his people, and he himself, God with them, shall be their God," Revelation 21:3.

The greatest suffering.

The pious Bishop Chrysostom of Constantinople († 407) was a thorn in the side of the Emperor Arcadius, because he punished sin with tremendous seriousness. He wished to be able to take thorough revenge on the bishop for once. The courtiers advised him to banish him, to take away all his goods, to throw him into the dungeon, to kill him. At last one said, "Ah, all this is nothing! For where wilt thou banish him, where God is not? and where he is, there is the bishop at home. If you take away his possessions, only the poor will lose; he himself will always have enough. If you put him in prison, I tell you, the bishop kisses fine chains and is a happy man. If thou wouldst put him to death, he would be a happy man.

dwellers of heaven; that, therefore, would be a fortiori no revenge. There is only ONE sure means by which you could avenge yourself on the bishop: if you could force him to commit a sin publicly, you would have succeeded in making him unhappy. I know that the man fears nothing in the world but sin."

A sad confession.

To the Scottish preacher Guthrie, a man lying on his death-bed once confessed, in great anguish of soul, "I have not heard a single sermon." Dr. Guthrie, who, after all, knew in this man a regular attendant on his church, was quite perplexed at this declaration, and thought the invalid was mistaken; he went into the matter more fully, but found the invalid fully conscious, and perfectly clear as to what he said; for the latter continued, "I have attended church regularly, I suppose, but I have been in the habit, as soon as you began the sermon, of passing over my business of the past week in my mind, and making plans for the coming week." - Yes, preachers do not see it, in what webs of thought the souls of some of their hearers are interwoven. But the all-knowing heart-preacher, who has eyes like flames of fire, sees the thoughts of the children of men who seem to listen to his testimonies, and how many prevent him from fulfilling his saving thoughts in them! To such the gospel becomes "a stench of death unto death," 2 Cor. 2:16. "The devil taketh away the word from their hearts, lest they should believe and be saved," Luc. 8:12. How indescribably terrible!

Don't worry.

There is a simple remedy for the worry sickness that plays so badly with some, that bleaches the cheeks, gnaws at the heart, robs the joy of life, and that consists in making it clear to oneself: Yesterday is past, tomorrow is not yet here, and today the Lord helps. Leave the past behind and do not open up the old wounds. You cannot change or improve anything. Nor let the future trouble thee. Why do you want to worry today about what tomorrow may bring? The Savior says, "Do not worry about tomorrow, for tomorrow will take care of its own." To new burdens he brings also new strength and new help. Yesterday is past, tomorrow is not yet here; how near now the burdens go together! Only the short present remains, and in it the ever-present and helpful Lord.

"The children of this well are wiser than the children of light in their generation." Luc. 16, 8.

Then we should learn that, as a miser cares for money and a worldling cares for food, so we should also care for the eternal with the same earnestness. But where can you find a Christian who will do this? Who would gladly go a quarter of a mile to church, that he might hear the word of God, as a merchant travels through all lands, that he may be rich? Who for the sake of Christ is willing to put himself in danger and suffer, as a merchant for the sake of temporal gain ventures into all kinds of trouble and danger? Where can you find one who rejoices so much when he finds a poor man who is in need?

he can help with ten guilders more or less, as a rich usurer rejoices when he knows how to create great profit with fine money? But what is it against usury, which our money is sure to bear, if we help the poor with it? For thus saith Solomon (Prov. 19:17): He that hath mercy on the poor lendeth to God by usury. O how a certain debtor, O how a faithful payer we would have, if only we ourselves would! But the devil would not have us believe this, nor would he have us earnestly seek such rich usury, which yields more than the principal sum. Therefore Christ is right in saying that the children of the world are much more industrious and clever in their own way than his children. For the devil has a hundred ministries among his own, while Christ has scarcely one.

(Luther.)

Lazarus was carried by the angels into Abraham's bosom.

Luc. 16, 22.

When a believer in Christ is approaching his appointed hour of death on his deathbed, the angels approach and speak to the chosen soul, saying: "Arise, beautiful friend of God, dearest bride of Jesus Christ, noble citizen of the heavenly Jerusalem, this is the joyful day because of your bliss, this is the blissful day because of your eternity. Look at the chariot on which you are sitting, look at the wheels that are to pull it. Now the heavenly wedding is approaching; now you must be completely betrothed to the heavenly bridegroom, and to whom you have been betrothed for a long time, you must be indissolubly entrusted. He has commanded us, as the bride, to announce his constant grace and greeting to you, to accept you and accompany you, not to depart from you, but to bring you into the hall of honor in heaven. And grace hath moved him to this, that he might mean thee and unite with thee. He knows your faithfulness in persecution, your steadfastness in adversity, your faith in temptation, your patience in suffering, your works of love. It has pleased the Father himself to appoint this day for you in response to your groans and supplications, and to gather you from the contending church to the "triumphant" one. Therefore arise, thou most beautiful friend of God, thou dearest bride of JESU Christ, depart from the body, from the dilapidated hut of mortality! Leave the world as a sea of afflictions, and walk with us the road of eternity.

(Matthew Meyfart, "Of the Heavenly Jerusalem".)

New printed matter.

Synodal number of the Ev.-Luth. KirchenblattS for South America.

4 pages 13X9. To be obtained from the Concordia Publishing House . St. Louis, Mo. Price: 5 Cts.

Our readers already know that our brethren in Brazil have recently formed their own synodal district under the presidency of Father L. Lochner. For obvious reasons we refrained from printing a special synodal report in the form of a pamphlet, but instead included the synodal minutes in the present issue of their church bulletin. It contains the beautiful synodal speech of Father Lochner and then briefly and clearly informs about what happened in the five sessions. It is printed in large numbers and 600 copies have been sent to Concordia Publishing House for sale. We recommend it to all lovers of the missionary work for the sake of its contents, and because it shows at the same time how the paper of our brethren is edited. Without doubt, one or the other will then be won over as a permanent reader, which is desirable for more than one reason.

L. F.

Patrick Hamilton. The First Lutheran Preacher and Martyr of Scotland. By *William Dallmann*, 422 W. 44th St., New York. 24 pages 9X6. Price: 10 Cts.

A separate reprint of an article in T^heokosr'sar Huarkerkz/, which vividly presents the life and work of the first Scottish Lutheran preacher and blood witness, and is therefore a recommended reading for young and old. L. F.

Luther's Battle Hymn. Ein feste Burg ist unser Gott.

For mixed choir by J. Wam bsganß, 342 L. 120th St., Ne^v York. 12 pp. 101^x7. Price 15 cts, by the dozen K1. 50.

A powerful composition, quite suitable for the Reformation feast. It begins with a four-part Gloria; then soprano and alto take up "Ein feste Burg ist unser Gott," while tenor and bass continue the Gloria; then tenor follows with the chorale, finally bass, until finally all four voices bring it to a close. The four-part Gloria then closes the entire piece. L. F.

Six organ compositions by A. Käppel. 8 pages 12X 9>s.

St. Louis, Mo. Concordia Publishing House. Price: 30 Cts. -

These are six fine compositions, all in the ecclesiastical style, real organ music that even a mediocre player can master. Three numbers are of a general nature, usable as preludes and postludes, two numbers are preludes to "Allein Gott in der Höh sei Ehr" and one to "Lobe den HERren, den mächtigen König der Ehren". Composing is not everyone's cup of tea, and we see and hear many compositions that should rather remain unwritten and unprinted. For compositions like the above, however, there is room. May they displace other inferior products. L. F.

Gvdincrtisnen and- Grrführvrrngvrr.

By order of the Hon. President Pfothenhauer, on the 12th of Sonnt, n. Trin. Cand. M. C. Dautenhahn ordained and inducted at Billings, Bozeman and Livingston, Mont. by Martin Mertz.

On behalf of the Honorable President Lüssenhop, Cand. C. Hereth was ordained and introduced by G. Tönjes in his congregation near Odessa, Wash. on 12 Sonnt, n. Trin.

By order of the Honorable President Niemann, Cand. Friedrich Jordan was ordained and introduced by W. Lothmann in the congregation of Mount Hope, O., on 12 Sonnt, n. Trin.

On behalf of the Honorable President Pfothenhauer, Cand. C. Plunz was ordained on 12 Sonnt, n. Trin. and introduced into his congregation at Louise Bridge, Manitoba, Can. by R. Zwintscher.

By order of the Hon. President Pfothenhauer, Cand. M. Abraham was introduced to his congregation at Mitchell, S. Dak. on August 27, by F. C. Gade.

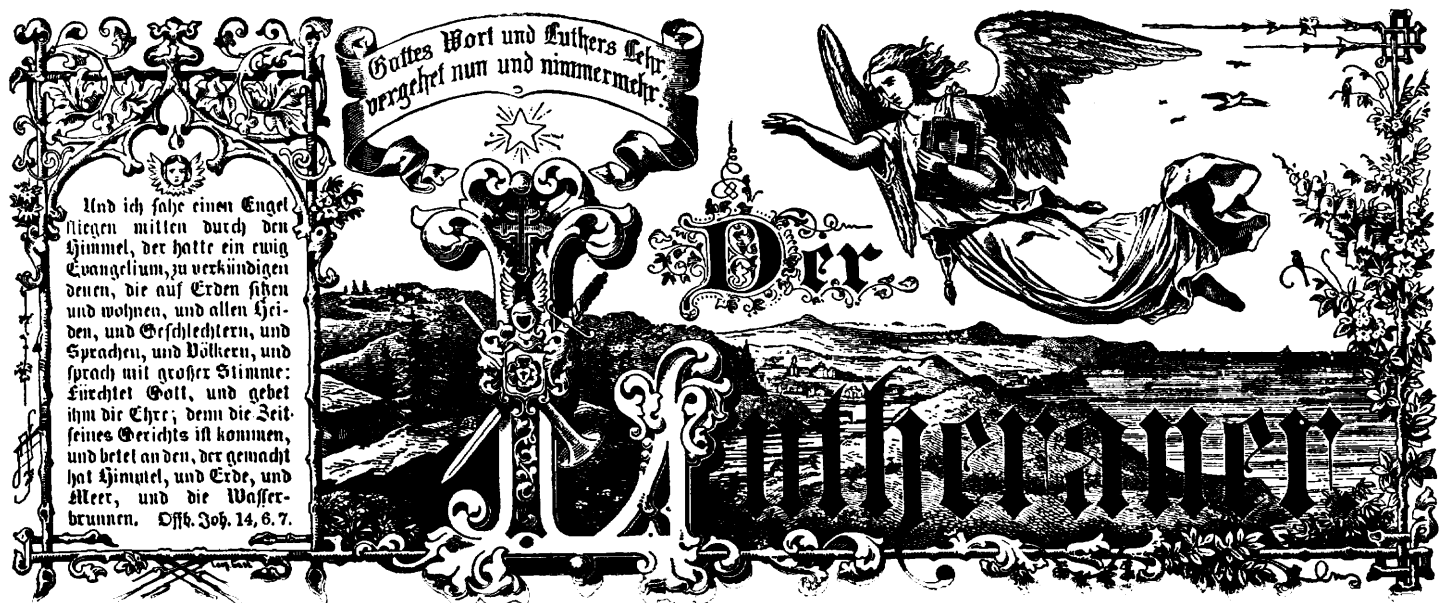
By order of the Hon. President of the Nebraska - District, Cand. L. Grotheer was ordained in his parish at Conley, Nebr., on the 13th of Sunday, Trinity, and introduced there, and on the 29th of August in his parish at Holt Creek, by F. Neben.

By order of the Honorable President of the Michigan District, Cand. L. Nuechterlein was ordained on the 13th of Sonnt, n. Trin. and introduced into his congregations at Centerville, Three Rivers and Newburg, Mich. by Wm. T. Schalm.

By order of the Honorable President Hafner, Cand. F. Schoppe was ordained on 13 Sonnt, n. Trin. and introduced into the congregations at Herndon and Traer, Kans. by E. Plüdemann.

By order of the Honorable President of the Michigan District, Cand. Adolf G. Spiegel was ordained on 13 Sonnt, n. Trin. and introduced into his congregation at Sheboygan, Mich. by H. H. Heidel.

By order of the Honorable President of the Minnesota and Dakota Districts, Cand. Hermann Wehmeyer was ordained on 13 Sonnt, n. Trin. under the assistance of Prof. Theo. Büngers in the Bethlehem Church at St. Paul, Minn. ordained by H. Meyer.



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Some biblical culture pictures.

In the 23rd chapter of the prophet Isaiah we find a prophecy which bears the heading: "The burden of Tyre. Tyre was the capital of Sidon or Phoenicia. The Phoenicians were the most important trading people of prehistoric times, and their trade was concentrated in the capital of Tyre. The Isaianic prophecy about Tyre shows world trade in the right light.

The words are as follows from J. to 14. verse: "Hail, ye ships of Tarsis, for it is desolate, that there is no more house, no more entrance! From the land of Kittae it is revealed to them. Stand fast, ye inhabitants of the coast! Sidonian merchants who sail the sea once filled thee. And on great waters was the seed of Sihor, the harvest of the Nile, their scoured in, and it became purchase for nations. Shudder, Sidon, for the sea, the best of the sea, says, "I have not given birth, I have not brought up young men, I have not brought up virgins. As soon as the rumor comes to Egypt, they are moved by the rumor of Tyre. Go over to Tarsis, wail, ye inhabitants of the coast! This is the fate of you, you who rejoice, whose origins are from the days of old, who carried their feet far away to settle! Who hath decreed such things concerning Tyre, the giver of crowns, whose merchants are princes, whose merchants are the chief of the earth? The LORD of hosts hath determined to profane the splendor of every ornament, to dishonor all the nobles of the earth. O daughter of Tarsis, overthrow thy land like the Nile. No girdle shall constrain thee any more. He hath stretched out his hand over the sea, He hath made kingdoms tremble; The LORD hath commanded Canaan, To destroy her best. And said, Thou shalt not rejoice any more, O thou ravished one, O virgin daughter of Sidon. Arise to Kittim, pass over: there also thou shalt not find rest. Behold, the land of the Chaldeans, that nation which hath not been. . . . They set up their siege towers, they destroy their

Palaces, make it a heap of ruins. Hail, ye ships of Tarsis, for desolate is your best!"

Here, then, is the city of Tyre spoken of, and this is considered to represent the country of the Sidonians or Phoenicians. Tyre was a strong seaport, situated on an island near the shore of the Mediterranean Sea, and it ruled over the other Phoenician cities. The Phoenicians were an industrious people. They knew how to make good use of the advantageous location and the fertility of their coastal land. The Lebanon, which belonged to their territory, gave them wood for shipbuilding in abundance; iron and copper mines were located near Sarepta; purple snails were fished on the coast; and glass was made from the silica on the beach and in some rivers. Above all, the Phoenicians were a trading people. The prophet refers to the merchants and the navigation of the Sidonians. Phoenician ships crossed the Mediterranean Sea by all seams. The Phoenicians, especially the Tyrians, had trading posts and colonies in all coastal countries, in the Orient, in Asia Minor, in the Greek islands, in Italy, Sicily, Spain, on the north coast of Africa. In the above prophecy two of the best known Phoenician trading settlements are mentioned, the country of the Kittaeans, which is the island of Cyprus, south of Asia Minor, and the distant Tarsis or Tartessus in Spain. The Sidonian merchants sold partly the native products, especially purple robes, fine metals, and glassware, and partly the products of the foreign countries mentioned. From the north of Europe they brought amber, from Britain tin. Of great importance for all three parts of the world, Western Asia, Southern Europe, North Africa, was the grain trade. Phoenician ships carried "the seed of the Sheor," that is, the harvest of the valley of the Nile, which was considered the granary of the ancient world, to all known nations. This is a vivid picture of the world market and world trade as we face it today. The various natural products, artificial products, and fabricates of the various countries are

now become, as it were, the common property of all mankind. The prosperity of a nation depends essentially on exports and imports. The major cities of all parts of the world are connected to each other by trade routes on land and water. Transportation has itself become an important branch of culture. And of all the branches of trade, the grain market and grain trade still occupy first place today. The populated and overpopulated industrial districts of the old cultivated countries feed on the fertility of distant stretches of land. In short, not only in the individual cities, in the borders of the individual countries, but in the whole world, everything works hand in hand. The world market, world trade, is in God's hands a noble means of world preservation, of supplying the great human family on earth with food and clothing.

But how? Is it general philanthropy, is it true fraternalism, that men exchange their goods and chattels with one another? Is equity and justice the basis of this exchange? Does every man really get his share? The Sidonian merchants, the merchants of Tyre, were, as Isaiah calls them, princes, kings, the noblest of the earth. They dwelt in princely palaces, adorned with "the splendor of every ornament," and had accumulated treasures in their residences, such as are found in the houses of kings, and lived all their days gloriously and in rejoicing. The prophet addresses the city of Tyre, "Thou rejoicing." Cheerful enjoyment of life, reveling and splurging, rejoicing and rejoicing gave the character to the rich commercial city. But how had the lyrical merchants come to their wealth and prosperity? Isaiah points to this by saying of the daughter of Tarsis, the Colotnian city of Tartessus in Spain, that henceforth no girdle would constrict her. The Phoenician merchant princes had put girdles and bands on their colonies. They tyrannized the foreigners. Through pressure and oppression of the inferior and weaker, they had risen and maintained their princely position. Here again we see how, since the Fall, the whole development of the god-forsaken human race, including the development of culture, has been in the service of sin and has gone hand in hand with the cultivation of wickedness and vice. The guiding principle, the soul of world commerce is not love, brotherhood, justice, but selfishness, self-interest, filthy avarice, deceit and oppression. World trade is in the hands of the great and the rich. Wholesale trade is devouring more and more small trade. And the great and rich of this world have become great and rich mostly by the most reprehensible means, by the most refined swindles. They indulge and splurge, and make merry from the sweat of the laborers, and suck the blood and lifeblood out of the poorer ones. Yes, these money aristocrats are princes and kings. They tyrannize human society, dictate to the state the laws it shall give. Those who wear crowns for God's sake, the princes and kings of this earth, presidents, governors, judges, representatives of the people, bow under the scepter of the rule of money and let themselves be driven to and fro by the whims of the monopolies, the millionaires. In short, in the world today, in the public market, in world trade, things are just as they were in the days of the prophet Isaiah, as they were in the days of Luther, except that villainy has increased everywhere.

...has. It is well known what Luther says in the Large Catechism about the matter we are dealing with here. "So also in the marketplace and in common dealings it goes on with full power and force, as one publicly deceives another with false goods, measures, weights, and coins, and overcharges him with agility and strange finances, or with swift little money, item by item with the purchase, and according to his will weighs him down, tortures him, and torments him. And who can tell and conceive all this? This is the vilest craft and the greatest guild on earth, and if you look at the world now, through all its ranks, it is nothing but a great wide stable full of great thieves. Therefore they are called thieves of the chair, thieves of the land and thieves of the street, not thieves of the till, nor thieves of assassins, who take from the treasury, but those who sit on the chair, and are called great noblemen, and honourable, pious citizens, and rob and steal with a good show. Yes, here we should not even mention small, individual thieves, if we were to attack the great, mighty ore thieves, with whom lords and princes keep company, who steal not from one town or two, but from all of Germany" (we add: also from all of America) "on a daily basis. ... Recently, so it goes in the world, that whoever can steal and rob in public, goes there safely and freely, unpunished by anyone, and wants to be honored for it. Meanwhile, the petty secret thieves, who have once committed the crime, must bear the shame and punishment, making those pious and honored." "So shall all others succeed who make of the open, free market nothing but a sham and a house of robbery, since they daily translate the poor, make new burdens and deprivations, and use every thing of the market according to his will, defy and pride himself in it, as if he had good reason and right to give what is his as dear as he desires, and no one shall interfere with him." Certainly, Luther hits the thing on the head and gives it the right name: this highly cultivated world before our eyes, if one looks at it through all classes and especially considers the higher classes, is nothing other than a great wide stable full of great thieves! And it is a miracle of God that, in spite of all the villainous deeds of "the noblest of the earth," in spite of the anarchy and disruption of all conditions brought about by the upper ten thousand, God still keeps the great gears of the world in motion, keeps men alive on earth, and especially lets his pious children find their daily bread here.

Yes, God sits in the reign. And one day he will prove to the great ones of the earth that he is the Most High, the Lord of lords, the King of kings. This prophecy is called, "The Burden of Tyre." Here the prophet Isaiah announces God's punishment and judgment to the luxuriant daughter of Tyre. The proud seaside vestige will fall. A strong nation, the Chaldean people, will come from afar, besiege and conquer the city, disturb all Phoenicia or Canaan. Then the princely palaces with their splendor and adornment will become heaps of ruins. The young men and maidens will be devoured by the sword. The rest will flee far away and end their days in exile and misery. Rejoicing and rejoicing is then at an end. The Sidonian merchants sailing the sea will howl and wail when they hear the rumour of the fall of the city on the way.

which has made them rich and great. On the other hand, the oppressed colonies, like Tarsis, will rejoice that the belt has been cut and the oppression broken. What the LORD decreed concerning Tyre, and his prophet proclaimed beforehand, was fulfilled in his time concerning Tyre. And since then many other rich and great cities of the world, in which trade and commerce flourished and worldly lust reigned, have fallen to a similar fate. But we Christians, who have God's Word and believe the Word, are powerfully reminded by such words of God as "the burden upon Tyre," that God has set a day in heaven when all the world's business, commerce, and change on earth will suddenly come to a standstill, all the gains and profits of iniquity will melt away into nothing, and the rejoicing and gladness of the great and rich of this world will turn into weeping and gnashing of teeth. And such a reminder includes at the same time the admonition to detach ourselves at times and ever more thoroughly from the vain nature of this world, lest we be damned with the world.

G. St.

From Kansas.

I.

The Kansas District enjoyed the hospitality of the congregation of Father C. Veters at Atchison from August 10 to 16. "The people showed us no small friendship," Acts. 28, 2. God be a rich rewarder unto them according to his gracious promise!

Even if you have attended a synod many times, you always enjoy going back. Synodal days are a change of pace, and a change of pace is enjoyable. Synodal days are days among brothers of faith and ministry. This is refreshing and invigorating. But the most glorious thing is: Synodal days are Pentecostal days. For where God's Word is propelled, where God's kingdom is built by God's Word, there is also the inseparable companion of God's Word and the builder of God's kingdom, namely the Holy Spirit, there the Spirit of Pentecost blows and fills the hearts of his faithful. That is why, from time immemorial, we sing at the opening of a synod: "Come, Holy Spirit, HERRE GOD", and God's Word and God's Kingdom are the Alpha and the Omega of all meetings in our entire synod.

As a testimony to the fact that the Kansas District is also a member of the body of our General Synod, that it stands in unity of faith with it, and that it carries on the same work of faith with it, its Reverend President, Prof. D. F. Pieper, appeared among us. As his office demands of him, he preached the first sermon. In it he explained, on the basis of Matth. 9, 35-38, why the synod should cultivate its synodal institutions with the greatest faithfulness. No matter how beautiful churches and schools are built, they build in vain if they do not create, maintain and care for teaching institutions. Without teaching institutions there are no preachers, and without preachers there is no preaching of the gospel. May his heartfelt, convincing words therefore fall on a good land and bear fruit in the form of a hundredfold boys and gifts to our synodal teaching institutions. Let us not forget that this is the greatest, most beautiful, best, most delicious work of Christian mercy.

to give the world preachers of the saving gospel of Christ.

After the synod had organized itself, our honorable district president, Father C. Hafner, read his synodal address. He began with the words from the 67th Psalm: "God be gracious to us and bless us", reminded us that one purpose of our synodal meetings is also to cultivate communal prayer, raised these Psalm words to the synodal prayer and interpreted them accordingly.

P. R. Mießler was our speaker this time. From time immemorial, doctrine has been the main item on the agenda of the meetings of our entire Synod. In certain circles this is regarded as a peculiarity of ours. One does not want to praise us with it at all. But we do not want to let this idiosyncrasy go at any price in the world, for in doing so we would leave the path that the Holy Spirit Himself has pointed out to us through the apostles. When the apostles held the first synod of the Christian church at Jerusalem, Peter presented a doctrine, the doctrine of justification, and thereby answered the controversy about circumcision. Surely this was done as an example to us. And does not our Luther also say: "Doctrine is heaven and life is earth"? Doctrine must be the most important thing at a synodal assembly, and it is precisely to our doctrinal negotiations that, next to the grace of God, we owe our unity of spirit, our unity and purity of doctrine. Let us, therefore, keep this characteristic until the end of time; it is a grace, a blessing from God, and has the blessing that pastors, teachers, and deputies, who are themselves properly instructed, can again properly instruct their congregations.

And who can calculate the blessing that may sprout from our District's teaching work this year? The speaker spoke about "the duty of parents towards their children". This was again, like last year's, a so-called practical work. The more practical our teaching work is, that is, the more we apply pure doctrine to life, the more we meet the needs of the congregations, the more their interest, which is still lacking, is awakened and won over. That this is so was proved at our Synod by the faces of the deputies within the walls and their discussions outside the walls. But if our work meets a need, it is also in keeping with the times. That is also the case here. With this topic, a chapter was laid out before us, which, according to the speaker's classification, only counts eight verses, but which cannot be taken to heart enough in our time. For who can deny that the upbringing of children is in a sorry state today? The neglect of duty of parents towards their children is one of the deepest wounds from which our "enlightened" age is bleeding. This forgetfulness of duty is a serious threat to the existence of the home, the State and the Church. Admittedly, this forgetfulness of duty is the mother of our people's forgetfulness of God; but even Christians who know the true God and know what the Lord demands of them often fail to do what they owe to their children. Yes, where is the Christian at all who could wash his hands of this chapter? That parents, especially we Christian parents, should always remember that we are God's children.

This high dignity obliges us to care for the physical and spiritual well-being of our children to the best of our ability. This includes, as the speaker explained, that parents 1. respect and love their children according to God's word as God's precious gifts; 2. nourish their children, instruct them in such a way that they are able later to eat their own bread in a proper profession and to serve the community in the most perfect way possible; 3. 3. To hasten with their children to baptism, to instruct them in God's Word from childhood, to shine before them with an irreproachable example of pure faith and righteous living, to faithfully practice Christian discipline on them from childhood, to pray with them and for them. The speaker has only come this far. The continuation will follow, God willing, at the next synod in Father H. Grupe's congregation. This fragment of the work seems so simply clothed-yes, but the garment it wears is woven of the finest fabric. This work is so rich in doctrine and knowledge, so sharpening of conscience and yet also so comforting, so understandable and comprehensible - Hans and Grete can understand it -, so enlivened with short stories from daily life, such as the people like to hear, that one would have wished the worthy speaker all the fathers and mothers not only of our entire district, not only of our entire synod, but of our entire country as an audience.

But to you, my dear reader, who have not heard all this and yet would like to know, I will tell you something. Everything that is presented and decided at every synodal assembly in our entire synod is printed and then begins its missionary journey through the wide world as a so-called synodal report, going as far as India and Australia. And such a synodal report is a very good missionary. He can come to everyone at any time and stays with everyone all the time. Only now and then it goes on a visit to a neighbour, sometimes it even gets lost, but it is not lost, but is found again by some reader, whom it then instructs and delights. You know, the little books have their fates, and also many a synodal report. When the report of our Kansas District is ready for the journey, the "Lutheran" will let you know, and then I advise you to send for it. You'll have to pay for his trip, of course, but it won't cost much, he'll travel cheap. He wants to tell you God's pure word, and, as you now know, he wants to read you a very important chapter from it. But I will give you even better advice. Buy every year all the reports of our whole synod; for two dollars a year you will get them all. They are worth buying and reading. Yes, God bless our synodical reports and those who write, hear and read them!

From God's Word we go on to the account of God's kingdom and first mention the neglected little children, whom we are not to prevent from coming to Jesus, for even such is the kingdom of God. The speaker reminded us parents of our duty towards our children and inculcated it. But how? should we Christians really only have duties towards our own children and not also towards foreign children, towards such children who are parentless and orphaned or even abandoned and abandoned by unscrupulous parents? Most certainly, and we Christians should and want to help these most miserable among

We must lead the wretched into our house, lay them on our hearts, and raise them up to the Lord in discipline and admonition. Therefore, in the interest of the Children's Friendship Society of our State, its President, Father F. Eggert, put in a good word at and to Synod, and at the same time reported that our Children's Friendship Society had united with that of the State of Nebraska, and had appointed a new overseer with it. H. W.

From Berlin.

II.

In our first article we explained how desirable it is for the sake of our church work that we come to have our own house of God in Berlin. But we have another reason, which we would now like to urge upon our fellow believers in America. Things are so very sad here in Berlin in ecclesiastical terms. How wonderful it would be if a little church of our own would pave the way to this and that poor soul and we could share our riches with it.

Even members of the regional church openly admit that things are very sad in Berlin with regard to the church. Some weeks ago a noble lady visited me, who told me in conversation how she goes here and there to hear a believing preacher, and yet often finds herself deceived. Recently, for example, she had heard Pastor N. N.. He spoke a lot about God's love and grace, but she waited in vain for the grace of God in Christ. And pastors who are not only false believers, but downright unbelievers, are increasing at an alarming rate from year to year. In January of this year I found the following in a local church paper: "The progress of the church liberals in the last church elections is now being joined by others in the filling of clerical positions. On the 24th of this month the liberal preacher Graue will be introduced in the Kaiser Wilhelms-Gedächtniskirche. On April 1, the positive pastor of the Dankeskirchen congregation, Pastor Bäumen, retires; since the bodies here are liberal, his successor will be a liberal clergyman. In Zion parish, the positive pastor Wachsmann has died; the liberal bodies will replace him with a liberal one. By the resignation of the positive pastor Diestelkamp from the Nazareth church and by the election of the preacher Neubauer in his place, the first diaconate is to be filled anew, which will also fall to a liberal. Finally, the Simeons congregation should receive another liberal clergyman, although this has not yet been completely decided." So all at once five liberal pastors! How much the unbelieving pastors and professors have the upper hand in the national church is shown by the following sentence, which I again take from the above-mentioned national church journal: "The striving is not for equal rights - one has them, yes, one rather enjoys privileges; the goal is autocracy." Now how do these pastors and professors of theology, who now already "enjoy many more privileges" than the faithful and whose "aim is autocracy," stand? Of this says

same paper (mark well, dear reader, a country church paper): "Yes, if they were individual extraordinary cases." "But how if a whole tendency or school destroys the church in its faith?" Is it not appalling? Those who are called to build the church destroy it in their faith, and the pastors and professors who do it enjoy the most privileges! Some years ago a professor of theology published an article in which he wrote, among other things, the following: "Our task consists primarily in the profession of endangering souls. Among all, only the professor has this profession, and that is his title of honor." "They (the professors) with deliberate intent shake in their hearers the childlike faith, they lead them into doubt." People who can write this kind of thing are training future pastors. Woe to the church members who receive the disciple of such a wolf for a pastor! Tell yourself, dear reader, are not the poor people in the national churches here, who, like you, have an immortal soul, bought dearly by Christ's blood, to be pitied in the deepest way? Would it not be something glorious beyond measure to make even a few of them happy through the pure, unadulterated teaching that God has given you? And if a little church could serve this purpose, would you not gladly offer a small gift?

In the gospel of St. Luke we read in the 7th chapter, that the centurion of Capernaum sent the elders of the Jews to JESUS, to pray him "that he would come and heal his servant. And when they came to JESU, they besought him with diligence, saying, "He is worthy that thou shouldest shew him this: for he loveth our people, and the synagogue hath he built for us." Similarly I can also say: Your dear brethren here in Berlin, dear "Lutheran" reader, are worthy that you show them what I ask of you with diligence. They are heartily grateful for the pure teaching of the Word of God, which they have through your friendly support, and they prove this also by deed. Members of the congregation, who have no assets, but only their monthly salary, are now in their fifth year of paying between \$50.00 and \$75.00 annually into the congregation treasury alone. In addition there are regular monthly contributions to the poor and synodal funds. For years our little group supported a poor family, in which the father of the house was sick, with 8 to 25 dollars per month. How willing my parishioners are to make sacrifices is clearly evident from the following compilation of all income from October 1, 1899, the day of my inauguration, to May 1, 1904: 1899 (October to December) communicating members 28, income Mark 491. 45; 1900 communicating members 37, income M. 1811.66; 1901 communicating members 41, income M. 1954. 40; 1902 communicating members 49, income M. 2228. 49; 1903 communicating members 49, income M. 2579.68; 1904 (January to May 1) communicating members 49, income M. 722. 75. This is a total income of Mark 9788. 43. I remark on this that my members, almost without exception, live only by their hands' work, and at best earn \$60.00 a month. The number of voting members, who at any rate raised three-fourths of the sums mentioned, was 9 in 1899; 12 in 1900; 16 in 1901; 18 in 1902; 17 in 1903; 17 in 1904.

Who would not wish it on fellow believers who have sacrificed more than their fortune for several years now, and who would not want to help them so that they can get off on the right foot in ecclesiastical matters? Are these cheerful givers to remain without hope of ever getting out of their poor hall and being allowed to assemble in a place of worship of their own? This hopeless future would lie before us if we could not count on the friendly help of our fellow believers in the distance; for we ourselves, according to human calculation, will never be able to acquire a church property. The property in Berlin is too expensive for that. But if each of the thousands who read this supports us with a small gift, we will be helped forever. Of course, everyone would have to open his hand. Then we could just as well come to a church property, as it is known that through the cents of the school children a respectable Negro church has been built in the South. The venerable fathers and brethren in office would only have to induce their congregations to make a one-time collection, and the necessary sum would be raised. Just this I would like to take the liberty of suggesting to the dear fathers and brothers. In particular, may my dear classmates and fellow students remember my congregation. God has richly blessed many in the dear Missouri Synod with earthly goods, and these also sacrifice in part very abundantly for the Kingdom of God. If such were to give a special gift to our congregation, it should not be impossible that the sum we need would be collected. A member of the congregation at Rock Island, Ill, last fall, on the occasion of his visit to us, unsolicitedly promised \$25.00 in case we should wish to purchase a church property. But I would hardly have the courage to ask, if I did not know, ' that those who fulfill my request, only sow a seed, from which they will reap in the most abundant way, as it is written: "He who sows in blessing, shall also reap in blessing", 2 Cor. 9, 6; and: "Prayer, and it shall be given you. A full, pressed, shaken, and superfluous measure shall be given into your bosom," Luc. 6:38.

Berlin-Rixdorf, May 1904. H. G. Amling.

I can only support the above request wholeheartedly by confirming at the same time the correctness of the representation of the circumstances. .

Niederplanitz, 8 May 1904.

O. Willkomm, P.

d. Z. Präses.

To the ecclesiastical chronicle.

America.

The new academic year began in **our local seminary** on September 14. Fifty-six new students have entered, of whom 27 come from our high school in Milwaukee, 21 from Fort Wayne, 3 from Winfield, and 2 from Conover, the institutions of our English sister synod; in addition, 3 students have entered from Germany, who have already studied at a mission seminary. The new, third class numbers 53 students, the second 57 and

the first 60, so that we have 170 students on the list. Of these, however, 10 will be vicarious for the entire year, and 2 will have to interrupt their studies due to illness, so that the total number of students present in this academic year is only 158. Unfortunately, our dear Mr. D. Gräbner has not yet been able to resume his teaching activities, and his severe illness, which has now lasted for almost a year, has not yet given way to medical treatment, and his condition is rather very changeable. Since, as a result, it is still quite uncertain when he will be able to resume his work, his subjects are represented in the seminary in such a way that Prof. Bente has taken over English dogmatics and Prof. Mezger and the writer have divided this into church history. May all our Christians include the sick man in their heartfelt intercession and accompany our Seminary as well as all our teaching institutions with faithful and diligent prayer. L. F.

The following numbers are reported from **our other institutions**: Our seminary in Springfield has 52 new students, and the total number is 200; our teachers' seminary in Addison has 78 new students, and 235 in all, of whom, however, 10 are doing temporary service for a whole year. At Fort Wayne find 80 new entrants, and the total 216; Milwaukee has 75 new entrants and 251 in all; St. Paul 45 new entrants and 129 in all; Hawthorne 17 new entrants and 50 in all; Seward 32 new entrants and 80 in all. Of Concordia the numbers have not yet come to our knowledge. For St. Paul and Hawthorne there are still students registered, but not yet arrived, and in the other institutions one or the other is probably still to be expected. Likewise, at Walther College in St. Louis and at the Lutheran Academy at Wittenberg, Wis. there are some who will later enter our comprehensive high schools and devote themselves to church service. The total number of students at our institutions is more than 1400, a number never before reached in the history of our Synod. As a result, the buildings are also densely occupied. From Addison it is written to us, "All the rooms are crowded"; from Fort Wayne, "All rejoice at the thought that the procuring of more room is in progress"; from Seward, "The space is too narrow." - Thanks be to God for his blessing, by which it is probable that the great shortage of preachers and teachers will be somewhat relieved, at least for a number of years. May he bless all our pupils and students, and may their studies prosper. He holds his protecting hand over all our teaching institutions with their teachers and students, keep them in pure teaching and pious life and give them diligence and faithfulness, conscientiousness and success in their work. L. F.

The numerous enrollments in our institutions show that in many places the repeated exhortations to diligently recruit pupils for our institutions have been complied with. A congregation in the Michigan District, for example, which has always had pupils in our schools, has sent no less than 10 new ones this year, 6 to Addison and 4 to Fort Wayne, and the pastor writes us: "I have already promised some more for next year." May such examples excite other congregations, who have as yet done little or nothing in this respect, and may now have to suffer themselves from the scarcity of candidates. In another respect, they can now put their hands to work, namely, by diligently supporting poor pupils and students. A large number of such are in our institutions, and significant demands will be placed on the student monks. Therefore, our congregations and individual Christians should also give charitably to these funds. We remind you here that for reasons that are easy to understand

For reasons of the synodal regulations, such support money should never be sent directly to the students, but should always go through the hands of the district treasurers or the administrators of the student funds. L. F.

The present shortage of preachers in our synod will, of course, continue for a few more years, until the larger clerics who are now in our preparatory schools complete their theological studies. In the meantime, we must be very economical with the resources we have and use them in the way that is most helpful to the whole. This is pointed out in a submission to the "Lutheran" from our entire South Dakota Pastoral Conference, from which we extract the following: "There are many vacant congregations now, and it is natural that they should desire to have a pastor and minister in their midst again as soon as possible. But is it right and wise that preachers should now be called away from large mission fields, from fields which are widely extended, where the pastors live far from each other, where each one already has four, five, six, and still more places, and therefore cannot take over another mission field with them? Is it right and just to keep calling preachers from missionary districts, from districts where the need for preachers is much more noticeable than in older districts, where the congregations are closer together and often already have teachers? We think that such a thing would not be conducive to the welfare of the church as a whole, but would be a great hindrance, and would cause the need for preachers to be even more severe than is already the case. And yet it is happening. We pastors in South Dakota have large fields to cultivate, we can scarcely take over neighboring fields that become vacant, and yet people are always sending professions to us, and thus bring us into great distress. We cannot spare a laborer, we have not one too many, but far too few. While older districts may be able to make do and limit themselves and, by wisely distributing the available forces, bear the preacher shortage without too much damage, we must groan under the burden of this hardship and, without being able to help, see that much of the harvest cannot be gathered. It is therefore our heartfelt and urgent request that the few workers we still have be left to us."

L. F.

Giving to our Church Teaching Institutions. According to the newspapers, the well-known John D. Rockefeller has offered one million dollars for the establishment of an institution in which research is to be conducted into a cure for the disease of child cholera, which continually kills so many children. A doctor believes he has already discovered such a cure, and experiments are now being conducted with this remedy. One must, of course, be prepared for disappointment, if one thinks of the experiences one has had with other supposedly safe remedies. We Christians know a remedy for the death of all men. We have not discovered it, but God has prepared it and revealed it in the Holy Scriptures. It is the gospel of Christ crucified. This is a quite infallible remedy for everyone who uses it. He who believes the gospel has passed from death unto life. The Lord Christ says of his gospel: "Verily, verily, I say unto you, If any man keep my word, he shall never see death," John 8:51. It would not be more than reasonable for Christians who believe the gospel and know its power to save from death to contribute large and small sums of money, according to their means, to the institutions where teachers and preachers of the gospel are equipped.

F. P.

Abroad.

The Holy Scriptures and the Lutheran Confession in the Missouri Synod. A German church newspaper writes: "We do not know to what extent - as the 'Old Faith' *) claims - 'the Missourians are increasingly setting aside the ecclesiastical confession and appealing exclusively to Scripture'. One thing is certain, that Hanssen (a pastor of the Missouri Synod), with his Symbol Catechism, does not deserve such a reproach." Neither does the whole Missouri Synod deserve this reproach. What the "Old Faith" reports about the Missouri Synod is a slander which has again recently emanated from some Iowaschen and Ohioan spokesmen, which the "Old Faith" appropriates and spreads further in Germany. The Missourians appeal both to the Scriptures and to the Lutheran Confession, but they do each in its proper place. When it is a question of whether a doctrine in dispute is in the Scriptures, they appeal to the Scriptures. And if it is a question of whether a doctrine is already known in the confession of the Lutheran Church, they go to the Lutheran confession. As for the Iowans and Ohioans, with their doctrine differing from ours, they find no place to rest their foot either in the Scriptures or in the Lutheran Confession. They must first "interpret" Scripture and the Confession according to their own "analogy," that is, reinterpret and pervert them, before they can even give the appearance that their doctrine is contained in Scripture and the Confession. F. P.

The Missouri Synod and its Doctrine of Election by Grace. A German newspaper says that the controversy over the doctrine of election by grace arose "not without the fault of Prof. v. Walther and his friends" because they had "stretched the bow too tightly. One then stretches the bow too tightly in the Church when one sets up a doctrine which is not taught in God's Word. Now the doctrine we have presented, that eternal election in Christ is a cause of faith and of the whole Christian state of the children of God, is clear doctrine of the holy Scriptures, as is also proved in the Lutheran Confession: "The eternal election of God does not only see and know beforehand the blessedness of the elect, but is also of God's gracious will and good pleasure in Christ JEsu a cause, so that our blessedness and that which belongs to it creates, works, helps, and promotes; on which also our blessedness is thus founded, that the gates of hell shall not be able to do anything against it, as it is written, 'My sheep shall no man pluck out of my hand,' Joh. 10, 28. And again: 'And they believed as many as were ordained unto eternal life.'" (Formula of Concord, Art. XI, pp. 705. 706.) That God chose us to salvation, not "of gracious will and good pleasure in Christ JEsu," but also in view of our better "conduct," or "self-decision," is not Scripture teaching, but contradicts Scripture, which expressly says, in reference to the election of grace, "But if it be of grace, it is not of merit of works, else grace would not be grace," Rom. 11:6 It has come to this in the church today, even in the Lutheran church, that it is said that the bow is stretched too tightly if one sticks to Christ's speech and does not want to depart from it. In Germany they want to discredit this Christian position by saying that we Missourians make "paragraphs of law" out of the sacred Scriptures. F. P.

Catholicism in Saxony. In 1903, 1266 persons in the Kingdom of Saxony converted from the Catholic Church to the Lutheran Regional Church, while only 52 persons from

of the national church converted to Catholicism. The world-dominating power of the Papacy was broken by the Reformation to such an extent that even such Protestant communities, in which the Gospel is no longer preached with one accord according to pure reason, can very well hold their own against the Papacy in their outward existence. F. P.

Deification of Man. At Asch in Bohemia, as is reported in German papers, a Bismarck tower was recently inaugurated. In the inscription is a poem which reads:

Nothing other than a German god is Bismarck, And in his honour also this tower rises.

Asch, close to the Bavarian border, belongs according to the majority of its inhabitants to the Protestant Church of Augsburg Confession. But it is the German political aspirations from which this great veneration of Bismarck arises. Unfortunately, even the Austrian Los-von-Rom movement is not free of this political trait in some places, to the great detriment of the otherwise so gratifying departures from the Roman Catholic Church. L. F.

The storm surge.

On November 12, 1872, a Lutheran teacher in a coastal village of Mecklenburg on the Baltic Sea had a conversation with a farmer's husbandman on the scriptural word Marc. 11:23: "Verily I say unto you, whosoever shall say unto this mountain, Lift thee up, and cast thee into the sea, and shall not doubt in his heart, but shall believe that it shall come to pass what he saith, it shall come to pass what he hunteth." The farmer, whose farm was separated from the seashore by a broad and high sand-dune, and was secured from the buffeting of the waves, returned with the teacher from the town in the afternoon of the day named, in eager conversation about the saying. The peasant concluded by saying, "He that will believe all that the Bible says must bind his two eyes and his common sense with seven-double bandage." And at this he pointed proudly and mockingly to the great dune which sheltered his farm from wind and waves. The teacher looked at him gravely and said, "I believe God." Pointing to the dune, the farmer replied, "I give you permission and put my house and farm at risk!" When the teacher warned him not to tempt God, the man raised his right hand against the dune and cried aloud with a laugh, "Lift yourself away and throw yourself into the sea! Teacher, I give this mountain twenty-four hours to think, and if it lies in the sea to-morrow night, there shall not be a word in the Bible that I would not believe." The teacher's earnest reply was, "Friend, be not deceived; God is not mocked!" - The sharp November gale which that day drove the foam-crowned waves with power to the shore was nothing unusual to beach dwellers. Evening came, the storm howled, the sea raged, the rain rushed, the night covered land and sea with black gloom. The peasant stretched himself comfortably in his bed. At midnight the whole family was startled out of their sleep by the echoes, creaks and cracks of the roof beams and the mighty, unearthly roar of the storm. However, trusting that the house was well and firmly built, they lay down again. But at 2 o'clock the farmhands rushed out of the stable into the house: "The dune is broken, the flood is pouring in from all sides!" Already the water was penetrating the stables. In vain they tried to hitch up another wagon and escape; there was nothing left but to chase cattle and horses out of the stables to seek rescue inland; then the family hurried with

*) a church magazine also published in Germany.

The children and servants went into the house, where the water was already penetrating mightily into the cellar and parlors, and sought refuge in the attic. There, in the swaying, groaning house, against which billows and storms thundered with incessant violence, fear-filled hours were spent. The trembling man learned to call upon God before dawn and to plead for salvation until daybreak. When daylight came he looked out of the ground window, and what did he see? The dune was gone, torn and swallowed by the waves! The barn had been overturned, its contents and beams swept away by the waves, but the huge thatched roof of the barn was so thrown against the dwelling house that it protected the same as a breakwater against the crushing impact of the sea. God had heard the prayer of the children and in the thatched roof of the barn had given salvation to the dwelling house.

Ready to die.

Even as a young girl, Countess Dorothea von Solms had made herself a dress of death from red silk and embroidered the words on it:

In JEsu's pure silk
I will clothe myself with faith, And
depart from the world To my God
with joy.

How many serious and godly thoughts must have come to the pious embroiderer during such work! She was no longer a stranger to dying. And when death came, it was an old acquaintance to her. Well, that is foolish, I hear them say, to sew the dress of death while he is still alive! Come, come, my friend, I mean, whoever wanted to imitate the pious countess would do better than if he sewed himself many ball gowns. But you can also leave the sewing of the dress of death to others, I only wanted to say to you: do it like this pious countess and always think of your end. See to it that you are clothed with the robe of righteousness washed in the blood of the Lamb.

But how many are there who prepare for their dying in this way? How fearfully do most of them keep the thoughts of death at bay. Death is so uncanny to them, so eerie, so gloomy, so joy-robbing and life-destroying, that they do not wish to be reminded of it. In France there lived a minister in whose presence dying was not to be spoken of under penalty. Louis XI of France was so afraid of death that he pressed money into the doctor's hand every time the latter spoke of dying, an opportunity which the latter knew how to use quite often.

A miserable hope.

A preacher in Berlin once went after a wretched old man who had asked him several times for assistance. In an old dilapidated house he went up a dark, dilapidated staircase. At the top of the stairs, in the first room, a drunken woman, and in the second room, the old beggar and a younger man, both sitting at a table - the only furniture except for a miserable storage place - busily engaged in a great arithmetic. I asked, the preacher tells me, "What are you doing?" The younger man said with some confidence, "That's a new plan for the state lottery; we want to submit it to the minister." I said, quite horrified, "What, you're playing the lottery?" "Certainly," he said, "what else do you get out of life!" I said: "But the misery here

speaks against you after all; what have you got out of it so far?" He: "Well, yes! I have probably gambled away 2000 marks already, but that does no harm; one just buys a hope, without hope man cannot live!" - Thus man buys a miserable, vain hope, and the certain hope of salvation offered him he despises.

From giving.

The members of a Negro congregation in Jamaica had decided to raise the necessary sum for the maintenance of a native evangelist to preach the gospel to their still ignorant black brethren. For this purpose they chose a treasurer and appointed a day to collect the desired sum. When the day approached and all were assembled, the treasurer, an aged man, took the floor and laid down three principles, which were unanimously adopted: 1. We will all give. 2. we will give as much as we can. 3. We want to give cheerfully. - But these three principles were more than a mere form for the old Kassirer. They were also to be carried out. After several persons had brought their offerings, an old negro, who was known to be richer than the others, came forward and laid two dollars on the table. The chairman gave them back, saying, "This gift is given on the first principle, I suppose, but not on the second." The negro had to take back his money, and went back to his seat very peevishly. After a moment he came back, threw twenty dollars on the table, and said sullenly, "Here, is this perhaps enough?" Calmly the old negro gave him back his money again and said, "This may be right on the first and second principles, but not yet on the third." The negro once more took his money and sat down in a corner of the church, full of anger at the treatment meted out to him. Soon, however, he returned, this time with a smiling countenance, and approaching the table, he gently laid down a hundred-dollar bill, saying, "I give this cheerfully in the name of JEsu." The old Kassirer sprang to his feet, grasped both his hands, and exclaimed, "That's right; that agrees with the three principles!"

To the eighth commandment.

A well-known Swabian pastor sat one afternoon musing in his study room. Next door was the kitchen, and his maid, who was staying there, was visited by a friend. The two girls soon got into a lively conversation with each other, and carried it on very loudly, and quite at the expense of other people, whom they pulled sharply through the hackles of their teeth. Since the priest could not study in this way, because he heard every word clearly through the thin wall, he began to write down the conversation of the two. In the evening, after the service, he said to his maid: "Kathrine, wait a little longer! I want to read something to you." She was very anxious to hear what was coming. Now he began to repeat to her her conversation with her friend, which he had schwa^ on white before him. But no sooner had she heard a few words of it than she hurried out of the door, and afterwards begged him imploringly to throw his notes into the oven, as they might otherwise cause her great embarrassment. -

Even if other people do not hear the vain and sinful speech of evil tongues, the all-knowing God does. And he speaks and judges them: "Your mouth speaks evil, and your tongue speaks falsehood. Thou sittest and speakest against

Thou slanderest thy brother, thy mother's son. And thou hast done so, and I have held my peace: for thou thinkest that I shall be like thee. But I will punish thee, and will make thee see. Remember this, ye that forget God, that I will not depart, neither shall there be a saviour any more," Ps. 50:19-22.

The lie.

A Swiss priest tells in his memoirs that in his boyhood and youth he often spent the holidays in his uncle's parsonage. Later, he was also involved in the care of his sick uncle, and something in particular made an impression on him: the sick priest was usually unconscious or asleep in his last days. Once, however, he was heard to sigh, "O the lie, the lie!" A friend, who had been in regular intercourse with him for many years, and was now also at his deathbed, sought to reassure him by saying, "Father, everybody knows that you never told a lie." "But God knows!" sounded dully from the weary breast. Unfortunately, the sick man did not awake to consciousness, so that he could have given more detailed information. The nephew, who relates this, adds that it is probable that a long-forgotten falsehood of former days had now reappeared to the sick man, and had so troubled him on his death-bed. - A single sin, according to common, but fundamentally wrong judgment, not even a particularly bad one; for how easily is it taken in life by many with an untruth! And yet it stands as an accuser, and cannot be undone. Only in the blood of Jesus Christ, which purifies from all sin, is there forgiveness.

Be not deceived, for God is not mocked.

In the penitentiary at Mewe (Prussia), the former manual laborer Repping, a notorious thief and robber, had been serving his sentence of many years in the penitentiary for several years.

On the last Sunday in August of 1865, Repping and the other prisoners attended the sermon in the church of the asylum, which the preacher had based on the words of the text: "If the Son therefore shall make you free, ye shall be free indeed," John 8:36. As Repping left the church with the other convicts, he secretly said to one of the latter: "I will prove to the black man that one can also become free without the Son. The following night he made an escape from his cell on the fourth floor, which he had been preparing for some time, by forcing himself through the iron bars, which had long since been gradually cut or loosened, and then lowering himself down by a rope made chiefly of the bed sheets. But he had not yet reached half the height when the rope broke and Repping fell down and broke his neck.

New printed matter.

Sermons on the Gospels of the Ecclesiastical Year by *Henry Sieck*, Pastor of Mount Olive Lutheran Church, Milwaukee, Wis. *Part Second.* Concordia Publishing House, St. Louis, Mo. 1904. 187 pages 9X6, bound in half-frank with gilt title. Price: 85 Cts.

The present second part of this English Gospel Postil contains 31 sermons: for the Feast of Trinity, the 27 Sundays of Trinity, the Feast of Michaelmas and

In the following, we will only repeat what we said in another place when the first volume appeared: The sermons are doctrinal and edifying, correct in form and noble in language, intelligible even to the simple-minded Christian. There is in them none of the well-known American affectation, no perverse imitation of English sectarian preachers, but a correct exposition and clean separation of the law and the gospel, a right application of the divine word to doctrine, to punishment, to correction, to chastening in righteousness, and to comfort. And this is the best praise of a collection of sermons. L. F.

Sing to the Lord! A collection of spiritual songs for mixed choirs. Issue 1 - Advent. 12 pp. 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 Cts.; price per dozen: bl. 50.

This is the first booklet of a new and, if the following numbers always offer equal good, promising collection of church chants. It contains the following 7 Advent hymns: Heilig ist der Herr Zebaoth (J. Chr. Weeber; closes with a chorale sung by a quartet or half-chorus); Hosianna (A. Käppel); Hosianna in der Höh (C. Palmer); Heilig (Bortniansky); Lasset uns frohlocken (Mendelssohn); Hosianna dem Sohne Davids (Gounod; begins with a soprano solo and has special organ accompaniment); O du mein Trost und süßes Hoffen (I. W. Franck). Especially the last-named simple song is excellent according to text and melody, which also fit each other splendidly. L. F.

Ordinations and introductions.

By order of the Hon. Praeses Weinbach, Cand. Th. Blödel was ordained in his congregation at Deer Lake, Ont. on 14 Sonnt, n. Trin. and introduced there as in the congregations of Commanda and Mecunoma by C. Lilie.

At the request of the Honorable President of the Nebraska District, Cand. Theodor Hömann was ordained on 14 Sonnt, n. Trin. and introduced into his congregation near Hope, Nebr. by Aug.

At the request of the Honorable President Bernthal, Cand. H. F. C. Müller was ordained and introduced by P. Weseloh in his congregation at Beck, Mo. on 14 Sonnt, n. Trin.

At the request of the Honorable President Hafner, Cand. B. H. Schrein was ordained on 14 Sonnt, n. Trin. and introduced into his congregation at Windhorst, Kans. by L. Brauer.

By order of the Honorable President of the Iowa District, Cand. A. F. Bernthal was ordained in his congregation at Paullina, Iowa, on the 15th of Sunday, A.D., assisted by L. H. Schaller, and introduced by O. H. Horn.

By order of the Honorable President Hafner, Cand. H. Maas was ordained and introduced by M. Gräbner in his congregation in Norman, Okla. on 15 Sonnt, n. Trin.

By proxy of the Honorable President of the Iowa District, Cand. Carl G. Mennicke was ordained on the 15th of Sunday, N. Trin. in the church at Four Corners, Iowa, assisted by L. A. C. Mennicke, and introduced by A. C. Mennicke sau.

At the request of the Venerable President Bernthal, Cand. Paul Schmidt was ordained on the 15th of Sunday, N. Trin. in his parish near Palmyra, Mo. W. C. Lauer was ordained and introduced by J. G. Pflantz.

On the 15th of Sunday, A.D., Cand. L. Steck was ordained and introduced as assistant preacher in Hamburg, Minn. by F. Pfothenhauer, assisted by E. Kolde and A. Bode.

By order of the Honorable President Pfothenhauer, Cand. F. Schwede was ordained and introduced by E. Ulbricht in his congregation at Hibbing, Minn. on the 15th of Sunday, N. Trin.

By order of the Honorable President Engelbrecht, Cand. Hermann Vathauer on the 15th of Sonnt, n. Trin. in his parish near Clayton, Ill, ordained and introduced by W. Hallerberg seu.

On 15 Sonnt, n. Trin. Cand. Arthur Wyneken, assisted by P. J. W. Theiß, was ordained by Geo. Runkel.

On the 15th of Sunday, A. D., Cand. O. Reisig was introduced as a teacher at the newly founded Progymnasium for Louisiana and other states in St. John's Church at New Orleans, La., assisted by Präses Wegener and k. Niemann, by C. J. Crämer.



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Some biblical culture pictures.

VI.

Wherever apostates dwell, culture is at the service of sin, of greed, avarice, vanity, arrogance, lust, lust, lust, murder. This we have seen. And we add: also in the service of idolatry, false religion, irreligion, unbelief, atheism. We will now demonstrate this with a number of biblical examples.

Men have not praised God as God, nor given thanks to Him, but have transformed the glory of the incorruptible God into an image like that of corruptible man, and of birds, and of four-footed beasts, and of creeping things. Rom. 1, 19-23. And now they have spent their best efforts on the production of their self-conceived gods. In the 44th chapter of his prophecy, the prophet Isaiah deals with the god-forsaken heathen, the idol makers and idolaters, also with the apostates from Israel, and at the same time mocks their foolishness. We read vv. 12-17: "One forges iron in tongs, works in the heat, and prepares it with hammers, and works at it with all the strength of his arm; he also suffers hunger until he can never drink, nor drinks water until he is weary. The other carpeth wood, and measureth it with a cord, and marketh it with a red hewstone, and heweth it, and maketh it like a man's likeness, like a goodly man that dwelleth in the house. And he goeth fresh among the trees of the forest, and cutteth down cedars, and taketh beech trees and oak trees; yea, a cedar tree planted, and grown up by the rain, which giveth fireworks unto men, and is taken to be warmed, and to be kindled, and bread to be baked. There he makes a god of, and prays

He makes an idol of it and kneels before it. Half of it he burns in the fire, and over the other half he eats flesh; he roasts a roast, and is satisfied, and warms himself also, saying, Hoja, I am warmed; I see my delight in the fire. But the rest he makes his god, that it may be his idol: before it he kneels, and prostrates himself, and prays, saying, Save me, for thou art my God." We are here placed in the workshop of a blacksmith and an unclean carpenter. They work in the sweat of their brow, allowing themselves no rest, hammering and carving, and applying all their diligence and art to it; and when the structure is finished, he who made it, or had it made, sets it up in his house, and kneels down before it, saying, "Thou art my God. What folly, what mockery of all that is holy and divine: man fabricates his own God! When the apostle Paul walked through the streets of Athens and saw the famous works of art of antiquity, "his spirit was enraged within him, because he saw the city so idolatrous. Apost. 17, 16. What the Greek art had brought to light and exhibited there were idol temples, idol statues, the most diverse apparatus of idolatry. The temple of the goddess Diana at Ephesus was considered one of the seven wonders of the ancient world. And the making of little silver temples of Diana, which the Ephesians exhibited in their houses in honor of the great goddess Diana, was, as we know from Apost. 19, was a chief occupation of the goldsmiths of Ephesus. And so it is still today in paganism. The cultivated pagan peoples of the present day, such as the Indians, Japanese, and Chinese, show us their art and culture in their idol temples and idols.

We have the same perception within so-called Christianity. The papal religion is nothing but idolatry. And the pope also knows how to exploit secular culture for his idolatrous cult. The prophet Daniel describes in the second half of the eleventh chapter

the Antichrist, and also with the words: "He will honor a God, of whom his fathers knew nothing, with gold, silver, precious stones, and jewels." Dan. 11:38: The holy seer John saw in one of his visions a woman, "the great whore, with whom the kings of the earth have fornicated, and they that dwell on the earth have become drunken with the wine of her fornication." And he saw the woman sitting upon a beast of a scarlet colour, full of the name of blasphemy, having seven heads and ten horns. And the woman was clothed in scarlet and scarlet, and gilded with gold, and jewels, and pearls, and had a golden cup in her hand, full of abominations and filthiness of her fornication; and in her forehead was written the name: Mystery, great Babylon, the mother of fornication, and of all the abominations of the earth." Revelation 17:2-5; and when Babylon the great whore shall be judged, then "the kings of the earth shall weep and mourn over her." "And the merchants of the earth shall weep and mourn for her, because no man buyeth her merchandise: The merchandise of gold, and of silver, and of precious stones, and of pearls, and of silk, and purple, and scarlet, and all manner of pinewood, and all manner of vessels of ivory, and all manner of vessels of precious wood, and of brass, and of iron, and of marble, and cinnamon, and thyme, and ointments, and frankincense, and wine, and oil, and rolls, and wheat, and cattle, and sheep, and horses, and chariots, and dead bodies, and souls of men." Revelation 18:9, 11-13. This great harlot, which John saw in the Spirit, which made drunk the kings and nations of the earth with the wine of her fornication, is the antichristic, papist church, which there, with her works-religion, her falsehood and blasphemy, turned away the nations of the earth, over whom the name of Christ was named, and just also the great men and princes of the earth, from the living God and his Christ. And now this is also a landmark of this church, that it is clothed with scarlet and raisin, with gold, precious stones, and pearls. When we look into the Roman church, what do we see at first sight? Stately palaces, in which princes and prelates live with their courtiers, large, venerable churches, cathedrals, cathedrals, masterpieces of architecture, splendid altars with silken, purple hangings, gold and silver chasubles, gold-embroidered vestments, the bones of the saints set in precious stones and pearls, images of the saints, especially images of Mary without number, among them masterpieces of painting, fragrant incense, rushing music, entrancing melodies, in short, as our confession to Dan. 11 notes, "various church decorations, flags, candles, and the like." As first imperial Rome, so then papal Rome piled up within herself the treasures and works of art of the world. And why this pomp, this splendor? The Antichrist honors his God, as Daniel prophesied, with gold, silver, precious stone, and jewels. All this is adornment, ornament, decoration of the false worship, especially of the mass, calculated to charm the senses of the simple.

But the situation is similar within so-called Protestant Christianity. There, too, the great apostasy of recent times has taken hold. There are no idols and holy images before which people kneel and pray.

But unbelief, naked, blatant unbelief, has gained dominion. The scoffers, the scoffers of religion of the last days, which Peter foretold, 2 Petr. 3, 3, have appeared. And they refer, as Peter writes, to the work of creation before our eyes, to the course of history, "as it was from the beginning of the creature." 2 Petr. 3, 4. The unbelievers of our day clothe themselves in the garb of science. They try to prove with natural science, with historical research, with the new findings and discoveries in these fields, that there is no God, that what is written in the Bible is not true. Of course, all this is abuse of the creature, abuse of science, vain fallacies. But it is evident how far the progress of modern times has come. Thinking themselves wise, they have become fools. Rom. 1, 22. They are fools that speak: There is no God. Ps. 14:1: The great and clever spirits that judge God and the world and man, time and eternity, have broken down their senses and have lost their common sense. Madness and folly, that is the last stage of modern civilization, education and enlightenment.

The scoffers of the last days also speak like this: "Where is the promise of his future?" 2 Petr. 3, 4. They scoff at the last day, at the end of the world. But the day of the Lord will come like a thief in the night. And "in that day shall every man cast away his idols of silver and gold, which he had made him to worship, into the holes of moles and bats, that he may creep into the clefts of stones and crags for the fear of the LORD, and for his glorious majesty, when he shall make himself to terrify the earth." Isa. 2, 20, 21: "Then shall he that is able become a waste, and his work, his idol, shall become a spark: and both of them together, idol and idolater, shall burn, that no man put out. Isa. 1, 31. And then also the laughter of the scoffers will be lost, when all will be consumed in fire, as Peter writes about it. 2 Petr. 3, 7. But the little company of the faithful, the true worshippers, who worship the living God in spirit and in truth, should, when all these things are consumed, be skillful in holy conduct and godliness (2 Petr. 3, 11.), and not be deceived or listened to by the outward appearance, glitter and splendor, in which unbelief and idolatry wrap themselves.

G. St.

From Kansas.

II.

But what about the actual spreading of the Kingdom of God in the Kansas District? "What the proper spreading of the Kingdom of God consists in" was shown to us in the mission sermon by Father H. v. Gemmingen from Matth. 28, 19, 20, namely 1. 1. in the increase of the number of those who believe with all their hearts in Jesus Christ as their Lord and Saviour, 2. in the use of the means of grace, the Word and the Sacraments, and 3. in the training and sending forth of preachers and missionaries. The congregations of our district have, as the missionary society founded by God Himself, preachers and missionaries.

We have sent out missionaries to visit our fellow believers from time to time, to gather them into congregations, to increase the number of believers, and to provide them with God's Word and Sacrament. When our district meets as a large synodal missionary society, our missionaries, who are, as it were, our Pauluffe and Barnabasse, proclaim how much God has done through them, and how he has opened the door of faith, and thereby give great joy to all the brethren, Acts 15:3. 15, 3. F. Drögemüller, the chairman of our missionary commission, which after Fr. G. Hafner's death was appointed by Fr. O. Mencke in the place of the deceased, started the mission report, and the stories of the missionaries accompanied it. We visited in spirit our mission fields in Colorado, Kansas and Oklahoma and got the impression that God's kingdom goes God's way. Here it grows, there it remains as it is, and in other places it even declines, but not through God's fault, but through our own fault, namely through the self-inflicted lack of workers. We do not ask the Lord of the harvest earnestly enough to send laborers into his harvest.

Let's take a quick look at our field of work according to its main stations. We're in Colorado and we're about to climb 8,000 to 10,000 feet. There's Monte Vista and some other places. They've been deserted for some time. Now they're supposed to be serviced by a student. There is Colorado Springs, which, though now enjoying a neat little mission church through the liberality of its coreligionists, has lost four of its best members by removal. One parish - Duma - is to be divided for the furtherance of the Kingdom of God, which makes a new missionary necessary. Grand Junction is to be kept in mind. Denver is to have a city missionary. This was already decided last year, but since the Mission Commission could not come to an agreement with the Denver congregation, the appointment was not made. Now, however, when it is hoped that the concerns of the congregation there have been overcome, the decision is to become reality. Since we are in Denver, where the air is so pure and healthy, we would like to mention that the planned establishment of a sanatorium for lung patients in Denver was also discussed and recommended at our synod, but under the condition that the actual business of the church, the work of the mission, would not be pushed into the background.

In western Kansas, where we are now coming, the state of our mission has remained pretty much the same, and here it is where, unfortunately, for want of laborers, we have to lament the loss of a whole missionary district. In eastern Kansas the burgeoning city of Iola and vicinity will have a missionary of its own. In Kansas City, Kans. the space is wanting; the congregation is growing larger, and in consequence the little church too small. The congregation, which numbers 37 voting members, is forced to build. However, building churches in large cities is costly, and our Kansas City congregation is too poor to do so. So the synod decided that their mission commission should go to the place and see everything. If it then finds that the building of the church is a ripe need, then a petition shall be sent out to the whole synod and approved.

From Kansas City we drive directly down to Oklahoma. Our missionaries have been working hard there, and God has opened one door after another for them. They have conquered Oklahoma, so that our synod is predominant and dominant there. All the counties but two have been searched and occupied by us. Even Kingfisher, where we formerly had no foothold at all, has turned to us. A congregation has been formed there, which is now being strengthened by Lutherans who have left the unchurched congregation there for the sake of the lodge question. So a pastor definitely needs to go there. The congregation in Oklahoma City longs for its own house of worship. Until now they have had to hold their services in an Adventist church, which has been a great hindrance to our mission. But this congregation is too poor to build its own church. So the synod decided the same for Oklahoma City as for Kansas City. When we hear all this, our hearts must laugh with joy. Indeed, God was gracious to us and blessed us. Therefore, glory and thanks be to God in the highest for his mercy!

But the gospel wants to go further - into the Indian Territory. There is already a church there, and more are to be planted there. Therefore, two pastors from Oklahoma are to set out and search the area in question. God grant that they will bring good customers! It would certainly be desirable if they reported about it in the "Lutheran" to the joy of the whole Synod. At least something should be said in the "Lutheran" about the course of the gospel in Oklahoma. That would certainly be a very interesting piece of church history. The rest of us, however, want to fold our hands, lift up our eyes to the mountains from which help comes to us, and say a strong Our Father for the missionaries of our entire Synod, reminding them that God and His Church take their journeys to heart, and that Matthew 28:19, 20 is a true strengthening for missionaries in need of comfort. God be with you, dear missionaries!

Our missionary preacher said in the third part of his sermon that the proper spread of the kingdom of God also consists in the training and sending out of preachers and missionaries. If we want to send out preachers and missionaries, we must first train them. This is done in our teaching institutions. Our General Presbyter has especially committed us to the preservation of these institutions. The \$100,000 that was appropriated in 1902 at the Synod of Delegates for our educational institutions is still not available, but nearly \$70,000 is there, so that, according to the two-thirds rule, the rebuilding and new construction can begin. If the congregations, which have not yet done anything or only a little, would now give quite a lot, all the resolutions of the Synod of Delegates could be carried out. Dear brethren, let us throw a second, a third gift into God's box for our educational institutions!

The growth of our whole Synod, however, requires more and more teaching institutions. Therefore the next Synod of Delegates will have to consider the offer of our English sister Synod, which wants to give us its college in Winfield. Prof. C. Scaer represented this institution at our Synodal Assembly, thanked us for the support we have received so far, and asked in the name of

of the President of the English Synod, that our District recommend the College at Winfield to the General Synod for adoption, and that it be approved.

But the more teaching institutions there are, the more preachers of the gospel can be trained. And we certainly need more workers if the spread of the Kingdom of God is not to suffer even more damage, as for example in our district. Although immigration is almost at a standstill, the work of our Inner Mission is nevertheless expanding through emigration from old congregations to new regions. The scattering of believers has led to the establishment of churches and preaching places since the time of the apostles. Moreover, we do mission not only among the Germans, but also among the English, Slovaks, Poles, Ephthians, Leiten, Lithuanians, Negroes, Indians and Jews of our country. We do mission not only in our country, but also abroad, among the Germans in Brazil and among the Tamils in India. The General Praeses made all this clear to us. The harvest is great, but the laborers are few. To this end we are solicited for laborers for Australia and New Zealand, for Germany and England. The work of the Church cries out for laborers. So let us ask the Lord for labourers, let us canvass for labourers, for more labourers, and always for more labourers. There cannot be enough workers for the church, and if the church has no more work in this world, if there are no more people in this world who want to be blessed, then the end of the world is here, and the church goes to rest.

Now how is the giving for God's kingdom in our Kansas District? From August 1, 1903, to August 1, 1904, \$5841.19 has been raised for the mission of our District, with a little allowance from the General Missionary Fund, but on the whole \$13,910.67 has been raised among us for the kingdom of God. There was a surplus in all the coffers, only in the caste for widows and orphans there was a slight ebb. This deficiency for the "treasures of the church" was immediately remedied by a collect at Synod. This treasury report must fill us with joy and thanksgiving against God who has made hearts so willing. These gifts are not imposed synodal taxes, but are God's work through the preaching of the gospel of Christ. The Christian religion is a religion of thanksgiving, says Luther, and we preachers want to make our Christians rich in good works. We Christians will not complain in eternity that we have given too much, but rather that we have given too little for the cause of our Lord Jesus Christ. Therefore we will gladly comply with the encouragement of our General Praeses and give more and more of our gifts to the planting places of the church, our teaching institutions, the inner and outer mission of our entire synod, the orthodox Free Church of Germany and Denmark, our sister synod in Australia and New Zealand. Winnipeg in Canada, the gateway of the Northwest, which has not had the desired success with its petition, was recommended by the General Praeses for special support. Let us not forget, dear Christians, that it is a great honor and grace from God to be able to give for God's kingdom. Wonderful, the great God who is heaven and earth wants gifts from us!

Finally, a few words about the conclusion of the Synod. On Sunday morning Fr J. Kleinhans gave the confessional address. He had chosen for the confessional text the words of the publicans: "God, be merciful to me a sinner!" and presented it to us as a word of 1. humble repentance and 2. confident faith. In the morning, the chaplain of the synod, Father R. Neitzel, presented the wonderful parable of the prodigal son and showed us: 1. how he leaves his father's house, 2. how he returns there, and 3. how he is received by his father. Then we pastors, like other Christian people, also as poor sinners and tax collectors and lost sons of God, but found again by Christ, went to the table of the Lord, which he has prepared for us against our enemies, and let us experience his love. In the evening Fr. Jul. Huchthausen preached on the Sunday Gospel of the Pharisee and the Publican. He answered the main question of Christianity: "How is man justified before God? 1. not in the way that he brings his own righteousness before God, but 2. in the way that he despairs of all his own righteousness and appropriates an alien righteousness, namely, Christ's righteousness through faith." This Gospel was so fitting for the Synod Sunday Gospel, first, because the first Synod of the Christian Church dealt with the doctrine of justification, and secondly, because our Synod owes its blessed growth to the very doctrine of justification by grace alone through faith in Christ. If our synod sticks to this doctrine, God the Lord will continue to preserve it and make it grow a thousand times a thousand. Let it never occur to us pastors, as "evangelical preachers," to preach anything but the gospel. That is our office. This was also suggested to us on Monday evening by Father F. Pennekamp in his pastoral sermon. After 2 Tim. 4, 5, he showed us: "How we are reminded of our office by St. Paul. He reminds us, 1. what is actually our ministry, 2. that we must suffer over it, and 3. that we should nevertheless carry out our ministry honestly." Yea, the sweet gospel is the word of the cross, and to him that believeth and preacheth it, it bringeth cross; but yet let us faithfully preach the gospel, until the Lord of glory crown us with the incorruptible crown of eternal life.

On Tuesday afternoon, after the days burden and heat, Synod adjourned, singing and praying. H. W.

Iowa District Synodical Convention.

On Wednesday, August 24, the Iowa District of our Synod gathered for mutual instruction, counsel, and encouragement in Ogden, Boone Co, Iowa.

The opening sermon on Wednesday morning was preached by the Honorable General Vice-President C. C. Schmidt on the words of John 12:24-26: "Whoever wants to serve me, let him follow me." The sermon was full of teaching and admonition, and the Synod resolved that it should appear in print later in the "Lutheran." We also heard the Word of God abundantly in other ways. On Sunday, Father J. Aron gave the confessional sermon on Zech. 13:1, in which he spoke of the free, open Born against all sin and impurity, and Father F. Piehler preached on the Sunday gospel of the

Good Samaritan. During this service a collection was made for the synod treasury. On Sunday afternoon Fr. M. Brueggemann preached on the mission feast in the open air next to the church before a large audience on Apost. 11, 19-24, and explained that the founding of the church at Antioch was a glorious example in the work of the Mission. Because of the rain we gathered in the church and listened to the sermon of the negro missionary K. Kretzschmar on Zeph. 3, 8-10, in which he proved that the gospel should also be preached to the Moors. A collection was levied for the mission, and on Monday afternoon a lecture was given on the last-named mission and a hearty encouragement given to support it. On Sunday evening, unfortunately, a heavy thunderstorm set in, which kept many away, especially the country people. However, enough listeners had appeared to hold a jubilee service, Fr. J. H. Brammer preached on Joh. 12, 35. and answered the question, "When do we celebrate the 25th anniversary of our Synod in a right, blessed, and godly manner? When we 1. rightly discern and 2. rightly use the heavenly light." At this service a special collect was raised for the building fund. Finally, on Monday evening, Rev. E. F. J. Richter preached the pastoral sermon on Jer. 15:19. and showed what comfort the Lord gives to His righteous preachers: 1. Against the feeling of unworthiness and weakness, 2. Against the enmity of the world and false Christians.

On Wednesday afternoon the organization of the Synod took place. The District currently has 108 pastors, 24 teachers and 79 congregations. The roll call showed 60 voting and 31 consulting pastors, 13 teachers and 67 congregational deputies present. Later, some synod members joined the meeting, but others had to leave for various reasons before Schluy. The pre-dial speech of the honorable District President O. Clöter referred to the fact that our District was able to celebrate its 25th anniversary this year, and praised the grace of God that had befallen us so far.

In each morning session doctrinal discussions were held on the basis of a paper by Prof. R. Pieper of Springfield. It was the continuation and conclusion of the work begun a year ago at the Synod in Clarinda on the subject: "The Doctrine of the Lutheran Church of Justification in its Contrast with the Catholic and Reformed Church." The first thesis, "The justification of the sinner before God is judicial, not physical, and it is an act of God, not of man himself," had already been treated; the second thesis, "Justification is by grace, for Christ's sake, through faith alone; not of man's works, or of his own merit," had also been partly discussed. This is where this year's discussions began. First it was pointed out that the Lutheran Church teaches that man is justified by grace, for Christ's sake, through faith alone. Then it was shown how the Catholic and Reformed Churches use the same expressions, but mean something quite different by them, and finally let man become blessed by his own merit. The third thesis: "Justification happens only indirectly, through

the Word and the Sacraments; neither by others, nor without means" showed our doctrine of the means of grace according to Scripture, then, in contrast, the Roman and Reformed heresy. The fourth thesis, "Justification is permanent, not unique; perfect, not (gradually) imperfect; and certain, not uncertain," finally demonstrated the certainty of blessedness in the biblical Lutheran doctrine, and its uncertainty in the papal and Reformed heresy. - The doctrine of justification is indeed boring to the natural man and an abomination to the self-righteous; but to the Christian it is the main doctrine, the core and star of the whole sacred Scripture, and therefore of the greatest importance. Whoever, therefore, has bought last year's Synodal Report, should, if only for the sake of completeness, purchase this year's also; but whoever does not yet possess last year's, may still order it. Both reports together give the unit completely.

In two afternoon sessions the report of the Missionary Commission was read and discussed. There were 28 parishes in all, which received more or less support from the Missionary Caste. Almost all the missionaries were assured of an annual salary of \$450.00, only a little less for candidates, but more for pastors with larger families. The supported congregations, however, raise as much as they can for the support of their pastor. The synod only replaces what is missing. Several places had become self-sufficient. And that is the desired goal, that the mission congregations, by God's grace, will grow so strong in time that they no longer need support, but can support the mission themselves.

From the other negotiations we also report the following: P. Ph. Studt reported on the state of the church building fund and asked for further support of the same, especially since this money always flows back, thus not only once, but again and again brings blessings. - Father J. F. S. Her of Denver, Colo. spoke about the danger to the souls of our consumptive fellow believers on the part of the Romans and the sects, and asked for support of the Sanitarium Society founded in Denver. Synod decided to recommend this cause to the congregations. - Ph. Studt also reported on the recent Synodal Conference: 1. on the negotiations held there concerning the admission of Lodge members to Holy Communion; 2. on the newly founded institutions for the training of Negro preachers and teachers; 3. on the Lithauer Mission taken over by the Synodal Conference.

The Honorable General Vice-President spoke 1. about the educational institutions, that all were run in good discipline and order, but that there were still too few pupils and students, which is why every congregation should send at least one boy from its midst to an institution and raise at least one collection for synodal buildings; 2. he reminded the congregation that collections should also be raised for the General Inner Mission, so that small and poor districts could be supported. Prof. R. Pieper also spoke of the lack of students and pointed out that all existing vicars had been sent out, that wealthy people or

The director asked that the whole congregation should receive a poor student, and that the preachers and teachers should also be given a sufficient income, so that the prospect of insufficient provision does not keep some young people from studying. Director Büniger of St. Paul made special reference to our institution there and asked that this institution also be supplied with students, especially from Iowa; furthermore, that the institution be provided with collections if it was too expensive to send food.

Hanssen represented the hospital cause in Sioux City. Here, too, he explained, not only physical help was given, but also pastoral care, and this was very important, since the sick in Roman and Reformed hospitals often suffered damage to their souls, and were even completely seduced.

P. Jensen gave a very interesting talk about his work in the mission for the deaf and dumb: it extends over three states with 12 stations. There people from all kinds of nations and church communities are preached to in one language, the sign language. This was followed by an explanation of this language, in which the missionary read the Gospel of the Great Supper from the English Bible and then reproduced it in sign language.

P. Seltz of Fort Dodge spoke about his work as Superintendent of the Children's Friendship Society. He said that the children not only have an earthly home, but also a heavenly one, under God's blessing through Christian parents. It is a blessed work and worthy of support.

The school committee elected by the Synod to monitor possible legislation that could become hostile to our schools gave a very interesting report. So far, it has always been possible to prevent or mitigate legislation that is hostile to our schools; but here, too, constant vigilance is required.

Brammer reported on the student fund. There are always students who need support; now there are about 19 who need support of about \$1500.00.

The report of the Commission for the Support of Poor and Sick Pastors and Teachers, as well as Widows and Orphans of Departed Servants in Church and School, was read out, as well as the names of those who received support, so that everyone could convince themselves of the necessity of providing the support granted. It was also pointed out that the congregations should give their pastors and teachers such a salary during their lifetime that their surviving dependents would not be in need; in particular, it was the duty of the visitors to admonish the congregations in this regard during their visits.

The deputies made several recommendations to the synod about collections and other points and reminded them that all congregations should be encouraged to join the synod.

Three invitations were before Synod: from the congregation at Klinger, Denison, and Aurelia. The synod accepted the invitation from the congregation in Denison (Fr. W. Frese) by a majority vote. - The synod expressed its thanks to the local pastor and his congregation for their hospitality. The synod closed with a prayer of thanksgiving. Glory to God alone!

Br. Lothringer.

Dr. Martin Luther's Sämmtliche Schriften,

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Published anew by order of the Ministry of the German Lutheran Synod of Missouri, Ohio and other states.
St. Louis, Mo. Concordia Publishing House. 1904.

XXXII pages (preface and tables of contents) and 1728 columns (text), 10X8, bound in sheepskin. Price: -3. 50.

Just 25 years ago, in September of 1879, the Pastoral Conference of the Western District of our Synod dealt with the question of whether a new aluminum edition of the works of Luther would not be in the interest of the Synod. It was pointed out that the copies of the old Walch edition were becoming increasingly rare, and that the so-called Erlangen edition, which lacks the valuable longer prefaces and introductions, the writings of the opponents and the translations of Luther's Latin writings, does not replace the Walch edition. The new critical edition of Luther's works, the so-called Weimar or Kaiser edition, had not yet been started, but the first volume was not published until the Luther celebration in 1883. Therefore, the aforementioned conference decided, subject to the approval of the other pastors of our synod, to procure a new and revised edition of Luther's works according to Dr. Joh. G. Walch. The entire ministry of our synod agreed to the project, as did the directorate of our synodal printing office, and so the great work could be tackled and the first volume could appear as early as the Reformation Festival in 1880.

Since then, a new volume has been completed almost every year, and with the present 21st volume, after the 22nd volume had already been published earlier, the enterprise has indeed been happily completed. Only the detailed register volumes are still missing, which, however, are so valuable and necessary for the use of the entire great work, and which our faithful Luther editor, Professor A.F. Hoppe, is currently working on. Hoppe, is currently busy with. But that all the writings of Luther, the greatest teacher of the Church since the days of the holy apostles, have now been made available to us again in this complete and beautiful edition, is truly a cause to thank God and to diligently study and faithfully use what is presented to us in these writings. We cannot but heartily agree with the words of the preface to the present volume: "With this volume, by God's grace, the reissue of Luther's complete writings according to Dr. Joh. G. Walch is now completed; praise, glory and thanks be to God, who faithfully assisted us in this great work for twenty-four years.

has stood. May he grant that these glorious writings may also be diligently read, so that through the God-enlightened Luther we may ever better attain the right understanding of the writings given by God and, like him, grasp and hold them in fervent faith."

As far as the just finished volume is concerned, already the title says that it contains all letters that Luther wrote or that were addressed to him, in total not less than 1541 numbers. About the letters of Luther we have already spoken in more detail in the description of the first half of this volume ("Lutheraner" 59, p. 167). How interesting these documents are! How important they are for the history of the Reformation! But above all, how much teaching and exhortation, comfort and encouragement they contain! How they give us a glimpse into the daily life, into the mighty work of this man of God, who is approached from all sides and yet makes his time and strength available to all! We cannot go into the content of the volume in detail here, and therefore only repeat in conclusion what the old Lutheran theologian Conrad Porta said about the opinions and concerns expressed in Luther's letters: "The man of God Luther, out of a strange and wonderful illumination of the Holy Spirit, bases himself before all others who have written something about this area, especially on the Holy Scriptures, and thus also shows the pastors how, according to the counsel of Jesus Sirach (9, 22.) all their amiss things, doings, and doings are to be directed according to God's word." "His counsels and concerns in grievous and dangerous cases are glorious and good, and none will easily improve them."

May therefore also this volume find diligent readers especially among pastors.
L. F.

To the Ecclesiastical Chronicle.

America.

From our Synod. On the 8th Sunday after Trinity, the Wenden congregation at Serbin, Tex. celebrated its 50th anniversary. The "Evangelical Lutheran Sheets" of New Orleans publish a brief history of the congregation, from which we take the following: "It was May 22, 1854, at Dauban, Germany, when Blessed Father Johann Kilian was handed a profession by Evangelical Lutheran Christians of various Wendish places in Saxony and Prussian Upper Lusatia, who called him to be their pastor. The congregation thus founded emigrated in the same year with its pastor to North America, namely to the state of Texas. The emigration company consisted of 581 souls. The journey was from Hamburg across England to Liverpool. During the voyage the terrible cholera broke out, and the emigrants were kept in quarantine by the English government in Cork harbor near Queenstown from September 31 to October 22. After much hardship and illness, they arrived off Galveston on December 16, 1854, 73 having died on the voyage. In spite of much wailing and suffering, the immigrant band remained steadfastly together, trusting in God and His continuation of the journey. Landing in Galveston, the immigrant company moved 200 miles inland to establish a colony, settling in

settled in what was then wild Texas, Bastrop, now Lee Co. Much hardship and difficulty connected with the establishment of the colony were finally overcome, and in 1855 a parsonage was built, which was also used for worship. In 1859 the wooden church, the present school, was built. The congregation was then admitted to the Missouri Synod in 1866. In 1867 the cornerstone was laid for the new brick church, which was dedicated on December 3, 1871, the first Advent. In the course of time, the following have emanated from this congregation: in 1870, the St. Petri congregation at Serbin, Tex.; in 1873, for the most part, the Kreuz congregation at Warda, Tex.; furthermore, it was Wends from the colony of Serbin who founded the congregations at Fedor, Lincoln, Walburg and Swiss Alp, Tex. Eleven students, some of whom serve as pastors and teachers in the Synod, and some of whom are still in the process of study, came out of this congregation. The present state of St. Paul's congregation is 635 souls, 388 communicants, 85 school children, and 125 voting members."

- The German congregation at Wichita Falls, Tex. which heretofore held its services in a small English Presbyterian church, has been able to erect a fine church building of its own. The report says: "The church stands in the most beautiful part of the city on a hill from which one can overlook most of the city. It is, as it were, a preacher from the mountain, proclaiming to the surrounding area that the Lord has also built his Lutheran Zion in this place. The church is a frame building, 50 feet long, 32 feet wide, 16 feet high; the tower is 60 feet high. A beautiful side annex for school and Sunday school, 14X28 feet, is separated from the main nave of the church by large sliding doors and can be used for worship purposes when necessary. The total cost, landed property included, is a little over \$3000.00 and is covered except for a small debt. Here you have, dear reader, again a clear proof that the Lord still crowns the work of the Inner Mission, which he has commanded us Christians to do, with blessings. May he continue to open our hearts and hands to this work. Yes, may he give grace that all Christians may help more and more in this work, so that more and more tongues may learn to confess that Jesus Christ is the Lord, to the glory of God the Father." - At New Orleans, in the state of Louisiana, a progymnasium was opened September 15, with 12 pupils.

F. P.

Iowa Synod. In the reports which have appeared on the 50th anniversary of the Iowa Synod, it is now and then spoken of as if the Iowa Synod had been persecuted by the Missouri Synod. This is not speaking from the truth. One speaks of being persecuted in this sense only in the case of an innocent person. But the Iowa Synod, when it has been opposed by us and others, has suffered pranks for its iniquity. The Iowa Synod has ever and ever taken an ambiguous, unclear, nay, evidently false position, both in regard to the Scriptures and in regard to the Lutheran Confession, and no less in regard to the doctrine that we are saved by grace. We are speaking here, of course, of the position which the Synod, as a Synod, has taken in its spokesmen and in the public struggle. There were and are certainly many dear Christians in the Iowa Synod, and probably also a number of pastors, who sincerely and earnestly mean what they say about the Holy Scriptures, the Lutheran Confession, and the doctrine that we are saved by grace. This we acknowledge and rejoice in. But the people who spoke publicly in the Iowa Synod and were allowed to do so have, with their doctrine of "open questions," tarnished the reputation and connection of the Lutheran Church.

They have put aside the truth of the Scriptures. Furthermore, by their limited commitment to the Lutheran confession, they have made the commitment to this confession uncertain and essentially meaningless. Finally, by teaching that man's salvation rests in the last analysis on man's own decision, they have denied the doctrine of Christ, that man's salvation is in God's hands alone. This was shown to the Iowa Synod over and over again, especially by the blessed D. Walther. Iowa should have dismissed the obscurity and heresy instead of talking about "persecution" on the part of the Missouri Synod.

F. P.

The Ohio Synod held its General Assembly this year at the end of August in Fremont, Ohio. From the detailed report in the last numbers of the "Luth. Kirchenzeitung" we communicate a few things: For the Internal Mission of the Synod, \$40,781.86 has been received during the last two years. The building fund, from which missionary congregations are assisted in the building of churches by interest-free loans, at present amounts to \$36,658.04. As missionaries are also continually being sent away from the mission fields in the Ohio Synod, the Synod passed the following resolution: "All who have to do with professional matters are cordially requested not to propose a missionary to a vacant congregation without first consulting the matter with the missionary authority." In regard to the question of lodges on mission fields, the missionary authority takes this position: "1. No members of secret societies are to be admitted as members of the congregation. (2) Such lodge members as are already members in a missionary church, must be willing to be instructed in regard to this matter, and to resign from the lodge as soon as they have learned to recognize the sinfulness of the same." We remark in this connection, however, that the Lodge question must at some time come to a decision. Participation in the abominations of the Lodges is a sin so clearly punished by the Word of God that even a simple-minded Christian who wants to submit to God's Word can and will recognize the sinfulness of the Lodge system after repeated instruction. - In regard to Gentile missions, it was decided for the present to refrain from establishing a mission of their own, and to continue to support the Hermannsburg mission, as heretofore, but to request the leaders of that mission to assign special stations to the Ohio Synod for support, and thereby to awaken the Gentile missionary interest more. The Synod argued that the Hermannsburg Mission was connected with the Hanoverian Church, which tolerated evident false teachers, and that half of the Mission Committee in Hermannsburg consisted of members of the Hanoverian Church, and that a closer connection with Hermannsburg was therefore not right. But after a lengthy debate, in which Father Röbbelen from Hermannsburg, who was present as a guest, also participated, the above resolutions were passed and thus this unionism was approved. - The matter of the teachers' seminary at Woodville, O., called for a long discussion. This has but few pupils, and the question has already been raised whether it should be continued or abandoned. It is true that all the Synod members unanimously advocated the continuance of the Seminary, and spoke in favor of its elevation. In the Ohio Synod, too, there is at present not only a shortage of preachers, but also of teachers, and the "Kirchenzeitung" at every opportunity strongly advocates the cause of the parochial schools. But the difficulties are not yet solved. The previous director of the seminary followed a calling into the preaching ministry, the new director elected by the synod has not accepted the calling, and the authority of the institution has now closed it for a year, so that the new director to be elected can first work his way into his office and also into the community.

could recruit pupils. One reason for the low number of students is certainly not without reason the low salary of the community school teachers. In the future, young girls who want to be trained as parochial school teachers should also be able to enter the institution. - A letter had arrived from Australia from the two Pastors Heidenreich, urging the Ohio Synod to send pastors. This request is to be granted, if possible, and a pastor of the Ohio Synod has at present a calling there in hand. The two pastors named have been expelled from the Lutheran Synod in Australia, which is connected with our Synod, for false doctrine and practice. - Doctrinal hearings have not been held, which the former editor of the "Kirchenzeitung" complains of; that the debates about the doctrinal institutions take too much time, especially as motions have again been made at this Synod about changing and merging the doctrinal institutions. "More than ever," he says, "the fact is certain that we have the three institutions of learning absolutely necessary: the theoretical seminary, college, and preparatory school at Columbus, O., the practical seminary and preparatory school at St. Paul, Minn, and the Teachers' Seminary at Woodville, O. What is now necessary is this, that these three institutions be now left alone, that their internal institutions not be again and again shaken, that there be no longer any talk of changes or mergers, so that they may carry on their work undisturbed and fulfill their mission." The following were elected as officials of the Synod: v. Schütte as General President, Böhme as Eastern Vice-President, v. Ernst as Western Vice-President, P. Lenski as Editor of the "Lutheran Church Newspaper",

Cooperrider as editor of the *Lutheran Standard*, O. Stell horn as editor of the "Theologische Zeitblätter" and Dr. Schodde as editor of the *Theological Magazine*. L. F.

Abroad.

From Denmark. The theological faculty of the University of Copenhagen made an important announcement on September 3 through the young theological professor Ammundsen, who is giving the introductory lectures for theologians this year. He said: "According to the legal rules of the university, no one who does not agree with the Lutheran type of teaching can take the theological examination. These legal rules, however, do not have the force of law, but the faculty decides in this matter. And the Faculty of Theology has authorized me to declare that everyone who wants to take the theological examination must be a member of the Danish People's Church; but the Faculty does not want to demand that he follow the doctrine of the church in every point." That is, in other words: After the candidates for the preaching ministry of the Danish state church have been examined far too little as to their orthodoxy, the university from now on does not want to demand orthodoxy at all from those to be examined. What Mag. Hammerich already asserted in 1856 in his "church-historical lectures", namely: "The original guarantee of the state church for the congregation, that it should get orthodox teachers, has in reality ceased; it now guarantees it only educated teachers" - this is now officially admitted with the above announcement. The poor souls who are more and more at the mercy of the ravening wolves are to be pitied.

J.M. Michael.

The previous pope, Pius IX, is to be canonized, as the "Kirchenblatt" reports. His successor, Leo XIII, who knew him well, did not strive for this, but the present Pope Pius X is all the more zealous. Now, however, miracles must also have been done by him, and if the Roman Church is looking for miracles,

it finds such also. He is said to have cured a young man who wanted to become a soldier of epilepsy, and another man is said to have been cured by wearing a piece of one of the pope's garments on his chest for nine days. Pius IX, as is well known, was the Pope who just 50 years ago, on December 8, 1854, established the doctrine of the Immaculate Conception of Mary, which was contrary to Scripture, and soon thereafter, on July 19, 1870, the ungodly doctrine of the infallibility of the Pope. A beautiful "saint"!

L. F.

The power of holy absolution.

The theologian Joachim Lange († 1744) relates the following incident in his own biography, which may well be suitable to depict the power of holy absolution in a rather charming way. He writes on page 77 in the aforementioned book: "Just as before, as mentioned above, for my own edification - still as a student - I liked to be found with the maleficients who were preparing to die, so now, during their frequent executions, the regular row hit me several times that I had to go to them as a preacher. And once, around the year 1703, I encountered something strange with two thieves condemned to the rope. After I had accompanied them on the day appointed for execution through the greater part of the city with a large crowd of people and constant coaxing until they reached the court, and it was now time for the death sentence to be carried out, behold, a royal attendant rode up and called out in a loud voice this single word: 'Mercy!' Then both poor sinners fell on their knees with joy, and both at the same time uttered with a loud voice and full emotion the same words taken from a certain song, which were well suited to their condition, but which had escaped me. But this incident gave me a special impression of what the actual gospel or word of God's grace in Christ actually is to afflicted and penitent sinners: as I have explained the nature and power of it several times on occasion with this example."

Dear reader, what is holy absolution but such a message from the King of heaven, sent through a servant to a poor sinner? By our sin we have all well deserved temporal death and eternal damnation before God. The sentence has already been pronounced on us, for Deut. 27:26 says, "Cursed be he that fulfilleth not all the words of this law, to do them. And all the people shall say, Amen." But our Lord Jesus Christ, when he saw us in this misery, had mercy on us, and by his most holy life, suffering, and death, fulfilled the law for us in our stead, and God has done enough for us. God has also already accepted the precious ransom and raised up Christ for our righteousness. For this purpose he has sent messengers into all the world, who are to bring this message to all men and cry out to them the word "Grace!" Therefore, when a righteous preacher of the gospel, who is a messenger of God, pronounces absolution to you, whether in the pulpit after the sermon, or privately in confession, what is this but a message from God, which he brings to you by God's command and in his name, that you are pardoned, since Christ has long since paid for you, and you are now only to accept it in faith, and rejoice over it, and thank God. Would that we could believe this rightly, as we ought, from the heart! Verily Luther is right when he says, "If baptizing and a thousand and one worlds were mine, I would rather lose it all, than let the least bit of one come out of the churches to this confession."

"To whom be glory in the church which is in Christ JESU for ever and ever! Amen."

To these words of St. Paul (Eph. 3, 21.) the old godly preacher of the heart Valerius Herberger remarks: "So also the 111th Psalm speaks: 'I thank the Lord with all my heart in the counsel of the upright and in the congregation.' For God does not want to be honored in a corner, but publicly. Let those who think they can honor God at home as well as in the church, and render him his proper service, take note of this. But what need is there of God's promise? 'In the place where I will make a memorial of my name, there will I come unto thee, and bless thee'? (Ex. 20, 24.) Which the Lord Jesus repeats (Matth. 18, 20.): 'Where two or three are gathered together in my name, there am I in the midst of them. Therefore do not shun the light, do not creep into corners, do not seek something new out of presumption, keep close to the Christian congregation, do not forsake our assembly, as some do. (Hebr. 10, 25.) Apart from the Christian church there is no salvation. Therefore give glory to the Lord in the church which is in Christ Jesus for ever and ever. Amen, that is, Let it be true."

What that pious preacher, in his own peculiar way, urged his congregation in Poland to do three hundred years ago, is completely correct and fully important for us in this country at a time when so many leave their local orthodox congregation for the sake of the most dissolute causes, or regard and treat belonging to such a congregation as a very trivial matter. For although the above apostolic words (Eph. 3, 21.) are to be understood of the congregation of the saints, that is, of the invisible church, yet it is a great error to think that the visible church is thereby excluded. The visible and the invisible church are not two things opposed to each other, but the invisible church is built within the visible church, and the latter can be called a church at all only in so far as it contains the invisible church within itself. For all the gifts which God distributes to his faithful, for faith, love, knowledge, and the whole abundance of his benefits of grace, glory and honor are to be offered to God "in the church which is in Christ Jesus," that is, in the invisible and therefore also in the visible church, of which the above passage from the Psalms expressly speaks. He who therefore wilfully withdraws himself from the fellowship of those who on earth proclaim the praises and glory of the Lord, excludes himself also from the congregation of those who are written in heaven, who there in the kingdom of glory sing praises to the Triune God. Those who do not belong to a local orthodox church, even though they could, console themselves in vain with the fact that they are, after all, members of the invisible church of Christ in heaven. Such people rather deny Christ, whom they should confess before men, and will bear their judgment: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father," Matth. 10, 32. 33. Fr. S.

Forgiveness.

In an asylum, several sick people had desired to receive Holy Communion. Almost all of them were elderly men; only one was younger. Pale and silent, he lay on his bed, and it was plain to see that with rapid steps the

Eternity. When the sacred act was finished, he intimated that he wished to say something more. It was not without evident effort that he uttered the word: "To write home." When asked by the preacher what he should write, the dying man stammered, "Forgiveness." And when further asked if he had any special request on his heart and conscience, he added quietly, "For everything." A few moments after this, consciousness faded, and half an hour later the young man's life had escaped. The preacher told his parents, who were far away, of his son's wish to go home. Soon afterwards a letter arrived from the parents, in which the old father wrote that in their whole life nothing had pleased the father and mother so much as the news of their son, who had long been thought dead, and his last request. The deceased had caused them much grief; now they knew that the son had found a Christian end. They had long since forgotten and forgiven everything.

Who does not think of the word of our Lord in this history, Luc. 15:10 and 24: "So also, I say unto you, there shall be joy in the presence of the angels of God over one sinner that repenteth?" "For this my son was dead, and is alive again; he was lost, and is found. And began to rejoice." And yet, so poignant the son's homesickness for his father's house and his distant loved ones, which, like so many weary and wandering souls, gripped and drove him in the last hours of his life, so beautiful his last plea: it would have been even more beautiful if he himself had written home when the time came, yes, had returned home. But unfortunately - to keep up the so necessary and important contact and connection with the parental home by diligently writing home, that seems to be difficult for many a son in a foreign country, and even more difficult to return home, to humble oneself and to ask forgiveness of those to whom one has inflicted severe heartache.

Love mends.

"I can still see," says a German pastor, "the grim man with the red beard, high up in the hot attic room, four flights of stairs high, where everything looked like hunger and sorrow. The man lived in the factory town of Elberfeld, and I came to him, as I did to all those whose children I taught confirmation classes. But he laughed with scorn when I told him that I had come to meet my Christian N.'s parents. We only send him to the priests because we have to,' he shouted at me; 'but you have no business in my house. You want to spy, cursed priest, spy and nothing else/ That was his greeting, and he went on to say, despite his wife giving him a gentle jab in the ribs: 'There would have been no harm if you had rumbled down the old cursed chicken ladder and broken all your bones, and do you not scuttle from here quickly, I will help you on your leap, that you may feel it after year and day?' I remained, praise God, quite calm, and told him the word of divine truth. God? God, you say? Cursed be your God, who hath made us miserable slaves. This fist (and he struck it furiously on the table), 'this fist is my God, and if this fist is rotten, my God is rotten too; see, this is my religion! And now pack yourself!' - I went away sad, yes, trembling, but was able to get work and earnings for the man, who was unemployed. That helped. Now I still believe that there is a God in heaven, and that even the priests are merciful people,' was his answer. As long as I was in Elberfeld, the man was one of my most faithful church members.

In his apartment, where I came even more often, the Bible lay in the same place where the bottle of brandy used to be. - That we Christians may always prove ourselves to be followers of Him who delighted to care, to save, to comfort, to heal, to bind up wounds.

"The heavens tell the glory of God, and the firmament proclaimeth the works of his hands." Ps. 19, 2.

One can think nothing at the sight of creation, like the animal, but one can also have beautiful Christian thoughts. To such the godly preacher Valerius Herberger encourages when he says:

A believing Christian looks at heaven with delight and says: "Oh, how beautiful heaven is on the outside, how beautiful it will be on the inside! Praise God, I should not only look at heaven from without, but also from within, for it was purchased for me by Jesus. If then heaven is so beautiful, how beautiful you yourself must be, O Lord JESUS! For the Master is always more noble than his work. When thou lookest upon the height of heaven, remember the words of the 103rd Psalm: "As high as the heavens are above the earth, they show mercy to them that fear them." The heavens also are good: how good art thou, O Lord JESUS! Therefore, if I have thee only, I will ask nothing of heaven and earth, Ps. 73. The heavens also are firm; they have stood so long. On earth nothing is firm; what men's hands make firm, men's hands can tear asunder. Help us, O Lord Jesus, that we may wait in firm faith for the dwelling in thy heaven; that we may rely on thee, our stronghold, and dwell in thy heaven for ever. - When thou sayest, "Our Father, who art in heaven," have the thoughts, Ah, my God, heaven is thy powerful word's masterpiece, thy omnipotence shines upon me from heaven; thereon will I pray cheerfully, knowing thou canst give me what I desire of thee. - In thy bed of death cast not thine eyes to the corner, but look unto heaven, and say, Well, there in heaven all things are made better; only under heaven is cross and misery, above heaven is perfect health, joy, and gladness; under heaven is the lamentation of dying and perishing, above heaven the hymn of everlasting life and blessedness. Dying people have no more beautiful eyebright than heaven, in which many dwellings are prepared. Therefore say in your hour of death, My Lord Jesus, I must go out of the world, if I live as long as I do, but I will never go out of heaven, for it is a firm and lasting city. Good night, thou wicked world's habitation. God greet thee, heavenly Jerusalem!

That father explained the rainbow to his son as follows: "In the rainbow there are different colors: fire-red, yellow, green, water-blue, and these colors have a beautiful meaning. The water-blue color shows that the world was punished with water at the time of the flood; the green color teaches us that it has been made beautiful again through wonderful blessings because of the covenant of grace that God renewed with Noah. The beautiful golden-yellow color reminds us of the beautiful grace-filled time of the holy gospel, how the Lord Christ, before the end of the world, was to shine around us with his gospel all sweetly. We are now living in the same time of grace, which will soon be followed by the time of wrath, namely, the last day and the severe judgment of God, on which day the whole world will be consumed by fire, as indicated by the highest and outermost color of the rainbow, the red of fire.

Obituaries.

On September 17 our beloved teacher Friedrich Stork died a blessed death to the joy of his Lord.

Ph. Wambsgans.

On September 26, teacher Lorenz Fuhrmann, who last worked faithfully in the Negro Mission in New Orleans, but had to resign his office there a few months ago for health reasons, died of emaciation in his parental home in Chicago at the youthful age of 21 years, 6 months and 4 days, blessed in faith in his Saviour, and was buried in the ground on September 29.

L. F.

New printed matter.

Twenty-first Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio, & other States. 126 pp. St. Louis, Mo. Concordia Publishing House. Price: 25 Cts.

The synodal address elaborates the thought: Hearing and doing JEsu's speech is the only way to stand in the dangers of our time. In the doctrinal discussions, the life of the prophet Elijah (from the flight from Jezebel to the prophet's ascension) is presented in a lively, descriptive manner on the basis of Scripture and is applied to our time in an excellent way for teaching, punishment, admonition and comfort. About the Inner Mission in the District, the report of the Commission says: "Our work is partly gleaning; here and there there are more, in other places less, of the ears that have been gathered by God's harvesters; sometimes it is also a fighting and controlling, where the evil enemy intends to scatter a little that has been gathered. But this, to God's glory, we will not in humility conceal: many a harvest-field of God has been able to be worked, which would have lain fallow; many an ear, immortal souls, purchased with JEfu's blood, has been gathered up, many a field preserved from the invasion of those who cut where ste have not sown." F. P.

Sunday. Translated from the German of Rev. C. M. Zorn by J. A. Rimbach. 16 pp. St. SoutS, 3Ro. Concordia Publishing House. Price: 5 Cts.

This treatise presents the Christian and confessional doctrine of Sunday, for which there is so little understanding among the sects and especially among many English-speaking Lutherans. May the readers of the "Lutheran" therefore make ample use of this writinn! F. B.

Ordinations and introductions.

By order of the Honorable President Seuel, Cand. A. Kirchhöfer was ordained and introduced by Martin Haß in his congregation at Necedah, Wis. on 11 Sonnt, n. Trin.

At the request of the Hon. President Lüffenhop, Cand. F. Meyer was ordained and inducted by S. A. C. Paul in his parish at Squirrel, Idaho, on the 12th of Sunday, A. D. Trin.

By order of the Honorable President of the Jowa District, Cand. Carl Oldsen was ordained and inducted by A. D. Greif in the congregation at Charlotte, Iowa, on the 12th of Sunday, A.D. Trin.

By order of the Honorable President Pfothenhauer, Cand. Walter Lußky was ordained on 13 Sonnt, n. Trin. and introduced into his congregation at Edmonton, Alberta, Can. by E. Eberhardt. .

By order of the Honorable President Lüffenhop Cand. F. Dobberfuhr was ordained on the 14th of Sonnt, n. Trin. in Tandy, Oreg. and introduced by Ed. Döring.

By order of the Venerable President of the Southern District, Cand. Fr. Pebleram 15th Sonnt, n. Trin. assisted by the kk. J. P. Beyer, A. E. Frey, J. Holthusen and C. Merkel ordained by J. P. Riedel.

On behalf of the Honorable President Hafner, Cand. Theo. Arndt was ordained on 15 Sonnt, n. Trin. and introduced into his congregation at Dighton, Kans. by A. R. Roglitz.

At the request of the Honorable President Wegener, Cand. L. Rohm was ordained on 16 Sonnt, n. Trin. and introduced to his congregations in Fort Worth and Arlington, Tex. by H. B. Wurthmann.

By order of the Honorable President of the Jowa District, Cand. A. Senne was ordained and introduced by Louis Eschbach in his congregation at Oakland, Iowa, on 16 Sonnt, n. Trin.

By order of the Hon. Commission for Negro Mission, on the 16th of Sonnt, n. Trin. the candidates James Doswell (Negro) and Fred. Voters, the former at Rockwell, N. C., assisted by ck. G. Schutes and St. Doswell, the latter at Concord, N. C., assisted by kk. J. Ph. Schmidt and St. Doswell, ordained by N. J. Bakke.

On the 17th of Sonnt, n. Trin. was Cand. R. Franke was ordained in his congregation at Farmville, Va. assisted by P. D. H. Schooff, and introduced by H. H. Walker.

On behalf of the Honorable President Becker, Cand. O. Batz was ordained and inducted by G. Kirschke in his parish of Orleans, Nebr. on Sunday, the 18th.

On the 16th of Sonnt, n. Trin. the Rev. E. B äs e was introduced to his congregation at Elizabeth, Ill, by A. C. Landeck.

By order of the Hon. Praeses Becker, on the 16th of Sonnt, n. Trin. k. Ernst Eckhardt in his congregation at Blair, Nebr. introduced by Aug. Leuthäuser.

By order of the Venerable President of the Eastern District, Fr. C. H. Franke was ordained on the 16th of Sunday, A.D. Trin, with the assistance of the Imperial and Venerable Vicars. O. Restin and M. L. Steup, Prof. M. Walker and Missionary Friedmann as assistant pastor at Immanuel's Church (88th Street) in New York by Wm. Schönfeld.

On the 16th of Sunday, A.D., Rev. E. Schulze was introduced to his congregation at Alexander, Ark. by W. J. Kaiser.

On the deputation of the Honorable Praeses Bernthal, Rev. Arthur R. G. Hanser was installed as assistant preacher in Trinity Parish, St. Louis, Mo. on the 17th of Sunday, n. Trin. assisted by v. Stöckhardt and Rev. C. J. O. Hanser's introduced by C. C. Schmidt.

By order of the Honorable President Clöter, Father W. F. George was inducted at Webster City, Iowa, on the 17th of Sonnt, n. Trin. by S. Weisbrodt.

By order of the Hon. President of the Illinois District, Rev. O. L. Hohenstein on the 17th of Sonnt, n. Trin. in his Trinity parish at Bloomington, Ill, assisted by ck. Chr. Bräunig and W. Benecke, introduced by C. F. W. Sapper.

By order of the Venerable Prefect Seuel, Fr. Theo. Lätsch on the 17th of Sonnt, n. Trin. in his Epiphany parish at Eau Claire, Wis. under the assistance of Fr. J. H. Stelters was introduced by Fr.

On the 18th of Sonnt, n. Trin. Dr. H. W. F. Wolläger was inducted by the Board of Supervisors into his office as professor in Concordia College at St. Paul, Minn. F. Pfothenhauer.

On the 11th of Sonnt, n. Trin. was Cand. L. H. Brackmann was introduced as teacher of the first claffe at the school of St. Paul's parish, Chicago Heights, Ill, by C. Schroeder.

On the 13th of Sonnt, A. D., Cand. H. Hoppe was inducted as teacher in the mission school at West Pullman, Chicago, Ill, by Alfred E. Reinke.

On the 14th of Sonnt, n. Trin. was Cand. Wilhelm Wiersig was introduced as teacher at the school of the Zion congregation at Bridgeport, Conn.

On the 14th of Sonnt, N. Trin. teacher A. C. Renn was inducted as teacher in the school of St. Paul's parish at Grand Crossing, Ill, by A. Frederking.

On the 17th of Sonnt, n. Trin. teacher F. A. Döpke was introduced in the congregation at Little Rock, Ark. by W. J. Kaiser.

On the 18th of Sonnt, n. Trin. teacher F. E. Redeker was inducted as teacher in the school of Ebenezer township, near Okawville, Ill, by H. W. Leßmann.

On the 18th of Sonnt, n. Trin. teacher Ed. Bewie was introduced at St. John's parish, South Euclid, O., by S. M. Zorn.



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Some biblical culture pictures.

VII.

The last of the biblical images of culture that we present to our readers here is not meant to be another shadow image, but an image of light. People who have fallen away from God have dragged culture into the service of sin and ungodliness. But God still has a seed in this degenerate race, a holy seed. And God's people on earth have from the beginning also put the things of this earth, also culture, art, science, into the service of God.

Israel, the people that God had chosen from all peoples, was a cultured people from the beginning. Moses, the first great leader of the people, was raised as the son of Pharaoh's daughter in all the wisdom of the Egyptians. Apost. 7, 21. 22. And this came in his favor when he then received the law from God and proclaimed the same to Israel, and when he wrote all the words of this law and the history of the people and their fathers in a book. The children of Israel had become acquainted and familiar with the ancient culture of Egypt during the time of their servitude. And what they learned in Egypt, they used and utilized in the right way when they established their service at Sinai according to God's instructions. The center of the ancient Israelite worship was the tabernacle. This was a framework of fine acacia wood, overlaid with gold. Over this framework or frame was spread a delicious carpet, woven together of blue purple, dark red purple, light red carmesine. White byssus was woven into the coloured fabrics, and cherubic figures were woven into the whole. Three blankets of furs covered and protected the outside of the magnificent carpet. The inner and outer curtains of the hut were made of the same precious materials as the latter. Likewise the ephod of the high priest, on which one also saw 24 exquisite precious stones sparkling. The scripture describes exactly the utensils of the tabernacle, the

The ark of the covenant with its golden cover of atonement and the two golden cherubim, the table of showbread, the seven-branched golden candlestick with its knobs and floral cups, the altar of incense with its golden bowls and basins that contained the fragrant incense, etc., were all fine, artistic work. All this was fine, artistic work, and the Scriptures also commemorate the names of the artists who executed this work. (Cf. Ex. 25 ff.) And these sanctuaries served holy purposes. The tabernacle of the congregation was the place where God met with his people, where God revealed himself to his people. All pieces of the sanctuary had their meaning, were images of the kingdom of God, models of the things and goods of the New Testament. Hebr. 9, 1. ff. Later the temple in Jerusalem took the place of the tabernacle. The temple of Solomon was a monument and a work of art of the first order. The building was made of large stone blocks and the stone building was covered with cedar beams and the inside was covered with cedar wood. Cherub figures, palms and bursting flowers were carved into the cedar walls, and the woodwork together with the carving was covered with gold plate. Phoenician craftsmen had helped with this. The temple utensils were similar to those of the tabernacle, except that they surpassed the latter in number, ornamentation, and adornment. Instead of the wash basin, there was a large bronze sea in the court, supported by twelve bronze oxen. A special ornament of the court were the two large bronze pillars Jachin and Boaz with their magnificent capitals. (Cf. 1 Kings 6:1 ff.) And in this sanctuary the worshipping people watched the beautiful services of the Lord. Here the Psalms of David were sung by the Levitical choirs of singers accompanied by softly sounding stringed instruments. The sound of trumpets and horns formed the other part of the sacred musica. This was the place so dear to the pious in Israel, where the glory of God dwelt.

The old covenant, the Old Testament worship still had to do with earthly materials. The shadow work is ge-

have fallen since Christ, the body, appeared. Now, in the new covenant, written in the Greek language. And the Latin language is the ancient true worshippers worship the Father, the Father of Jesus Christ, in spirit and in truth. For us Christians, God's Word, the Gospel of Christ, is the sanctuary above all sanctuaries. And the preaching of the gospel is now the noblest service of God. Nevertheless, earthly money and goods, earthly labor and the acquisition of labor still have value and significance for the kingdom of God. In chapter 60 the prophet Isaiah prophesies of the New Testament church, of the conversion of the Gentile nations to Christ. There we read v. 6-9: "The multitude of camels shall cover thee, the runners of Midian and Ephah: they shall all come out of Sheba, bringing gold and incense, and shall declare the praises of the LORD. All the hosts of Kedar shall be gathered unto thee, and the goats of Nebajoth shall serve thee; they shall be offered upon mine acceptable altar, for I will adorn the house of my glory. Who are they that sweep as the clouds, And as the doves to their windows? The isles wait for me, and the ships of the sea foretime, to bring thy children from afar, with their silver and gold, the name of the LORD thy God, and the Holy One in Israel, who hath made thee glorious." Here the prophet describes in Old Testament imagery and terms the entrance of the Gentiles into New Testament Zion. He sees in the Spirit multitudes coming from the East, especially from the kingdom of Arabia, sacrificing on the altar of the Lord, that is, honoring and worshipping Christ the Lord spoken of in the entrance of the prophecy, and ships from the West bringing the children of Zion. And these Gentiles who turn to the Lord bring with them gold and silver to adorn and decorate the Lord's house. The New Testament house of God is meant. Yes, even now, in the new covenant, silver and gold are still needed, rich sacrifices, so that the ministry of the Word may be ordered and resound, so that preachers of the Word may be sent to those who are far away and to strangers who still sit in the darkness of death. In the last part of the prophecy concerning Tyre, Cap. 23, it is prophesied that the forgotten harlot shall be remembered again, that God will one day visit Tyre in mercy. And of the rest of Tyre it is then said, v. 18: "But their merchandise and their harlotry shall be holy unto the Lord." Yes, the rest of the Gentiles, who have turned to the Lord, sanctify to the Lord and his service the wages of their labor, the purchase of their trade. Work, business, trade and commerce in the hands of Christians also yields profit for the kingdom of Christ on earth.

Above the cross on which Christ hung was the inscription: "Jesus of Nazareth, King of the Jews. And this inscription, which contains a short summary of the gospel, "was written in Hebrew, Greek and Latin". Joh. 19, 20. God had arranged it that way. This was God's counsel and will from the beginning of the world, that the gospel of Christ, the Saviour of the world, should be preached in the three world-famous languages of the world. The Old Testament Scriptures, which testify of the coming Christ, are in the Hebrew language; the New Testament Scriptures, which testify of Jesus crucified and risen, are in the Hebrew language.

language of the church, in which for centuries the orthodox teachers of the church have expounded, confessed, and defended Christian doctrine. And now, in order that Christian doctrine, the doctrine of Scripture, may be preserved pure and intact, the preachers of the Word must again and again draw from the source itself and demonstrate from the source Scriptures that thus it is written and not otherwise. Therefore this part of science, the study of languages, the study of the old classical languages, belongs to the preparation for the study of theology, for the ministry of preaching. As dear as the Gospel is to us, so hard must we hold above the languages. Luther often inculcated this. And we add the following here. It is God's will, for the glory of God and the salvation of souls, that the Gospel of salvation should be brought to men in all kinds of ways, that is, not only by oral preaching, but also by writing and printing. For only printed writings and books, not manuscripts, can be spread en masse among the people. How much the printing and distribution of Bibles and other godly books, which promote the right understanding of Scripture, have already contributed to the spread of Christianity and especially of the pure teaching of the divine Word, and still contribute daily, is known and acknowledged by all. Thus the invention of this art, the art of printing, was an epoch-making event not only in the history of civilization, but also in the history of the Christian Church. Yes, writing, printing, distribution of writings, book trade is part of the service of the word, is of importance for the existence, the well-being and prosperity of the church.

The Gentiles who come from Sheba, of whom the prophet says, bring gold and frankincense to the Lord. The wise men from the east did not only give gold to the son of Mary, but also frankincense and myrrh. Matth. 2, 11. When Mary, the sister of Lazarus, anointed the feet of Jesus with precious nard, which was worth three hundred pennies, it was very pleasing to the Lord. Joh. 12, 1. ff. Christ also gladly accepts such services as go beyond what is necessary. What Christians spend on beautifying their church services and their houses of worship also serves Christ's glory and is conducive to devotion and edification. Ecclesiastical art also has its place in the Church of Christ. Sacred poetry, the church song with its tones that appeal to the heart and mind, is a special way of proclaiming the Gospel. Good biblical pictures illustrate the biblical story especially to children and the simple. Images of Christ, crosses, crucifixes call out to Christians: Hold in remembrance Jesus Christ!

In the last chapters of the Acts of the Apostles it is reported how the imprisoned Paul entered an Alexandrian ship with the imperial crowd that guarded him in order to embark for Rome. For he had appealed to the emperor. And this ship, with its outward and inward arrangements, is painted quite vividly before our eyes, and the sea voyage which led the apostle to Rome, in spite of the shipwreck on the way, is described in detail. It was just an important turning point in the history of the oldest Christian church, when

the great apostle to the Gentiles, having finished his edition in the East, now set about filling the West with the gospel of Christ. How many merchant ships that have sailed the wide sea have since had messengers of peace on board, along with the merchants and their goods, and have thus brought to foreign peoples the best and highest good, the gospel of their blessedness! The modern means of transportation, steamboats, steam wagons, are also means of promoting the Gospel. Christian preachers and missionaries can now easily and quickly go from place to place and make Christ's name known where it has not yet been mentioned. The postal communication, which embraces the whole world, brings thousands of Christian tracts and periodicals into the homes of rich and poor. In short, the bustle, haste and movement of the world market also helps God's Word to run and grow and bear fruit.

Like the whole further attitude and world history, also the development of culture according to God's will, in God's hand, must serve a higher purpose, the building up and spreading of the Kingdom of God. When this purpose is achieved, when the Gospel has completed its course on earth, when all Christendom is gathered, then the end of the world is present. Then the world and all its beauties pass away. But we Christians are waiting for a new heaven and a new earth, in which righteousness will flourish, which will be filled with the honor and glory of God. 2 Peter 3:13. The prophecy of Ezekiel contains in its last chapters a magnificent picture of a temple building, which in all its parts and dimensions bears the stamp of completion. The holy seer John sees in the last chapters of his Revelation the new Jerusalem with its golden gates, with its pearly gates and foundations of precious stones. Both visions refer to the world to come, of which we do not yet have a true conception here, and which Scripture therefore paints for us with colors and images taken from this world. All the great and beautiful things that we see here on earth, in the realm of creation, in the realm of human art and culture, are a faint image of the exuberant glory that God has prepared for His children there. G. St.

Report on the Synodal Assembly of the NebraSkaDistrict.

From August 17 to 23, the Nebraska District of our Synod was assembled at Battle Creek, Nebr. The opening was by a timely sermon by the Hon. General Pres. D. F. Pieper on Matt. 9:35-38, on the strength of which he answered the question, "Why must we with all fidelity maintain our synodical institutions? 1. because the harvest is so great and the laborers so few, and 2. because the equipping and sending forth of preachers of the gospel is the noblest work of Christian charity." The subject of the doctrinal discussions in the morning sessions was the highly important and very comforting doctrine of the resurrection of the dead. It was discussed on the basis of

of six theses that Prof. L. Dorn had posed. These sentences are: "1. Certainty. It is certain from the Scriptures that the bodies of men who have perished in death will one day return to life and rise again. 2. author. The author of the resurrection is the triune God, but the work is especially ascribed to the God-man Christ Jesus. 3. essence. Christ will, at the last day, restore the bodies of all who have died, out of the substances into which they have decayed, and reunite them with their souls; so that every man shall receive, both in substance and form, quite the same body which he possessed at the moment of his death. 4th Causes. For the raising of the faithful the Lord is moved by his love and mercy, for he will call them to heavenly life out of death for his own merit; but for the raising of unbelievers he is moved by his holy wrath and justice, for he will cause them to come forth from the graves to eternal shame and dishonor for their impenitence. 5th state. At the resurrection the bodies of all men will be immortal and incorruptible, but those of believers will be transfigured and glorious. 6th Purpose. The purpose of the resurrection, as regards men, is, in the case of believers, eternal blessedness; in the case of unbelievers, eternal damnation; as regards God, the glory and eternal glorification of his name." I would like to say nothing more about the glorious and comforting execution of these theses, but I would advise everyone to buy the detailed synodal report on them and to read it devoutly, and thereby to strengthen himself in his faith and to grow and increase in the right knowledge of this doctrine.

In the afternoon sessions we were mainly concerned with the Inner Mission of our District. Fr. Möllering, the secretary of the Mission Commission, presented us with a detailed report on each mission post. There we heard that and how also in our district this work of the Lord, in spite of many obstacles, nevertheless goes its blessed course. The greatest obstacle here, as in other districts, was the great lack of workers and the resulting rapid change of our traveling preachers.

The honorable General Praeses reported on the state of the building caste and what has been built and repaired so far in the various institutions according to the resolution of the General Synod. He also encouraged that this caste be considered quite diligently with collections, since the space in almost all institutions was too small. Because the harvest is so great, we must have more laborers; because we must have more laborers, we must have more boys and young men who are willing and ready to be equipped as laborers in the vineyard of the Lord; and thus we must also have more and larger institutions in which our new laborers are equipped. - Likewise, the Venerable General Praeses warmly urged us to support the various missions abroad, in England, Germany, Denmark, Australia, India, and Brazil.

In reference to our institution at Seward, Nebr. our District resolved to petition the next General Synod to enlarge this institution into a full teachers' seminary. - Father Her of Denver, Colo. reported on a project to be conducted in Denver.

the sanitarium for consumptives, Haussen on the hospital in Sioux City, and G. Kühnert on the asylum for the feeble-minded and epileptic.

The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote. G.

The Canada District

of our Synod held its sessions in Ottawa, the Canadian capital, from September 20 to 25. In our joy at being able to enjoy the abundant blessings of spiritual goods, a drop of bitterness was immediately added to our arrival at the train station by the announcement that the wife of our dear Vice-President, L. Zimmermann, had died far from home in Denver, Colo. where she was seeking healing. The Synod expressed its condolences to the deeply saddened brother by sending a delegation to the funeral.

The Synod was opened, as usual, by a service in which the Reverend Father Brand, General Vice-President, preached. Besides this sermon, four others were preached during the Synod. To the delight of all of us, Rev. C. Gross, Sr. of Fort Wayne, Ind. had been persuaded to give the address. The subject of the same, "Job, the Bearer of the Cross," was not only very edifying, but immensely comforting. The venerable speaker showed us the cross-bearer Job: 1. before he was afflicted with the cross; 2. when the cross came upon him with power; 3. when his friends visited him to comfort him; 4. when impatience overtook him, and he sinned against God by murmuring; 5. when he penitently confessed his sin, and was again blessed of God.

The reading of the list of names revealed that the District currently consists of 30 pastors (one parish is now vacant), 3 teachers (plus one female teacher and one male seminarian) and 24 voting parishes. The largest part of the business meetings was taken up by the matter of the Inner Mission, which in the District is at present conducted by 9 pastors (including the vacant parish of Mulgrave) who are wholly or partly received from the missionary caste. Unfortunately, the mission to the great cities of Toronto and Hamilton, begun only two years ago, was greatly injured by the missionary's accepting the call sent to him for the third time to a missionary congregation in Buffalo, N. Y., having twice before returned the same on the advice of the Missionary Committee. It has often been pointed out in the columns of this paper how detrimental it is to remove missionaries from a mission field after a short period of effectiveness.

The honorable District Praeses reported on the decisions of the Synodal Conference concerning the Negro Mission, and the Synod decided to make these decisions their own and to support the Negro Mission diligently. It was further resolved to recommend to the congregations to collect again for the General Building Caste and for the congregation in Winnipeg. It was also decided to instruct the delegates to the General Synod to work for the extension of the

The Synod decided unanimously that the General Synod should as cordially as urgently request the General Synod to establish a seventh professorship at our theological seminary in St. Peter. Finally, it was favored in many quarters, and unanimously voted by the Synod, that the latter petition the General Synod as cordially as urgently to establish a seventh professorship in our theological seminary at St. Louis.

With the singing of the hymn: "Oh, stay with your grace" and the prayer of the Holy Our Father, the Synod adjourned to meet again in Berlin in the autumn of 1906, God willing.

In the discharge of the Synod

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From Perry County, Mo.

Altenburg, Wittenberg and Frohna, all located in Perry County, Mo., are familiar names in the history of our entire Synod, but they are especially dear to all members of its Western District, which celebrated its fiftieth anniversary there from October 12 to 18. After all, the cradle of our Synod stood there in Perry County, with Altenburg as its center, and a memorable piece of American Lutheran church history has taken place there since the year 1839, which should and must never be forgotten by us and our descendants. And especially a Synodal Assembly at such a historic place, as it has been held every few years since 1856 in Perry County of our Western District, serves to keep alive and increase the interest in the history of our fathers and to remember with heartfelt gratitude the often wonderful, but always beneficial guidance of God. So, too, this time there will have been only a few delegates who did not visit the first college building, the poor little log cabin in which our fathers started the first educational institution as late as 1839. The founders have all gone to the rest of the blessed years ago; even of the five first students of the institution only one is still alive, the aged, faithful former president of our district, P. J. F. Biltz in Concordia, Mo.; but in the course of time, under God's blessing, the small school for prophets there in Altenburg has become nine large institutions for the training of preachers and teachers, housed in large buildings, with 1432 students at present. Many synod members also visited the old parsonage, which is still in existence, in which the first preacher of the Altenburg congregation, Gotthilf Heinrich Löber, once lived, and of whom sermon manuscripts from his German activities were found at this meeting in this very house; or they stood at his grave, which is located in the Altenburg cemetery under a mighty oak tree. The memory of this noble, fair, pious preacher, who has been gone for more than 50 years and is therefore known to us younger generation only from the stories of our fathers, should also be held in honor among us. Just such stories and reports from ancient times were not lacking at this meeting; and if we now add to this the

If we take into account the well-known cordial hospitality of the three congregations hosting the synod members, their great interest in the synod and its affairs, as evidenced by the large number of visitors to the meetings, and the most beautiful weather imaginable, then for these reasons alone every visitor to the synod will have returned home with the thought: "It was a fine meeting, the synod of 1904 in Altenburg, Mo.

And yet, all of the above was not yet the most beautiful, best and most important. Rather, it was first and foremost the doctrinal discussions on the spiritual life of Christians. In four long morning sessions it was explained from Scripture that apart from the natural life there is another, a spiritual life. This spiritual life consists in the intimate fellowship of man with God through Christ, and the foundation and the very center of the spiritual life is true faith in JEsum Christum. Spiritual life, of course, is not found in any man by nature since the Fall. The Scriptures rather testify that the natural man is spiritually dead and alienated from the life of God, dead in sins and transgressions; and if man remains in this sad state, he finally falls into eternal death, eternal damnation. No man can awaken spiritual life in himself. Only God can do that. But He also does it according to His almighty grace. Yes, God gives birth to spiritual life again in a spiritually dead person through the means of grace of his Word and sacraments. This spiritual life of the Christian then proves itself and must prove itself in all kinds of spiritual movements, in good works pleasing to God and Christian virtues. It does not show itself in all kinds of self-chosen works of supposed holiness, but in the fact that a Christian, within the limits of his earthly profession, walks in faith and love according to the guide of the divine commandments for the glory of God and the service of his neighbor. But this spiritual life also needs constant, careful cultivation. It is still weak in the beginning and will never be perfect in this life. As long as we are here on earth, it must always grow and increase. This spiritual life is also in constant danger here on earth, for it can wither away and also become completely dead again. It must be preserved. Now it is God alone who sustains and promotes spiritual life, but he does it again through certain means, through his word. This, then, is the proper cultivation of the spiritual life, that a Christian should diligently and steadily use God's Word. -Yes, those were beautiful, glorious hours, in which the speaker, Prof. G. Mezger, elaborated on these guiding principles in a way that was as instructive as it was edifying, and in which he was supported diligently and admirably by other Synod members. May God bestow His rich and lasting blessing on the proceedings which were conducted and which will be made accessible to others through printing.

The other meetings of the Synod were also beautiful and important; but where would we find the time and space now, just before the end of this "Lutheran" issue, to report in detail about everything: about the beautiful Synod services, to which

What about the interesting and pleasing reports that were given, about our various missions at home and abroad, about our teaching institutions and other synodal matters, etc.? The general information has already been mentioned repeatedly in these columns on other occasions; the more detailed information, however, will be given in the printed Synodal Report. Through all these reports and discussions the Psalm word rang out: "God sendeth his speech upon earth; his word runneth swiftly," Ps. 147:15; but also the exhortation to earnest, diligent, faithful, unceasing work in the kingdom of God, which is found in the word which we are all to repeat to our Saviour: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work," John 9:4.

Finally, the outcome of a matter that was in itself of a completely opposite nature, which has deeply moved and saddened many Christian hearts, especially here in St. Louis and the surrounding area, and which has also become known in wider circles through the daily press, which in this matter is in part completely mendacious, was also pleasing, and about which we therefore also owe a report to our more distant Synod comrades. A pastor of our Western District here in St. Louis, after prolonged unrest and fighting in his congregation, unfortunately allowed himself to be driven to the wrong and, according to God's Word, sinful step of suing a number of members of his own and other Lutheran congregations in the secular court before the matter had been settled in the congregation. We had to deal with this case also at the Synod. This took place first in a general pastoral conference, which will remain unforgettable to all participants, because in it both were practiced in the right way: first, the unanimous and definite instruction from God's Word, especially from Matth. 18, 17. ("Tell the congregation"), 1 Cor. 6, 1. ff. and 2 Cor. 6, 3. ("Let us give no one any offense, lest our ministry be blasphemed"); on the other hand, the equally unanimous, friendly and agile admonition of those who have gone astray. In the public synodal session, the latter then declared that he had thought he had a right to this complaint under the existing circumstances; but he had become doubtful about it through the unanimous testimony of his brethren, and in doubt he did not want to do anything. It had also become clear to him that many brothers had been offended by his actions; he was heartily sorry that he had caused trouble. He asked all the brethren for their heartfelt forgiveness and promised to do everything in his power to reverse the complaint. The synod accepted this declaration, expressed its joy at it, and its hope that the brother in question would also do everything else to bring the whole matter to a godly end.

May the Lord God keep us all in his word, which is the joy and comfort of our hearts, the lamp to our feet, and the light of our paths. May he have mercy on us and forgive us our sins for Christ's sake. He will prevent all false doctrine and all offences, and help us to keep our mind on one thing in peace. May he be kind to us, and promote the work of our hands with us; yea, the work of our hands may he promote. L. F.

To the ecclesiastical chronicle.

America.

From our Synod. The congregation at Spokane in Washington State has hitherto belonged to the mission congregations which have been supported by the General Synod both in their congregational budget and in the building of their church. In a congregational meeting held on the 17th Sunday after Trinity, the congregation decided to become independent from now on, i.e. to cover the costs of the congregational budget themselves. At the same time the congregation expressed its heartfelt thanks for the support it has received so far. In the report we received, it says: "To whom do we owe our thanks? To the missionary friends throughout the Synod. Much has been done for Spokane just now, and so wider circles of our Synod will read it with interest that Spokane has now become independent." May the Lord of the Church continue to cause the congregation to grow and prosper inwardly and outwardly.

F. P.

Our school exhibition at the St. Louis World's Fair has, as is now officially announced, been awarded the second highest prize by the judges, consisting of a gold medal. This panel of judges consisted of experts from the various countries represented at the exhibition; it examined the entire elementary education system as it was exhibited here and unanimously awarded the said prize to the exhibition of our municipal schools. Even though we did not exhibit with the intention of receiving a prize, but for entirely different reasons, we are nevertheless pleased with the recognition of our schools that lies in this award. The exhibition of our publishing house has received two prizes, the highest prize, consisting of a gold medal with ribbon, for its publications and book bindings, and the second highest prize of the gold medal for the typographical decoration of its printed matter.

L. F.

Norwegian Synod. On October 14, our Norwegian fellow believers again celebrated a high celebration of joy: the 25th anniversary of their theological professor Joh. Th. Ylvisaker, who once studied in our Concordia in St. Louis and has always remained united with us in one spirit. On the evening of the aforementioned day, the uplifting celebration took place in the seminary at Hamline near St. Paul, Minn. at which quite a few from our synod were present and enjoyed hospitality. The festive service began with the hymn: "Praise the Lord, the mighty King of Honors" and a heartfelt prayer by Prof. Frich. The General President of the Synod, D. Koren, showed in a solid and heartfelt speech the necessity and great importance of a thorough theological education, especially in view of the present needs. D. Stub gave a powerful speech on the first Psalm, from which he knew how to apply the second and third verses to the dear jubilarian. After finishing this speech, he drew from his pocket a letter, by the reading of which he introduced himself to the congregation as a plenipotentiary of our theological faculty in St. Louis, in whose name and on whose behalf he had been appointed. Louis, in whose name and on whose behalf he then, by means of a Latin address, invested his jubilant colleague, Professor Ylvisaker, with the dignity of Doctor of Theology, to which distinction the Theological Faculty of the Wisconsin Synod also assented by a letter of congratulation sent in, while the new Doctor, deeply moved and grateful, received the ornament hereby invested in him by a Latin reply. Immediately all assembled rose from their seats and sang with joyful enthusiasm the chorale: "Now give thanks, all.

God." After this, several shorter speeches of greeting and congratulations were made; also considerable gifts of money for a trip to Palestine were presented. The many congratulations by letter and telegraph could for the most part not be read out, but only announced. Between the various speeches, a congregational choir sang psalms and hymns so sweetly that it was a great pleasure to listen. The verses of the well-known hymn "Wachet auf, ruft uns die Stimme" (Wake up, the voice calls us), sung by students, were wonderfully delightful:

Her friend comes from heaven splendid, Of
graces strong, of truth mighty, Her light grows
bright, her star rises.

With the song: "Oh, stay with your grace" (sung standing up) the beautiful celebration was concluded. May our dear sister synod remain a golden candlestick of Christ, and D. Ylvisaker a bright star in His right hand! (Rev. 1:20.) Bro. S.

The false prophet Dowie has recently taken on a new title. He has now become an "apostle," as he himself announced to his followers, and thus, according to his claim, holds the highest of spiritual offices. First, long ago, as he makes those heard by him believe, he was given by God the gift of healing; then, ten years ago, he claims to have been called by God to be a "teacher"; a few years ago he appeared with the claim to have become a prophet, namely Elijah III, who had to announce the restoration of the kingdom of God on earth. And now he wants to be regarded and acknowledged as the first apostle; God himself has made this known to him through a new revelation; from time to time he will then appoint the other apostles until the number of twelve is reached. The "Kirchenzeitung" comments: "Truly Dowie is a wise man. He is always bringing something new to keep his throng of listeners in suspense: to the sensationalists his new title, to the ambitious the prospect of an apostolate, to the onlookers new splendid robes of office and pompous processions. Thus he keeps the deceived herd bound to his person, rules over them with unbridled despotism, and shears them to his heart's content." When will the eyes of all the deceived be opened upon this arch liar and deceiver?

L. F.

Divine response from Papist blasphemy.

Jak. Pineton, preacher of the Huguenots in the Principality of Orange, relates in his book "Die Thränen" (The Tears) the following strange incident experienced by himself:

A Jesuit preached a sermon in the year 1678, eight days after the feast of the Blessed Sacrament, in which he challenged me in the pulpit to refute his reasons for proving that the Host must be adored. I was told exactly what he had said in that sermon, but I did not think of answering his public challenge, but contented myself with refuting his reasons before those who told me about that sermon. But he challenged me all the more often and boldly, so that my congregation urgently demanded that I refute him. I finally tried to do so one Sunday in the afternoon sermon and destroyed all the reasons he had given since then. I spoke for about four hours, and this time not only to my parishioners, but also to many strangers who had been drawn by the rumor that I was going to refute the Jesuit. All his sophistries put forward I broke to him; showed him how he had the stel-

len of Scripture had quite falsely applied to his assertion, and struck him down with the testimonies of the same Fathers of the Church on whom he had so much prided himself, so that I thought I had thoroughly refuted him.

He felt this himself; for when he left my sermon, he said to Villeneuve, a nobleman still living, attached to the Papal Church, "Ah, now I know not where I stand. God, God, what will I be able to say against all the testimonies I have heard?" In fact, he was careful not to follow my proofs in his next sermon, and did nothing but raise an empty cry in the pulpit that I had declared the worship of the Sacrament to be idolatry. But he thought he could best extricate himself from his embarrassment by publicly calling God himself to witness in church that his doctrine was the truth. He did this in the following way:

"Great God!" said he, "how canst thou suffer thy service, the most glorious and most holy service, to be thought idolatrous? Is it true, as these preachers accuse us, that we are idolaters, and the priests impostors, when they say that they offer the body of thy most blessed Son daily-where then are thy thunderbolts, where are thy thunderbolts, to smite us impostors and idolaters?" Hereupon turning to the altar on which stood the consecrated host, he continued, "Yea, my Saviour, I turn to thee, and beseech thee to pronounce judgment in our cause by miraculous works. If we are idolaters, when we worship thy holy Sacrament, let fire come down upon us from heaven, as Elias did upon the priests of Baal. Strike with thy thunder into our altars, and by such judgment thou shalt bring us out of error, and wholly convince us that we are idolaters."

With these presumptuous words, on June 19, 1678, the Jesuit asked God for a proving miraculous sign. And it was given to him.

Ten days later, on Wednesday, June 29, on the feast of St. Peter and St. Paul, at about nine o'clock, God caused just such a sign to occur as the Jesuit had desired. The sky was darkened by thick clouds, there was terrible thunder and lightning on all sides, and a very powerful thunderclap struck the church right next to the great altar while the Canonicus Caulet was celebrating the Mass. The thunderclap threw the Mass priest to the ground on his back and tore several stones out of the vault. The lightning also drove into the next chapel to the left of the choir and burned the altar cloths to powder, for here too Mass was being said. Mrs. De la Pisa, who was lying here on her knees, was damaged by it and completely covered with dust. The same happened to other persons. She was brought home half-dead, where one of her veins had to be opened. The lightning beam had also passed through a church window, and the fire in the church tower had to be extinguished by evening.

Throughout the Principality of Orange, Pineton concludes his account, this story has become known and should move all sensible Roman Catholics to mature reflection.

Scripture, whether it was thus true, as I preached. He also often discussed with me matters of the Christian faith. In such discussions I noticed that he was in danger of not always relying firmly and solely on the written word of grace, but of also paying attention to the thoughts of his own heart and thus being sometimes certain of God's grace and sometimes uncertain. I told him again and again that he should always have the rhyme in his heart and mouth:

I believe what JEsu's word promises, I feel it, or feel it not.

At last he became deathly ill, and his end drew near. And on my frequent visits I found him so: When I came, there was wavering and quivering and trembling, for he had again obeyed his own thoughts; when I went, he was sist and sure and confident, for he had heard God's word of grace from me.

One night I was called to old K. - that was the man's name - because he was dying. He received me with the anxious question, "Is not God angry with me because of my sins?" I answered, "God has laid his wrath upon Christ for your sins, and now offers you mercy through his word. That is what you are relying on. God stands by his word." He said, "Oh yes, God has laid his wrath upon my sins upon my Lord JEsu Christum, and now offers me grace through his word. I will rely on that. God stands by his word. Thanks be to God for his word!" Then he turned to the wall and seemed to slumber. It was evident that the end was very near.

After a while he awoke, threw himself on his back, looked at me with fearful eyes and cried: "God is angry!" I replied: "It is not true that God is angry. God is merciful. He says so." He said, "The sound of the word of God! O God, leave me under the sound of thy word, or I shall sink!" And again he slumbered. And the shadows of death descended upon his face.

And again he awoke with a desperate cry, "God is angry!" And I said, "I, as a called and ordained minister of the Word, declare unto thee the grace of God, and forgive thee in the stead and by the command of my Lord JEsu Christ all thy sins in the name of God the Father, God the Son, and God the Holy Ghost. Amen." He: "Thanks be to God! there is the sound of the Word!" And he fell into slumber.

After several minutes he woke up again and slurred, "God is angry!" I said, "Shame on thee! Why will you listen to your mad heart and say that the gracious God is angry? God is gracious!" He: "The word, the word! God is gracious to me. Amen." And with that he stretched himself, and his eyes broke, and his breath stopped, and his hands lay limp, and his mouth opened. And I and all that stood about, we all believed that he was dead. And I shut his eyes, and said a prayer with them that were present, and then went with a kinsman into the next room.

Suddenly I heard a movement in the next room; K.'s wife cried out. I hurried to the bedside. The apparently dead man threw his arms up, his eyes were open, and his slack lips uttered the words: "God is angry!" I, deeply aroused, bent over the dying man and cried, "You lie! God is merciful! Die! God is merciful! God is merciful!" He smiled now, and his smile was beautiful, and never will I forget it. And he said, or breathed, "The word! Yes, God - is - gracious."

And that's how he really died.

A great and terrible challenge.

Many years ago I had an old man in my congregation who was very diligent in his devotion to Word and Sacrament and also led a righteous Christian life. In doing so, he searched daily, according to the Beroensian way (Apost. 17, 11.), in the

And I sank into a swoon. Because I'd never seen anything like it. I haven't seen it since. -

Dear reader, hold to God's Word alone, to God's unchanging Word, to the Word of grace. Say:

I believe what JEsu's word promises, I feel it, or feel it not.

This word cannot and will not deceive you. C. M. Z.

Wait, my soul!

In some books, the preacher Caesar Malan, who died in Geneva in 1864 and who made a name for himself as a poet of spiritual songs and writer of popular religious tracts, is still named as the author of the widespread spiritual folk song "Harre, meine Seele, harre des HErrn! According to reliable investigations, however, it is certain that Malan only composed the melody for the song, whose singer is rather the Elberfeld merchant Johann Friedrich Räder, who died in 1872. He composed the song when he was thirty years old, in 1845, because he feared the loss of his entire, laboriously saved fortune as a result of unfortunate trading ventures. Day and night heavy cares tormented him and deprived him of sleep. One morning his wife noticed to her sorrow that her husband had not gone to bed at all last night. With hopeful looks, however, he handed her a sheet of paper on which was written the song, "Harre, meine Seele," which had wrung itself loose from his soul that night. "Greater than the helper is not the trouble," the poet had not believed and confessed in vain. For better times soon came again for him. - Räder was also the founder and leader of a Christian craftsmen's singing society and published a melody book for a hymnal in 1846.

The most necessary thing.

There is nothing more necessary than to care for one's soul, but few think of it. Bread first! Let the soul hereafter be as it may. Because we live, we have the world for a house; when we die, the grave; when we rise, heaven or hell. No one wants to go to hell, but few want to go to heaven; people want to go to heaven, but they do not want to become heavenly-minded. If we let the care of our souls be the most necessary, Jesus would show us the way and show us how to act wisely. Because we harness the horses behind the chariot, no one may complain if he falls backwards into hell. Everyone first wants to become rich and have a lot in the box, then the soul should have as much as it can. But if there were no time left, how then? "Then" and "when" are different words; whether "then" can? is the question. No letter is written to us that we may be converted when we will. Today God calls us to do so. Whoever neglects to do so runs who knows what danger tomorrow. The most necessary things should be taken care of first, the rest could be done at the end of the day. You are anxious that your child should acquire as much knowledge as possible, which is advantageous for temporal life and advancement; but that they should remain ignorant in spiritual things, you pay little attention to.

Many gain much for the body, but gamble away their souls. We esteem our health highly, and some do what they can for it. To make friends for the soul in heaven with his temporal mammon, for this he has thick ears, and

dry hands. These usually get the tremor when they are supposed to give.

Few seek the balm of God for the soul; many sell no commodity more cheaply than the soul; others barter with it like Esau; others give it away for nothing. The lustful man plunges it into the abyss of hell for a shameful momentary carnality; the drunkard drinks it up and goes to the devil with it.

God has given man many things twice over, but only one soul, and yet we care for this one so poorly, with no effort and no earnestness. We defend ourselves against all enemies, but we offer the least resistance to the devil, who seeks our souls. - We want to take care of the most necessary things today and at all times, because no one knows whether he might have little or much time. In flight one seizes only the treasures at hand and cares little for the rest; if we can only save the soul in the flight of this life, we have brought enough out of the world. Great storms come first with tempests and dark clouds; the fire first shows the smoke. Whether even our death will give a sign of its coming is nowhere promised to us. For this very reason, in the face of such uncertainty, let us always think of what is most necessary and see to it that the rest will come to us.

(From Lassenius' "Pearl Treasure".)

A rich man's will.

A rich dying merchant gentleman, who was on his last legs, was asked by his friends to leave them something. As he was no longer able to speak, he beckoned for a pen and ink to be given to him, and with these he wrote two large zeros on the paper. He meant to say what Solomon said of the world and its delight: "It is all vain, all vain." Yes it is true, all that the world offers is a long series of zeros, which once at our end, added together, amount to "nothing" and leave nothing lasting behind. Then many a one will realize with horror that the pleasure and delight of the world were temporal, fleeting, transitory. Blessed are you when you have sought and found something higher and better and more lasting, peace with God through Jesus Christ. ____

New printed matter.

Thirty-ninth Synodal Report of the Middle District of the German Lutheran Synod of Missouri, Ohio, & other States. 128 pp. St. Louis, Mo. Concordia Publishing House. Price: 25 Cts.

The synodal address by Praeses Niemann and a sermon by P. G. Schumm refer to the 50th anniversary of the Middle District. The doctrinal discussions were based on the following theses of Fr. Dau: "Is it permissible to banish for not observing a church order? (1) The church of God of every place and time has power to adopt, change, and abolish ordinances which are neither commanded nor forbidden in the Word of God, as may be most useful and edifying to it. 002 As to the binding nature of such ordinances, the church has the duty to guard against superstitious and fanatical exaggeration, on the one hand, and unbelieving and lax disparagement of them, on the other. (3) The congregation may be induced by circumstances in which an existing ordinance is attacked, or its observance is refused, to institute church discipline proceedings according to Matt. 18. - Must a ban imposed by one congregation be recognized by other congregations? (1) A lawfully imposed ban excludes the banished person not only from his congregation, but from the Christian church in general, and must be recognized by all Christian congregations. (2) He who has received the ban imposed by one congregation

If a congregation refuses to recognize the ban, it must prove to the congregation from God's Word that it is wrong. 3. (3) The excommunicating congregation owes it to other Christian congregations to show the lawfulness of its excommunication, or, if it cannot, to correct or annul the excommunication." - Of special importance is the report of a committee appointed by the Synod in regard to the matter in Cincinnati, O. From the papers communicated, every unbiased person will perceive that the President of the Middle District was in full right in suspending the two Pastors v. Schlichten from Synodical fellowship, and that the Synod of the Middle District acted rightly in confirming that suspension. G. S. t.

A Catechism on Membership in the Order of the Knights of Pythias.

By *G. F. Drewes*. 12 pages. St. Louis, Mo. Concordia Publishing House. Price: 3 cts.; by the dozen 24 cts. and postage.

We wish this excellent treatise, which deals with the question of the Lodge in question and answer, the widest distribution. From it everyone can learn how to attack it in order to bring lodge members to insight and conversion with God's Word. F. B.

Sacred songs for male choirs. 9th ed. 12 pages 11X8.

Concordia Publishing House, St. Louis, Mo. price: 20 cts.; price per dozen: \$1. 50.

This latest issue of the now already familiar collection contains songs of more general and mixed content. The individual numbers are: So lang ich leb, will ich dir singen (Rich. Müller). Lobsingt dem HErrn ein neues Lied (A. Billeter). The whole world is full of the Lord's power (B. Klein). Lord, guide my steps (Ch. Schnyder). In you, O Lord, my soul trusts (B. Klein). Fear not (C. Bieber). L. F.

Ordinations and introductions.

On behalf of the Honorable President of the Kansas District, Cand. John E. Herzer was ordained on IS. Sunday, n. Trin. in his parish at Dix, and introduced in the parish at Durango, Colo. by J. Herzer.

In the discharge of the Hon. Commission on Negro Missions, Cand. Wiley H. Lasham 16 Sonnt, n. Trin. in the midst of the negro congregation at Greensboro, N. C., ordained by John C. Schmidt.

By order of the Hon. Praeses Weinbach, Cand. Otto Loßner on the 18th of Sonnt, n. Trin. in his congregation at Snyder, Ont. and introduced by Th. J. A. Hügli.

By order of the Honorable President Wegener, Cand. F. Pebler was introduced to his congregation at Delray, Fla. on the 18th of Sonnt, n. Trin. by H. Hennig.

By order of the Honorable President of the Minnesota and Dakota Districts, Prof. Aug. Schlüter was ordained on the 19th of Sonnt, n. Trin. assisted by Dr. C. Abbtmeyer and P. O. Kreinheders in St. Peter's Church at St. Paul, Minn. and was ordained and inducted by H. Meyer.

By order of the Honorable President of the Eastern District, Father C. I. Oehlschläger was introduced to his congregations at Closter, N. I., and Nyack, N. A., on the 17th Sunday A.D., assisted by Father R. P. Oehlschläger, by H. F. R. Stechholz.

At the request of the Honorable President Pfotenhauer, Father A. Dubberstein was introduced into his congregation at Hanson, S. Dak. by R. F. Zimmermann on the 18th of Sunday, A.D.

By order of the Hon. President Walker, Father C. Engelder was introduced at St. John's parish, Hoboken, N. I., on the 18th of Sunday, n. Trin. by H. C. W. Stechholz.

By order of the Hon. President Walker, Rev. H. F. R. Stechholz was introduced at St. Lucas Parish, Paterson (Riverside), N. I., on the 18th of Sonnt, n. Trin. by H. C. W. Stechholz.

On the 18th of Sonnt, n. Trin. the Rev. Th. Lasch was introduced at Pleasant Valley, Wis. by H. J. Fuhrmann.

By order of the Hon. Pres. of the Eastern District, the Rev. F. Engelbert was installed in his parish at Braddock, Pa. on the 19th of Sonnt, n. Trin. assisted by the ck. Wischmeyer and Essig, introduced by W. Bröcker.

At the Convocation of the Honorable President of the Illinois - District, Rev. Ph. S. Estel was introduced at Trinity Parish, Nokomis, Ill, on the 19th of Sonnt, n. Trin. by M. Herrmann.

By order of Venerable Praeses Wegener, Father A. L. Gresens was inducted on the 19th of Sunday, n. Trin. at Salems Parish, near Flatonia, Tex. assisted by Father Kilian, by S. Süß.

By order of Hon. Praeses Niemann, J. C. Horsch was introduced to his congregation at Wapakoneta, O., on 19 Sonnt, n. Trin. by R. Brenner.

By order of Venerable Praeses Runkel, Father Schmidt was instituted at Oxnard, Cal. on the 19th of Sunday, n. Trin. by J. W. Tisza.

Received commission, Father G. W. Steinmeyer was introduced to his congregations at Wilmot and Corona, S. Dak. by F. W. Hüsner, on the 19th of Sunday, A.D. Trin.

By order of the Hon. Praeses Walker, on the 19th of Sunday, A.D., Father G. Thomas was installed in his parish at Saratoga, N. A., assisted by the ck. Fleckenstein, Stutz and Schulze introduced by F. Verwiebe.

At the request of the Honorable President of the Eastern District, Rev. D. M. Kleist was installed as pastor of Tabor and Mcquareth Parishes, Buffalo, N. A., on the 20th of Sunday, N. Trin. Sieck, Hanser, Bartling, Holls and Fiene introduced by Aug. Senne.

By order of the Honorable President of the Eastern District, Father Otto Mapp es was introduced to the congregation at Wolcottsburg, N. P., by C. Lohrmann.

On the 14th of Sonnt, n. Trin. was Cand. G. A. Jakobik was inducted as teacher of the parochial school at Mobile, Ala. by J. F. Karl Schmidt.

On the 15th of Sonnt, n. Trin. was Cand. Aug. Lietz as teacher in the school of Zion parish in and near Fairmont, Okla. introduced by E. Mähr.

On the 15th of Sonnt, n. Trin. teacher ytto Ritzmann was introduced as teacher at the school at Tobias, Nebr. by Th. Hartmann.

On the 16th of Sonnt, n. Trin. teacher W. A. Heintzen was introduced at Immanuels parish, Town Shible, Minn. by M. Wächter.

On the 18th of Sonnt, n. Trin. teacher J. G. Pallmer was introduced in Ebenezer parish at St. Louis, Mo. by F. S. Bünger.

On the 19th of Sonnt, n. Trin. teacher N. Roemer was introduced as teacher of the second cloister of St. Jacob's parish at Quincy, Ill, by W. Hallerberg, Jr.

On the 19th of Sonnt, n. Trin. teacher G. Schumacher was introduced as teacher in our orphan school at Des Peres, Mo. by F. S. Bünger.

On the 20th of Sonnt, n. Trin. teacher W. löckel was introduced at Zion parish, Carlinville, Ill, by B. Mießler.

On the 20th of Sonnt, n. Trin. teacher ErnstLeubner was introduced to the congregation at Fedor, Tex. by G. Birkmann.

Initiations.

On the 17th of Sunday, A.D., the missionary congregation of Lima, O., consecrated their new church to the service of God. Preachers: Father A. Voll and R. Brenner.

On the 18th of Sunday, A.D., the congregation of St. John's, Dancy, Wis. dedicated their new church to the service of God. Preacher: ck. C. A. Bretscher and A. W. R. Ristow.

On the 18th of Sunday, A.D., the Immanuel congregation at Fresno, Cal., consecrated to the service of God their church, which had been renovated and enlarged by the addition of a schoolroom (20 x 30 feet) and the construction of a tower (86 feet). Preacher: Pres. G. Runkel. S. Hörnicke.

On the 18th of Sunday, A.D., the (deaf and dumb) Redeemer congregation at Chicago, Ill., dedicated their newly built church to the service of God. Preachers: kk. Lochner, Jensen, Boll, Tr. Wangerin and the undersigned, who also said the dedicatory prayer. Arthur Reinke.

On the 19th of Sunday, A.D., St. John's parish at Millvale, Pa. dedicated their new church (40X84 feet, with steeple) to the service of God. Preachers: kk. Bröcker and Horst (English). The consecration was performed by

E. Totzke,



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The unity of the Christian church.

(A reverberation from the Reformation.)

In his high priestly prayer John 17, our Saviour fervently asks his heavenly Father for the harmony or unity of his believers on earth. But he asks for right, true unity, which is not to be merely an outward, but above all things an inward unity of heart, as he says, "That they may all be one, even as thou, Father, art in me, and I in thee." He asks for the right unity of faith among his own, which is based on the confession of the same fellowship of faith with him, as he says, "that they also may be one in us." "I in them, and thou in me, that they may be perfect in one." He prays for the true concord of his own, as a lovely fruit of the glorious gifts which they enjoy through him, as he says: "I have given them the glory which thou gavest me, that they may be one, even as we are one." He prays that the inward unity of faith, which indeed is not perceived by the world, may also prove itself outwardly, that the world may be convinced of the power of Christian faith in him, as the Redeemer and Saviour of men sent by God, as he saith, "That they also may be one in us, that the world may believe that thou hast sent me"; "that they may be perfect in one, and the world may know that thou hast sent me, and hast loved them, even as thou hast loved me." But He asks for true Christian unity of faith and love, not only for the few disciples whom He had then gathered about Him, and whom He wished at first to comfort, gladden, and strengthen with such intercession, but also at the same time for His whole Church, even for us, as He says: "Now I pray not for them only, but also for them which shall believe on Me through their word, that they all may be one." Christ, with His high priestly intercession, bears the whole Church, the One holy Christian Church.

Now when we see how there is so much strife and contention, not only in the world as such, but how even in the outward sphere of the church there is so much dissension and discord, let us take comfort in this high priestly intercession of our faithful Saviour, which has certainly been and still is pleasing and heard by the Father in heaven. Yes, what the Lord Christ asked so fervently here is still being fulfilled today in His Church, which at all times and in all places can and should rightly sing until the end of the world that the Holy Spirit "keeps all Christianity on earth even in one mind". Of it David's Psalm (133:1) is still true today, "Behold, how good and how pleasant it is for brethren to dwell together in one accord." Christ's church listens to the word of St. Paul: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you; but hold fast one to another in one mind and in one opinion," 1 Cor. 1:10. Christ's church is diligent to keep unity in the Spirit through the bond of peace. The faithful intercession of her heavenly High Priest, exalted at the right hand of the Father, sees to this.

But then, of course, we are called from many sides: You Lutherans, and especially you Missourians, how can you have joy and boldness enough to take comfort in this loving intercession of Christ? You do not want the unity for which the Lord Jesus asks; on the contrary, you take the greatest pleasure in religious disputes, and are the chief cause of the fact that there are so many of them, that there is no end to the burning and tearing, that Christendom remains divided into a multitude of parties which fight among themselves, and that only more and more divisions and schisms, parties and sects arise.

But to such accusations we can and may reply. Unproven accusations tend to fall back to where they came from, most of the time,

when that is precisely where the real guilt lies and lies firmly. The fact that "many sects and much fervour come together in one heap," as the Lutheran Church complained more than three hundred years ago, is still true today, and even more so today than it was then. Even in individual congregations, even in our midst, there is often strife, contention, and discord. All this and much more is unfortunately true and cannot be lamented enough with bitter tears. Would to God we could change and mend it! For woe to those who knowingly disturb the true unity of the Christian Church! Woe also to those who, though they do not hinder it, do not help it either, but look on indifferently as everything is torn asunder! They have more on their consciences than they can ever bear. He who can help to heal deep reefs and divisions, to lessen the divisions and schisms in the church, to establish unity with those who still err from the truth - he who can help in a godly way, let him do so for God's sake, for the sake of the erring, for the sake of the whole church, as dear as his blessedness is to him and as long as he wants to be called a child of peace.

On the other hand, however, we have a good and quiet conscience when, as far as we are concerned, we testify before all men in all churches, yea, in the whole world, with the words of the apostle Paul; "But if there be any among you that desireth to quarrel, let him know that we have no such manner, neither the commonwealth of God," 1 Cor. 11:16. We are not descendants of Ishmael, whose hand was against every man, and every man's hand against him. We by no means feel an irresistible need for strife, but rather all too often feel plagued and oppressed by a certain timidity of battle, when we should be entering into a battle commanded by God with holy enthusiasm and great joy. We at least like to sit in peace as much as other people, and certainly much more than many of them. Those who say otherwise know us badly or do not want to know us. We love peace exceedingly well, but of course not only peace with men, but also and much more peace with God. But if this is to exist, we must hold fast to the word of his truth, as our Lord Christ says: "If ye continue in my sayings, then are ye my true disciples," John 8:31. We must also confess Christ's sayings, the word of his truth, with our mouths, as it is written, "I believe, therefore I speak," Psalm 116:10. But behold, what happens? "But I am greatly afflicted," David adds. And elsewhere he says, "I keep peace; but when I speak, they begin war," Ps. 120:7. So also we say: We keep peace; but when we speak, that is, confess the truth of the divine word, as yet we are bound to do, and as, alas, is only done by us in weakness, then others make war. It is not we who do this, but all those who do not obey the truth, but wish to retain liberty to depart from the guide of the divine word when and where they please. They begin the warfare which gives us no joy, but which we suffer as a cross under which we often sigh, "Oh, Lord, how long?"

What will a father do who has sent two of his sons to carry out an order for him from a man far away, but who later learns from that man that the older of the boys has reported quite differently from the younger, and who then discovers through an interrogation of both boys that they had already quarreled with each other on the way, because the older wanted to change the father's order, while the younger remained determined to carry it out quite exactly? Will the father scold the younger because he contradicted the other and because a quarrel has now arisen? Certainly not. If both had disobeyed, both would have been punished with each other, even though they had had no quarrel together. But now the father will praise the younger because of his obedience and also because of his steadfastness toward the older. But he will severely punish the older one, the disobedient one, and make him bear all the guilt of the quarrel that took place. - One most important, the very most important commission of our heavenly Father to the world, namely, the message of the pure gospel of Jesus Christ for their salvation, we also have to deliver; and with us the same message, the same commission, should be faithfully and accurately delivered by all those who want to be our fellow-Christians. Now if among these some or even many change the heavenly message in the least, that is, falsify the divine commission, we not only cannot go along with it, but must also testify against it and warn others against the poison of false teaching. In a moment there will be another quarrel. But this is not the fault of us who hold fast to the paternal mandate, but of those who contradict it. But in view of so many who err in this out of ignorance, let us remember, especially for our own warning, the earnest word of our Saviour: "The servant who knows his master's will, and has not prepared himself, nor done according to his will, shall suffer many stripes. But he that knoweth not, and hath done that which is worthy of strokes, shall suffer few strokes. For unto whomsoever much is given, much shall be sought: and unto whomsoever much is commanded, much shall be required."

We also want to be careful that the accusation of a stubborn, opinionated, quarrelsome nature never hits us with truth, that we do not break the bond of peace that God has tied through arrogance and ambition, through impatience and unkindness, that we may nowhere, through arrogance and ambition, through impatience and unkindness, break a bond of peace woven by God and thus hinder or even disturb the unity of the Christian church in our own part, that even in individual congregations no quarrels and disagreements may arise because of real trifles, because of mean things, or even because of mine and thine, or because of the vain ambition of individuals. Especially in the spiritual and ecclesiastical sphere we should and will adorn the teachings of God our Saviour in all things, and for this reason we will gladly pursue peace toward everyone according to the instruction and guidance which the Holy Spirit has given us through his apostle Paul: "I therefore exhort you, prisoners in the Lord, to walk according to the manner of your profession, wherein ye are called, with all humility and meekness, with patience, forbearing one another in all things."

Love, and be diligent to keep unity in the Spirit through the bond of peace," Eph. 4:1 ff. "If therefore there be among you exhortation in Christ, comfort in love, fellowship in the Spirit, tenderhearted love and mercy, fill me with joy, that ye be of one mind, having the same love, being of one accord and of one mind, doing nothing by strife or vain glory, but by humility esteeming one another better than yourselves: and looking not every man to his own, but to another's", Phil. 2, 1. ff.

But unity, agreement and peace at any price? No, we must not and do not want to go that far, even though such a cry is sounding louder and louder all around us in the midst of the church. At the price of truth, any biblical and therefore divine truth, peace would be far too dear. No peace is worth that much. It would be only a rotten peace, a unity in disunity, a seduction of the people by preaching peace when it is no peace at all. At no price can we make peace with, or even extend a brotherly hand to, those who are not of one mind with us in all that God has revealed in his Word, that is, in the whole, full truth, in all the articles of Christian doctrine. All who deviate from it in any point, and follow their own spirit, continue to cause division and vexation in the Christian church apart from the doctrine which we have learned. With regard to all such, it is and always shall be said to us, "Depart from them." Rom. 16, 17. The weapons of our knighthood shall never be carnal, but mighty in the sight of God, mighty they shall be, "to destroy the strongholds, that we may destroy the strongholds, and every high thing that exalteth itself against the knowledge of God, and bring all understanding into captivity unto the obedience of Christ," 2 Cor. 10, 4, f. But at the same time we sigh and plead the longer the more longingly, "Thou wilt make up and have mercy on Zion; for it is time that thou shouldest have mercy on her, and the hour is come. For thy servants would that she were built, and would see her stones and lime dressed; that the heathen feared the name of the LORD, and all the kings of the earth thy glory; that the LORD might build Zion, and appear in his glory. He turneth to the prayer of the forsaken, and spurneth not their prayer. Let this be written upon the seed; and let the people that shall be created praise the LORD," Ps. 102:14 ff.

Ms. S.

Report of the proceedings held at two free conferences of pastors of the Michigan and Missouri Synods.*)

1.

In 1896 a lengthy report of a commission appointed by the Synodal Conference appeared in our "Lutheran" and in the "Gemeindeblatt," the organ of the Hon. General Synod of Wisconsin, Minnesota and Michigan. This

*) This report, by decision of the Second Free Conference, and after having been examined and approved by a Publications Committee chosen by the Conference for this purpose, has been submitted to the "Lutheran" and the

The second report concerned certain charges that had been brought "against Praeses Boehner and the part of the Michigan Synod that resides with him. In it it was proved that the Michigan Synod had refused to enter into a discussion with the deputies of the Synodal Conference concerning the practice practiced in their midst. Instead, the report said, the Michigan Synod had passed a resolution to withdraw from the Synodical Conference. "And in so doing," the report concluded, "it has made it impossible for the time being for the synods of the Synodical Conference and their congregations and pastors to recognize and treat it any further as a right-believing Lutheran synod."

After this judgment has rightly existed for eight years, according to the judgment of the above-mentioned Free Conference, the time is now near at hand when the Synodal Conference can rescind this judgment and change it into a congruent one. The free conference is convinced that all the conditions necessary for the annulment of this judgment have been fulfilled by God's grace and will be fulfilled with God's help in the near future, so that the orthodox Lutheran character of the Michigan Synod will soon be "completely removed from doubt" for the synods of the synodal conference.

In order to put the Lutheran Church of this country in a position to form a proper judgment on this matter, the negotiations held are herewith presented for evaluation.

The first free conference was held on July 12 and 13 of this year in the midst of Praeses Spiegel's Missouri congregation at Jackson, Mich. This conference was attended by 13 pastors of the Missouri Synod and 11 pastors of the Michigan Synod, while the second conference, which met in the congregation of Praeses Westendorf of the Michigan Synod at Saginaw, Mich. on the 13th and 14th of September, had 24 attendants from the Missouri Synod and 19 from the Michigan Synod. A full report of the first free conference has been published in pamphlet form, the contents of which are also summarily given in the report of the proceedings of the second conference, which now follows.)*

After a welcoming speech by Praeses Westendorf, the second free conference was organized by electing P. P. Budach as chairman and P. E. Partenfelder as secretary and registering the names of the synod members present. After it had been decided that only that which was recorded by unanimous decision of the Conference was to be recorded, P. H. Speckhard, in accordance with the provisions of the first Conference, presented a paper on the subject: "What must be done on the part of the Michigan Synod so that nothing can stand in the way of its joining the Synodal Conference? This paper, after first being read aloud in its entirety, was heard again, piece by piece, in three sessions, thoroughly discussed on all sides, and finally

Friend" for publication. It therefore has the character of a public announcement on the part of the Conference. The partial reproduction of the lecture at the second free conference contained therein is also done by explicit decision of the conference.

*) This report may be obtained from Rev. E. A. Mayer, Frankenmuth, Saginaw Co, Mic. for 10 cents.

unanimously adopted and recorded in the minutes of the Conference.

The now following reproduction of the original deviates from the original only insofar as a changed use of it made this absolutely necessary. Since the content has remained the same, this reproduction forms an absolutely secure basis for the assessment of the factual situation.

We will let the speaker himself speak. He said: "The speaker precedes his treatment of the question put to him with the motto: *Sine ira et studio*, without anger and zeal. He knows himself to be animated by a sincere desire to be able to enter into a godly agreement with the members of the Michigan Synod. To help in his part, that by God's grace such an agreement may come about, is the only aim of the present work. Out of the truth of the truth, out of the love of the love of service, is spoken what is spoken. On this premise, let this lecture be given a sympathetic hearing.

"Let us now first place ourselves in connection with the first free conference and visualize the platform on which those who attended the first free conference declared themselves to be standing and testified by standing to their unity in the points of Lutheran doctrine and practice discussed. That paper by P. E. A. Mayer dealt with the question: 'What belongs to the true unity of the Christian Church according to Article VII of the Augsburg Confession?' In the first part of the paper it is shown what is not necessary for true Christian unity. All ceremonies and customs of worship belong to it, unless the acceptance or abandonment of them is inseparably connected with the denial of truth, or, what amounts to the same thing, with the equation of error with truth.

"Among these institutions, which do not separate the Church because they are ordered by men, are also those which, under certain circumstances of time and circumstances, are downright necessary for the prosperity of the Church and for the preservation of fraternal unity. These include: Parochial school, confirmation classes, confessional registration, congregational meeting, and synodal liaison. As salutary as these and other institutions may be, and even necessary under certain circumstances for the prosperity of the church, they are not commanded in God's Word at all, or in the form in which we have them, and therefore cannot be elevated to a church-dividing significance.

"The second part of the work then showed what is necessary for unity in the spirit. Among these, the confession of the Scriptures as the only source and norm of all Christian and theological knowledge stands at the top. There is no true unity, and no such unity can ever be brought about, unless there is heartfelt agreement on this Lutheran principle of Scripture.

"But among righteous Lutherans the confession of the Scriptures is made in the words of the Lutheran confessional writings; therefore we can recognize only those as true Lutherans who subscribe without reservation to the symbolic books of our church. If this position on Scripture and the confession is taken seriously, then follows the truthful preaching and the correct administration of the holy sacraments, then

the rejection of all false teaching follows of itself. With such a position one finds in his heart, and therefore also in the pulpit and on the lectern, no room for error in any form, not even in the iowash form of 'open questions'; there one also seriously objects to speaking of school or professorial questions, and thus, according to the heathen model, to make a distinction between the faith which is to be taught to the people and that which the teachers claim for themselves.

"Practice is closely connected with doctrine and is related to the effect of the cause. Right Lutheran doctrine demands and effects right Lutheran practice. God's name is not sanctified where God's Word is taught loudly and purely, but where people do not 'live holy, as the children of God, according to it'. This is true, as of the individual, so also of the unity of many, of a congregation or synod. The practice of a body desiring to be Lutheran must conform to the doctrine known by it. Where, therefore, God's Word is taught purely and unadulteratedly, and where people really believe what they teach and want to live according to it, it is impossible to have altar and pulpit fellowship with those of other faiths; it is impossible to offer the Lord's Supper to everyone who desires it; it is impossible to give Christian burial to everyone who has died; it is impossible to take part in the unfruitful works of darkness, such as are rampant in the lodges and other associations belonging to the world.

"And as little as a lax practice, undermining all wholesome discipline and the earnestness of the word of God, is compatible with pure doctrine, so little is a tyrannical practice compatible with it. The latter, like the former, horribly mixes law and gospel, and in the end has neither law nor gospel.

"The pastors of the Michigan Synod, who were present at that time, fully and completely agreed with these proceedings of the first free conference, which are given in brief. But this also, rightly considered, has already been done by the whole Michigan Synod both formerly and lately. It expressly declared, when it withdrew from the Synodical Conference, that "it wished to be and remain in agreement with the same in doctrine and practice. She further confesses in her Synodal Report of 1903, p. 28: 'Our position on Scripture is stated in the confession paragraph of our Synodal Constitution in the following words: "The Synod confesses all the canonical books of the Holy Scriptures, Old and New Testament, as the revealed Word of God and the sole rule and guide of faith and life." We believe, then, that the Holy Scriptures are the Word of God, directly given by God the Holy Spirit to the holy men of God, the prophets, evangelists, and apostles, both in content and in words. It is not a mere document of God's revelation, as the newer theologians regard and treat it as such, but it is God's Word, and the only reason, rule, and guide of our faith and life. Everything that is against the holy Scriptures, no matter how glittering it may be in the eyes of the world, is false doctrine, or godlessness.' With regard to the confessional writings, the same report, p. 32, says: "We confess all Lutheran confessional writings, not

The Lutheran Church is not a Lutheran church, not in this respect, but because they are in perfect harmony with the holy Scriptures in the doctrine of salvation; the Scriptures, however, are and remain **NORMA NORMANS** for us'. The further elaboration of this sentence in the cited report then shows even more clearly that there can be no doubt about the genuinely Lutheran position of the Michigan Synod on the symbols.

"With a public confession thus appointed and repeatedly made, with which the doctrine set forth in its synodical documents agrees, the confessional status of the Michigan Synod can be no obstacle to its admission into the Synodical Conference. It cannot be a question of requiring of it a different doctrinal and practical knowledge before the synods of the Synodical Conference can extend to it the hand of brotherhood. The confession of the Michigan Synod meets all the requirements that must and can be made of the confession of a synod that wants to be truly Lutheran. We shall therefore have to look elsewhere for any obstacles to its reception."

Short outline of the life and work of Blessed Adolf Wilhelm Bergt.

P. A. W. Bergt was born on September 18, 1811 in Burgstädt in the Kingdom of Saxony. He was the eldest son of the weaver Ch. Adolf Bergt and his wife Christiane, née Löbel. On September 22 he received the bath of holy baptism. Only four years old, his parents sent him to a private school, and when he was sent to the city school at the age of five, he could already read well. The parents were strict about their children attending school regularly. He also received private lessons. One might think that the parents intended that their son should later attend a higher school and prepare himself for a church office. But this was not the case. His parents wanted him to become a weaver, and that was his will. So he had to do weaving exercises on the loom already in his eleventh year. At the age of fourteen Bergt was confirmed. This was a laudable practice in the German churches, that no child was admitted to confirmation before reaching the age of fourteen. The proverb says: understanding does not come before years. Parents in our circles should also be aware of this and not rush their children to confirmation, especially since the children then often have to work in factories and workshops, where they so often suffer harm to body and soul.

After his confirmation, Blessed Bergt stayed at home with his parents for three years, and then he was apprenticed to a master weaver in Chemnitz, where he had to stay for four years. There he was in great danger of being seduced into the grossest unbelief and into worldliness, but by God's grace he was saved from this. The means in God's hand by which he was preserved from total apostasy was that he had been instructed and accustomed by his parents to pray regularly and to attend the public services. Now, of course, at that time of the crassest rationalism, it looked very bad in the public services, not only in Saxony, but in

Germany looked very sad. Instead of the gospel of Christ crucified, the most miserable religion of reason prevailed almost everywhere under the title of enlightenment. God, virtue, and immortality were regarded as the only three fixed articles of faith. Even in the elementary schools, instead of true Christianity, nothing but a miserable natural religion under the title: "The Doctrine of Jesus" was impressed upon the tender youth. But God preserved a holy seed even in these terrible times, in which in some places a greater darkness had fallen than even in the midst of the papacy; the gates of hell could not overpower the church of Christ even in Germany. God also preserved our dear Bergt so that he did not lose the filial piety that he had taken with him from his parents' home to a foreign country. In 1833 he set out on a wandering journey with a friend. On this journey the angel of God led them to Elberfeld and Barmen in the Wupper valley. In these two cities, even in the darkest time of unbelief in Germany, the preaching of Christ crucified was not completely silenced, but was fearlessly proclaimed by several faithful witnesses of the truth with proof of the Spirit and power.

At that time, when Bergt was there, Fr. Döring lived and worked there, who was still well remembered by the Christians there long after his death. Through his lectures our Bergt also came to knowledge. He himself expressed this with the words: "Through the word heard there I came to the knowledge of my sin and of the Saviour Jesus Christ and became a different person. As such he returned to his home country after a year. But now he could not keep silent about what God had done to his soul. The word of Scripture was fulfilled in him: "I believe, therefore I speak," and God also gave his blessing to his testimony, so that soon a group of young people fell to him. They were mockingly called "mystics. He himself says: "We would certainly have fallen into a rapture if we had not found a devout preacher and pastor who would have taken care of us like a father and guided us along the straight path of the divine word. And we found him in the venerable Father Ernst Gerhardt Wilhelm Keyl in Frohna, an hour and a half away from our home in Burgstädt. He instructed us to read the confessions of the Evangelical Lutheran Church together; and we followed his advice and went about it with zeal. In this way we became acquainted with the doctrine of the Lutheran Church and became Lutheran Christians according to our faith and confession."

Bergt's emigration to America coincided with the already often described emigration of the Saxons in 1838. At first Bergt was completely averse to this movement, yes, he opposed it. But because the oppression of conscience and persecution on the part of the godless church authorities did not come to an end, but only grew worse and worse, he and two brothers joined it, after their parents had also given their consent. From Bremerhaven they sailed with the ship "Copernicus" across the ocean to New Orleans, which they reached after 42 days.

and after a fourteen days' voyage on the Mississippi, they reached St. Louis. Here they remained until after Pentecost, 1839, when they moved down to Perry County, Mo. to the Saxon settlement and established their home at Frohna. Here Bergt entered into holy matrimony with Maid Lina Wilhelmine Schubert, a minister's daughter from Saxony. But when cholera struck Frohna in 1849, his wife was also taken by it and died.

At this time, when the death of his wife (who had also left him no children) had dissolved his loving family life, the urge to study reawakened in him. In addition, his external earthly circumstances were such that he was able to pay for the expenses of his studies himself. But what stood in his way was his age, his 38 years! He therefore turned to suitable persons for advice and found it. First he turned to the faithful Father Löber in Altenburg. He advised him to consider the matter before God for another fourteen days; but during this time Löber also departed from this life by a blessed death. Bergt then turned to Professor C. F. W. Walther. He advised him to follow the urge of his heart and to carry out his project in God's name. Following this advice, he entered the practical theological seminary at Fort Wayne, Ind. in 1849. After three years he graduated, and immediately afterward was called by an already established congregation in Williams County, O., to be its preacher, and was ordained and installed in his office by Professor Crämer. From there he began missionary work in the neighboring counties, and God gave his blessing so abundantly to his faithful labors, that after two years' work he had six places to serve there. What hardships were connected with this can easily be imagined; for two years he made all his journeys on foot. At that time there was no fund for the inner mission from which he could have been helped to buy a horse, and the new settlers had very little money. If the dear? Bergt had not had such a strong nature, he would probably soon have become an invalid and would not have reached such an old age as he did and as is rarely granted to a human being.

After he had served in the ministry for two years, he entered into holy matrimony again, namely with the virgin Gottliebin Rauß, a native of Unterschwandorf, Württemberg. Oh what a blessing it must have been for the poor itinerant preacher that in this way he again came to a permanent home, where he could rest and recuperate after the burden and heat of the day! After the opportunity had presented itself to him to give up some preaching places to a brother preacher, he moved to Fulton County, O., and settled at Archbold.

In 1864 he received a call to his first American home, Perry County, Mo. to Uniontown. Here he labored faithfully and diligently in church and school for an abundance of 15 years, according to the ability that God presented. Schreiber this was his nearest neighbor in office there, and thus had the best opportunity of observing Bergt's ministerial labors from his own view. He was not a brilliant speaker, but a conscientious, zealous and experienced pastor. In

His main strength lay in private pastoral care. In this he benefited from his rich experience in Christianity and his incessant study of Luther's writings, to which he had already been instructed in his youth by Blessed Father Keyl, and which he continued until his old age. Yes, we write this in his memory: He was a true "Lutherophilus" in the best sense of the word, and as such he led many to righteousness through his instruction and admonition, who now shine with him like the brightness of heaven and like the stars forever and ever.

In 1879 Bergt once again took up the walking stick and followed the call of a congregation in Nebraska. We will be brief about his effectiveness there. His first congregation was in Pawnee County, south of Tecumseh. Here he soon began missionary work again, as had always been his habit, and his work was crowned with blessings. A special joy for him was always the contact with children, so he was always anxious to found schools wherever he went.

In 1894 Bergt resigned because of his advanced age, his second wife having been taken from him by death two years before, and settled with his eldest son, P. A. Bergt, at Hooper, Nebr. For two years alone he was always ready to help out with preaching when it was desired. On one such occasion he fainted, and was carried down from the pulpit as dead, but soon recovered. He preached his last sermon when 90 years of age in his old congregation at Long Branch, Nebr. Soon after he had the misfortune to fall and dislocate his hip, and from that time he was unable to walk or stand. Otherwise he enjoyed the best of health. The memory of the old man and the freshness of his mind at such an old age were astonishing. Since he could no longer walk, his daily occupation consisted of reading church magazines, the works of Luther, and spiritual songs; the latter he often recited aloud, like a schoolchild, as a testimony that he was strengthening his faith and comforting himself in his old age. At the age of 92, he was still able to read day after day without glasses and without it causing him headaches.

It is certain that with all the blessings he still enjoyed in his old age, he also had to experience some of the days of which Scripture says: "I do not like them. But he had a cheerful courage and a great trust in God, which sweetened and shortened these days for him. In the last days of his life he developed dropsy, which consumed his last strength and also caused him great pain. On August 23, 1903, his Savior took him home to his beautiful heaven, so that he could see there what he had believed and preached here. He brought his age to 92 years less 26 days. On August 27, his unburied body was laid beside his wife in the chamber of the grave at Tecumseh, Nebr. At the funeral service in the church there, the pastors H. Grupe, Th. Häßler and W. Cholcher spoke.

Blessed Bergt is survived by five children, all of whom reside in Nebraska. His eldest son has been a resident of Nebraska since 1879.

in the preaching ministry. We conclude this short summary of his life with the words of Professor G. Weiler, who belonged to the same conference with the late preacher for fourteen years: "I was attracted by the kindness of the now blessed Bergt and his thoroughly sincere, evangelical nature. This touched me especially pleasantly when I was still a novice in the ministry. He did not make us feel in any way that we were not his equals in knowledge and experience. All the more willingly did I listen to his instruction and advice. For us who have come into closer contact with him, there is no need for any further biography than that which the deceased himself has written in our memory through his faithfulness, his zeal for truth, his abhorrence of false doctrine and his childlike pious nature."

"The memory of the righteous abideth in blessing," Prov. 10:7.
J. F. Köstering.

From our Indian mission in Wisconsin.

Among the Stockbridge Indians the work of the Lord is slowly going its blessed course. Church attendance, thank God, is always good. Where this is the case, there is hope that the Word will bear fruit. Only in the matter of the school things should be better. Unfortunately, the Missionscommission has still not succeeded in obtaining a permanent teacher again. As a result, there were frequent disturbances. When the school was running reasonably well, there was soon another setback. For example, at that time the number of pupils fell from 35 to less than half. We hope, however, that the merciful God will soon give this school a faithful worker again; for since a number of Christians certainly ask him for it, we may also expect that he will hear their prayer.

With regard to the so-called Gentile Settlement or the Zoar Station, we can, thank God, share some really joyful news. God has finally given us a teacher for the school in Zoar in the person of Aug. E. C. Krenke, who arrived there a few weeks ago and has taken up his post. Since this school has lacked a proper teacher up to now, it had to be kept by Christian Indian women. This was a great emergency. The highest number of pupils last year was 14, but we hope that not only the number of pupils will increase, but that the school will also soon improve in Christian terms. The chief of the Indians there has stated the number of children in that settlement to be 40. However, the young people up to the age of twenty have probably been included in this figure. There is plenty of work there. The station is very remote and is located in the middle of the jungle. The children live very scattered and must first be collected for school. In addition, as much missionary work as possible must be done with the older Indians, which with most of them can only be done through an interpreter. The mission there is connected with rather high costs; also all building there is very expensive, since all building material has to be brought from a great distance as well as on bad roads. Nevertheless, some construction

are absolutely necessary there. On the Stockbridge station, too, the missionary and his family have to be maintained, as well as the school, all of which causes quite a bit of expense. But up to now it has always been the case that when we were in need and in need of money, we only had to inform God. The merciful God then saw to it through his dear Christians that the need was remedied. That is why we want to let him take care of us now, because the heavenly Father knows what we need for his service.

On behalf of the Indian Mission Commission

P. H. Thickness.

To the ecclesiastical chronicle.

America.

From our school in Fort Wayne. On October 1, 25 years had passed since Prof. F. Zucker took up his office at our high school in Fort Wayne. This day was to be celebrated in honor of the Lord of the Church. However, because October 1 fell on a Saturday this time, the celebration was moved to the following Monday. In addition to the professors and students of the institution, members of the Allen County Pastoral Conference and Father H. Succop of Chicago were present. The principal address was delivered by Director Luecke. This was followed by brief congratulatory addresses by a member of the Board of Supervisors, by Father Franke as president of the Allen County Pastoral Conference, by *Primus Omnium* Bublitz representing the student body, and by Father Succop. At last a number of congratulatory letters from near and far were read. As a token of appreciation, a number of gifts were given to the jubilarian by the professors, the pupils and the pastors. With heartfelt words the same thanked all present. May the good Lord preserve him for our institution for a long time to come and make him a blessing to many more! - On Thursday, October 6, the professors, the students, the supervisory board and some friends of the same institution gathered for the second time, this time west of the main college building, to perform an important act. After a hymn was sung and a short address was delivered, ground was broken in the name of the Triune God for the new building voted by the Synod in 1902. This building will come to cost \$38,000.00. It will be 174 feet long, 75 feet wide in the wings and center building and two stories high. The first floor will house seven teaching rooms, a museum and a professors' conference room; the second floor will house the auditorium, a library room, a teaching room for a double class and a teaching room for a septima. Prayer of us all: Lord, protect the building, let it succeed happily and then send many students who want to be trained as workers in your harvest. J. W. Miller.

From the Norwegian Sister Synod. On the 30th of October, at Decorah, Iowa, died Father Jacob Aall Ottesen, in the 80th year of his age. Father Ottesen belonged to the fathers of the Norwegian Synod, who soon after the founding of the Synod started an ecclesiastical connection with the Missouri Synod, because they had recognized that the one faith given to the saints connected them with the Missouri Synod. We reserve the right to give more of the life of this great man of God later. F. P.

St. Peter's penny. A few months ago one of the highest dignitaries of the pope, known from former times in America, came to

now Cardinal Satolli, to our country. Everywhere he was celebrated with great pomp, especially here in St. Louis at the World's Fair. A great Catholic day was held in his honor, and church and unchurched people, Catholics and Protestants, vied to do honor to him and in him to the Roman Church. Over and over again he was hailed as the messenger of the Prince of Peace, and the services of his Church to our country were exalted to heaven. While here it was thought that he had come to visit the World's Fair, elsewhere people were uncertain as to the purpose of his journey, and made all sorts of conjectures. One purpose, and probably the main one, has recently become known. A distinguished Catholic has reported that Satolli took with him on his return the handsome sum of \$400,000 for St. Peter's penny fund, to which in recent years gifts from European countries are said to have flowed much more sparingly than before, and in which American Catholics are now especially counted upon.

L. F.

Abroad.

The feast of the Reformation, which we celebrated in these days, also brings back to memory the protestation of the Lutherans in 1529 at Speier, that courageous act by which our fathers solemnly protested against the godless Reichstag decision of Speier, which wanted to decide matters of faith by majority vote, actually giving victory to the Papacy and suppressing the course of the Gospel. Because of this protestation, the Lutherans were often called Protestants from 1529 to the present day. To commemorate this event, a Protestation Church has been under construction in Speier for years, for which funds have been collected in various Protestant countries, including here in America, and which was consecrated a few weeks ago. The two-day celebration, as can be seen from the reports, was outwardly magnificent; guests came from near and far, even from America. And yet it was a celebration in which those Lutheran Protestants of 1529 would have had no joy and found no pleasure. For the main speakers were Unirte preachers, with whom Luther and his associates would have held no fellowship. Thus on the first day, among others, Father Pfister, the President of the Protestant (Uniate) Synod of North America, spoke; the consecration was performed by Consistorialrath Decker, a follower of the notorious Protestant Association, in which all basic truths of Christianity are denied and fought against; the actual festive sermon was preached by the Uniate Berlin High Preacher Dryander, who, although he spoke of freedom of conscience, meant something quite different from the Reformer and his assistants. Thus also the new splendid church will not stand in the service of the old truth, the pure Biblical Lutheran doctrine, and will wrongly bear its beautiful name.

L. F.

The translation of the Bible into German by Martin Luther and his co-workers.

Johann Mathesius, then preacher at Joachimsthal in Bohemia, whose four hundredth birthday the "Lutheran" recently commemorated, says about this in a sermon:

"This is one of the greatest miracles, which our Lord God has accomplished through D. Martin Luther before the end of the world, that he has prepared for the German people a very beautiful German Bible, and in it reveals to us what his eternally divine nature and gracious will is, in good, coarse and understandable German words. The

Saxons, as even foreigners say when they have been among the people and have forgotten their native dialect, speak good German, which is why the Son of God awakened a German Saxon who had wandered, so that he brought the Bible of God into the Saxon tongue. This great work probably needed its own sermon, as the pious D. Johann Bugenhagen, pastor of Wittenberg, decreed his own festival in his house and annually held Translationis Bibliorum (that is, a festival of Bible translation), at which he thanked his God with his children and friends for this precious and blessed treasure of the translated Bible.

"Since the birth of Christ, many an interpretation has come into Christendom. Ulfilas, bishop of the Goths, is said to have first translated the Greek Bible into German, as church history reports."

"I have," says Mathesius, "in my youth also seen an un-German German Bible, no doubt Germanized from Latin; it had a wretched German."

A sample from such an un-German German Bible, as it was made in the German language before Luther's time, is given here. But take, dear reader, your German Bible, the real Luther Bible, to hand and compare. In the un-German Bible, for example, it says in the 79th Psalm: "God, the nations have come into your inheritance, they have measured your holy temple, and they have set Jerusalem in the orchard of apples, they have set the deadly things of your servants, they have eaten the birds of the air and the bodies of your saints to the beasts of the earth, they have poured out their blood as water in the circumcision of Jerusalem, and it was not he who buried it. We have become the mockery of our descendants, and a turf-bending, and a mockery to them that are there in our circumstance," etc.

Rom. 4: "Wherefore we say that Abraham found our father according to the flesh, when Abraham was justified by the works of marriage; he hath glory, but not with God. When what saith the scripture: Abraham believeth God, and it is counted unto him for righteousness, when he that worketh, the reward is not counted unto him according to grace, but according to iniquity; but he that worketh not, and believeth on him that justifieth the unjust, his faith is counted unto him for righteousness, according to the reckoning of the grace of God; and as David saith, "Blessedness to man, for God receiveth righteousness without the works of marriage," etc.

Mathesius writes: "Since God, through the mouth of His Spirit and the word of the prophets and apostles, wanted to overthrow the Antichrist and, before the bodily appearance of His Son at the Last Judgment, reform His Church and have the Gospel printed, written and preached for the broad view of all the world as a testimony, He raised up Luther with his assistants, whom He adorned with the great gifts and understanding of His Spirit, and there the great and blessed work began at Wittenberg.

"First, with the New Testament, on which Laurentius Valla had previously worked in Latin, and then Erasmus of Rotterdam. This book was very welcome to the pious Germans, of which many hundreds of thousands have been printed in German everywhere, although it greatly hurt the devil and his helpers. Later, when many other scholars took it upon themselves to interpret Moses and the prophets in schools and to preach in the pulpit, the Old Testament was also studied. In 1529, the prophet Isaiah first went out to Wittenberg.

"When the whole Bible had first gone out (and one day always teaches another in addition to the challenge), Luther took the Bible before him again from the beginning with great earnestness, diligence, and prayer, and read it over throughout; and because the Son of God had promised that he would be present where some of them would be gathered together in his name, he took the Bible and read it.

and ask for his spirit, D. Martin Luther decrees his own Sanhedrin, an ecclesiastical high council, from the best people who existed at that time, who met weekly several hours before dinner in the doctor's house, namely D. Johann Bugenhagen, D. Justum Jonam, D. Creuziger, Philippum (Melanchthon), Matthäum Aurogallum, with M. Georg Rörer, the Corrector, also being present. Often also foreign doctors and scholars came to this high work, as D. Bernhard Ziegler, D. Forstenius and others.

"When the doctor had previously overlooked the Bible that had gone out and had inquired among Jews and foreign linguists and had asked old Germans about good words, as he had also had several sheep cut off for him, so that a German butcher could tell him how each piece of sheep was called, Martin Luther came to the consistory or high council with his old Latin and new German Bible, in which he also always had the Hebrew text. Mr. Philippus brought with him the Greek text, and D. Creuziger the Chaldean Bible in addition to the Hebrew. The professors had their rabbis with them, D. Pommer also had a Latin text before him, in which he was very well known. Beforehand, each had prepared himself for the text, from which one should take advice, and overlooked Greek and Latin interpretations next to the Jewish ones.

"Thereupon this president (Luther) set forth a text, and let the voice go round, and hear what every one had to say to it, according to the quality of the language, or according to the old doctors' interpretation.

"Wonderful and instructive speeches are said to have fallen on this occasion, of which M. Georg Rörer has distinguished several, which were subsequently printed as small bells and interpretations in the margin to the text.

"The Doctor gave three rules to which one should pay good attention: Because the Biblia was a book of God, which he had caused to be written down by prophets and apostles, who had visibly seen and heard the Son of God himself before and after the Incarnation, by the prompting and inspiration of his Spirit, that no one should undertake this work without heartfelt prayer, for God's word must be explained by God's Spirit, as he also writes in his letter on interpretation, that this work requires a truly pious, faithful, diligent, God-fearing, Christian, learned, experienced, and practiced heart, as well as good and grainy words, if one wants to give the Bible correctly and intelligibly. Now the Bible speaks primarily of God's nature and will, and most of all of the eternal Son of God, his incarnation and his sacrifice, of his churches, of worldly regimes and of stewardship. Now if the text does not speak of Christ and his church, it must read of worldly authority, or of holy matrimony and household. These are the three holy estates of which the Bible speaks. If others dream up new interpretations that do not speak of the church of God, nor of government or the household, they are to be put away and rejected. After this, diligently observe the quality of the Hebrew words, and the manner of speaking this language; for the holy language has its own peculiar manner and characters, which all other languages cannot give and attain.

"Upon such previous admonition, each one now said what he knew, by grammatica or by good reasoning, to agree with what preceded and followed, or to prove by the testimony of scholars, until at last in the 42nd year (1542) this work was accomplished by God's grace.

"Our Doctor Luther had many masters and correctores during his life, who knew how to find fault with this German Bible, and yet made it not better, but worse, to whom, however, in

answers his letter from interpretation very thoroughly, which letter D. Wenceslaus Link let go out.

"In our time, many have attempted to translate the Old and New Testaments, and some the Psalter alone, into Latin and German, just as the Jews have had the five books of Moses, badly translated as the words stand in Hebrew, and printed in their Current German (common Jewish German). Although such work is not to be blamed, and the comparison of the translations is beneficial to diligent readers, it is generally the case, as the Doctor wrote in his preface to the Latin Psalter: He had hoped that the young Hebraists would bring something special and delicious, but he was like King Solomon, who hoped for something delicious from India, so they brought him monkeys and peacocks. Most of them use monkey work and either imitate the rabbis and earlier translations, or dress their thing with peacock mirrors, bake Hebrew into it and dress it up with Ciceroni's (Latin) words and formulas and tie it up with Greek words.

Mathesius therefore exhorts: "In honor of your German Bible, dear friends, read the doctor's beautiful writing about his interpretation, and you will notice what care, work, and thought he took. I sat," he says, "next to Philippo and Aurogallo for a whole fortnight over a line or word until it could be spoken in German. Let you Christians recognize this treasure, thank God and His chosen instrument for the German Bible, and let it be your dearest, best, and most blessed book, which actually shows us the right way to eternal life, and with heartfelt prayer and true earnestness listen to the commentators who teach and preach God's Word loud and pure."

What famous people have judged Luther's Small Catechism.

It is now 375 years since Luther wrote the Small Catechism for the benefit and piety of Christendom. What blessings this delicious little book has brought since then cannot be expressed in words. It is still the best and most necessary textbook we have, and will and should remain so. The following statements by great and famous people may show that we do not hold this little book in too high esteem.

Justus Jonas, the well-known associate of Luther, who had written a catechism before Luther himself, wrote of Luther's work, "The catechism is but a small booklet, which may be bought for six pennies, but six thousand worlds are not able to pay for it."

D. Johann Bugenhagen, usually called D. Pommer by Luther, always carried the catechism with him and spoke harshly to the ordinands when he noticed that they did not respect it.

Johann Mathesius, the well-known rector and later pastor in Joachimsthal in Bohemia, who became famous especially for his sermons on Luther's life, says: "If D. Luther had done nothing else good in his life, except to bring both catechisms (the large and the small) back into houses, schools and onto the preaching chair, the whole world could never sufficiently owe or pay him for it."

Prince George of Anhalt testified that in this small or lay Bible the core of all prophetic and apostolic teachings was summarized in the shortest possible way.

The famous theologian D. Polykarp Leyser writes: "He can say with truthful reason that in this little booklet there is an

Such is the quantity and abundance of divine doctrine that if all evangelical preachers were to spend their lives giving the common man only this hidden wisdom of God, concealed in such few words, and if they were to ponder these words sufficiently, they would still not be able to exhaust this abyss. Therefore let no man think himself too high to exercise himself in catechism."

The Elector in Sabine said: "Luther remains Luther, and no one will imitate him. My children shall learn the catechism; if they can do that, they have learned enough."

D. J. Friedrich Mayer, formerly chief pastor in Hamburg, later general superintendent of Pomerania and Rügen, died in 1712, writes of the Catechism, "So many words, so many things; so many letters, so many treasures it contains. It is few leaves, but an incomparable fullness of theology."

D. Siegmund J. Baumgarten, professor in Halle, died 1757, calls it a true jewel of our church and a real masterpiece of recitation.

Leopold Ranke, the famous modern German historian, says: "The Catechism, which Luther published in 1529, and of which he says he prayed it himself, as old a doctor as he was, is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! He possesses an imperishable consolation at every moment, only behind a light shell the kernel of truth that does enough for the wisest of the wise."

When the Small Catechism, without Luther's name, became known in Roman Venice, a Catholic theologian exclaimed, "Blessed are the hands that have written this holy book!"

Abomination of Paganism.

From time to time - so missionary Boy from the East Indies tells us - a boy appears here at the mission station who is conspicuous from afar by the bleating sound he makes. In his right hand he carries a pot, which is supposed to take out any gifts. One thinks that the poorest one does not have his five senses together, so disturbed and sadly he looks into it. If you ask him a question, he shakes his head or nods his head and bleats like a young calf. "What is the matter with you," I asked him pityingly, "you must have been a herd-boy once?" Now he nods his head. "And it must have happened to you to have slain a stubborn calf?" His mournful bleating confirms that I have guessed right. "And how did it happen?" I asked. Then he takes his stick and demonstrates to us how he struck in anger at that time. The Brahmins sat in judgment on him and condemned him to wander the country like a bleating calf for three years to atone for his grievous sin. Compassionate hands may give him the daily necessities. But woe to him if he should speak a human word during the whole time! - Among the Hindus the cattle is considered sacred and inviolable. To kill such an animal is a grave sin which can only be expiated by severe penance. Thus the Brahmins, as blind guides for the blind, lead the poor Hindu people astray.

"And some fell among thorns." Luc. 8, 7.

Benjamin Franklin was once asked why great riches were accompanied by so many worries. In lieu of any answer, Franklin took an apple and gave it to a child playing next to him, whose small hand could barely hold the gift; his

The child's eyes, however, shone with childish joy. At the moment when the child was about to take his apple to his mouth, Franklin offered him a second apple, which he also grasped eagerly with his other hand; but now he found it more difficult to take the first apple to his mouth. Franklin now chose the largest apple still in stock, and offered it to the child, who, after a few vain attempts to seize it, dropped it on the ground, and burst into tears. - "You see here," now remarked Franklin, "a little person who has too many goods of this earth to enjoy them!"

The confession of a Roman.

Fuente, the court chaplain of Carl V, who eventually fell to the Spanish Inquisition, writes about the dignity and office of the Redeemer: "This is the dignity and office of the Redeemer for us, that he pardons us, loves us, guides us, governs us, defends us, and preserves us from our enemies. To be in his kingdom is to be redeemed and saved by him, protected from the devil, sin, death, in the realm of peace and forgiveness with his Father. He dwells in his kingdom, and is a vassal of that King, who in truth and with all his heart trusts him, recognizes him as King, Lord, and Savior, truly believes that through him he is free from Satanic bondage, whose heart and will are ready and willing to serve him."

Obituary.

On October 19, Wilhelm Joh. Fr. Läsch, formerly a teacher at St. John's Parish in Adrian, Mich. died suddenly and unexpectedly at Larkins, Fla. The cause of death was probably a kidney complaint with which he had been afflicted for some time. His age was 57 years, 10 months and 24 days. On the 21st of October he was buried in the Christian ground. F. Pebler.

New printed matter.

Prepare ye the way of the Lord. Sermons for the Holy Season of Advent on Scripture Passages from the Old Testament by H. C. A. Kanold, Father Emeritus, West Roxbury, Mass. Martin Luther Orphanage Printing Office. 1904. 70 pages 8X5 bound in cloth.

To be obtained from the author or from Concordia Publishing House, St. Louis, Mo. price: 30 cts. postpaid.

Half a year ago six sermons on the Passion by the elderly, venerable author were published, which we have recommended here. We can give the same recommendation to these Advent sermons, which Fr Kanold has now had printed at the request of a larger conference, in order to serve others even in his old age. They are again simple sermons, without oratorical pomp, but they interpret the text correctly, divide the Law and Gospel correctly, and are as instructive as they are edifying. They really prepare for the holy Christmas. The 6 sermons deal with the following texts: Ps. 24. Gen. 3, 15. 24, 31-33. Is. 40, 1-5. Jer. 31, 3. Is. 59, 20. The sermon on the last-mentioned text is a penitential sermon in the Advent season and deals with the topic: "How the coming of the Redeemer admonishes us to repentance." L. F.

Forty-first Synodal Report of the Michigan District of the German Lutheran Synod of Missouri, Ohio, and other States. 88 pp. St. Louis, Mo. Concordia Publishing House. Price: 18 Cts.

The synodal address points out that the Son of God, who appeared in the flesh, is the foundation of Christian faith and hope.

Be. The doctrinal discussions deal with the words of the second article: "Conceived by the Holy Spirit, born of Mary, the Virgin. In the face of modern error, it is explained in detail what Scripture teaches about the conception and birth of Christ, and it is carefully demonstrated how the salvation of lost humanity is also based on this. The report of the Commission for Inner Mission gives 17 mission areas with 36 congregations and preaching places. From the same report we emphasize the following words: "While we lament the fact that in a state, such as ours in Michigan, we do not succeed in establishing Lutheran congregations in all its parts, we do not want to forget that, while we have the command to fill everything with the preaching of the gospel, we are not given the promise that we will convert all the world. Rather, we are told that Christ's flock will always be and remain a small one. But let us not overlook the fact that in our time of general apostasy and ever-increasing indifference, our labor is not in vain in the Lord; that it is something great that we may gather the remaining fragments and still find fragments. Yea, verily, for this the Lord is to be praised and thanked. Let us then continue diligently to gather up the remaining fragments, that through our fault nothing, not even the least thing, may perish!"

F. P.

American calendar for German Lutherans for the year 1905 after the birth of our Lord Jesus Christ. St. Louis, Mo. Concordia Publishing House. Price: 10 Cts.

It is certainly not necessary to recommend our calendar, which will be ready for dispatch in a few days, with many words. After all, he has become a well-known, dear and welcome friend of ours. This year, too, he knows how to tell us all kinds of good and useful things that serve our true salvation. In addition to many smaller edifying stories, there are especially two larger historical stories, namely a history of the Augsburg Religious Peace, which is so important for our dear church and whose 350th anniversary will be celebrated next year, and a short biography of Philipp Jakob Spener, the father of Pietism. In addition, of course, the calendar contains a list of the teaching and charitable institutions and the ecclesiastical periodicals of the entire Synodal Conference and, finally, the addresses of all pastors, professors and teachers of our Synod and of all orthodox Lutheran Synods in Germany and abroad that are connected with us. This year, too, he brings with him a splendid free gift, namely a splendidly successful colour print of the well-known and famous picture by the Italian painter Leonardo da Vinci: The Holy Supper. God bless the new edition of our calendar and grant that it will not only find its way back into the many, many Christian homes where it has already arrived, but also into quite a few of those who do not yet know it.

G. M.

Sing to the Lord! A collection of sacred songs for mixed choirs. Booklet 2. Christmas. 12 cords 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 Cts.; price per dozen: K1. 50.

The second booklet of this new collection of good church hymns contains nothing but songs for the holy feast of Christmas. The individual numbers are: Tochter Zion, freue dich (chorus with alto solo by A. Käppel); Ehre sei Gott in der Höhe (Fr. Silcher); Frohlocket, ihr Völker auf Erden (Mendelssohn); Heilig ist der HErr Zebaoth (Sudds); Dein König kommt, o Zion (I. C. Weeber). L. F.

Girrfühvrrrrgen.

On the 17th of Sonnt, n. Trin. C. Jobst was introduced to his congregation at Van Meter, Iowa, by M. O. Burkhardt.

By order of the Hon. President of the Southern District, Rev. L. Heinemeier was introduced to his congregation at Sealy, Tex. on October 13, by A. Wenzel.

On the errand of the Honorable President Walker, Rev. Joh. J. May on the 20th of Sunday, n. Trin. in his parish at Alexandria, Va. instituted by Enoch Schroeder.

By order of the Hon. Praeses Niemann, Bro. Geo. Gotsch on the 21st of Sonnt, n. Trin. in his parish at Newburg near Cleveland, O., assisted by Bro. ein. J. Strieter introduced by Bro. Westerkamp.

By order of the Hon. Pres. of the California and Nevada Districts, Rev. H. Haserodt was inducted on the 21st of Sonnt, n. Trin. at Trinity Parish, East Oakland, Cal. assisted by the kk. Witte and Lange, introduced by J. H. Tisza.

According to received notice, Rev. E. R. Schauer was introduced to his congregation at Town Lowell, Wis. on the 21st of Sunday, n. Trin. by E. A. L. Treu.

By order of the Venerable Praeses Pfothenhauer, Father F. J. Graves was introduced in the congregation at Aberdeen, S. Dak. by Gustav Waack on the 22nd of Sunday, A.D. Trin.

In accordance with commission received, Father Emil Polster was introduced to his parish at Forest Green, Mo. on the 22nd of Sonnt, n. Trin. by G. D. Hamm.

By order of Hon. President Engelbrecht, Rev. G. H. Härtling was introduced to his congregation at Fountain Bluff, Ill, on Reformation Day, by F. Albrecht.

On the 12th of Sonnt, n. Trin. teacher Otto v. Renner was inducted as teacher of the third cloister of Emmaus parish at Buffalo, N. A., by A. T. Hanser.

On the 20th of Sunday, A.D., Aug. Haack was introduced as teacher at the Concordia parish school at Geneseo, Ill, by Chr. Bergen.

On the 20th of Sunday, n. Trin. teacher C. H. M. Wagner was introduced at Bethania parish, Chicago, Ill, by Aug. Burgdorf.

On the 21st of Sonnt, n. Trin. teacher H. W. Bewie was inducted in St. John's parish at Sauers, Ind. to teach school in the South District by F. W. Pohlmann.

On the 21st of Sonnt, n. Trin. teacher P. W. Natzke was inducted as teacher of the third flaw in the school of Trinity parish at Oshkosh, Wis. by H. Erck.

Ginrrreihurrgen.

On the 18th of Sunday, A.D., the Immanuel congregation at Brook Park, Minn., dedicated their newly built church (24X40 feet, with steeple) to the service of God. The undersigned performed the consecration and preached the German sermon. English was preached by Rev. H. Prigge. Alb. W. Schultz.

On the 20th of Sunday, A.D., the Zion congregation at Bescher, Ill, dedicated their new brick church (36X50 feet, main steeple 80 feet, small steeple 50 feet, with altar niche) to the service of God. Preachers: kk. Aug. Rump, Fr. Brauer and Aug. Burgdorf (English). The consecration was performed by

L. J. F. Going.

On the 20th of Sunday, A.D., the Zion congregation on Otter Creek, N. Dak. dedicated their new church (24X40 feet) to the service of God. Preachers: kk. J. A. Duerr and J. Matthias. F. Matthias.

On the 21st of Sunday, A.D., the Zion congregation at Clay Center, Kans. dedicated their newly built church (24X36 feet, with school addition 16x20 feet) to the service of God. Preachers: k1>. J. G. B. Keller and H. D. Wagner (English). The consecration was performed by G. B. Keller.

On the 21st of Sunday, A.D. Trin. the St. Peter's congregation at Hemlock, Mich. dedicated their church (36X68 feet) to the service of God. Preachers: kk. J. F. Müller and Karl Linsenmann (English). The consecration was performed by K. F. Müller.

On September 14, St. Peter's parish at Lodi, Cal. dedicated their newly built school to the service of God. Preacher: J. H. Schröder. The consecration was performed by H. Hagist.

On the 16th of Sunday, A.D., St. John's parish at Town Woodbury, Minn. dedicated their school (12X22X38 feet) to the service of God. Preacher: Rev. Heuer. The dedicatory prayer was said by W. F. G. Schneider.

On the 19th of Sunday, A.D., St. Peter's parish at Blooming, Oreg. dedicated their new school (24X40 feet) to the service of God. Preachers: P. H. C. Ebeling and L. Stübe.

On the 19th Sunday, A.D., St. John's parish at Rands m Lake, Wis. dedicated its new school to the service of God. It preached and performed the consecrationE. Hübn er.



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Jesus.

Callest thou him that loved thee thy good shepherd, Jesus?
Who giveth pasture to the sheep, Protection and guidance to
the straying? His hand is gentle and mild, And his eyes are full
of compassion; And on his lips are treasures for the poor in
spirit.

Hark, he calleth in his word! He who is weary and burdened,
Finds eternal rest there With the Lord God of grace. For he
hath long since obtained salvation and peace for all the world,
When he stood in judgment for us, and died.

To know him is happiness; not to know him is to miss him; he
who finds him may never return to a foreign land, for his yoke
is gentle, indeed, his burden is easy to bear. Blessed, blessed
forever, he who knows him, how may he lament?

J. W. Th.

Benefits and blessings of Advent reflection.

In these days we are once again entering the beautiful season of Advent and know that we are approaching the lovely feast of Christmas. Advent is meant to be a preparation for Christmas. We know quite well that the celebration of Advent is not commanded by God, nor is the celebration of a special Christmas. In the New Testament, Christians should not be conscience-stricken about any particular holiday, not even about Sabbaths,

Col. 2, 16. We let all these feasts, holidays and times be what they are, namely free church institutions. So also the celebration of Advent. But we consider this celebration to be a beneficial institution and seek to make good use of it. Every year before Christmas we celebrate a four-week Advent season in remembrance of that almost four-thousand-year Advent and waiting time of the Old Testament, which had to elapse between the first promise in Paradise and the blessed Christmas message of fulfillment: "Unto you is born this day the Savior." It is to this waiting time that we transport ourselves back during Advent, and in special services we occupy ourselves with the contemplation of the Old Testament prophecy. One might think: Isn't this a step backward? How can this be of blessing? Should we not rather thank God that the long, anxious wait is over, that we live in the New Testament and have the gospel? Does not the Saviour say, praising us happily, "Blessed are the eyes that behold. For I say unto you, That many prophets and kings would have seen that ye see, and have not seen it; and would have heard that ye hear, and have not heard it"? Luc. 10, 23. 24. Shall we look for a picture of Christ from this much darker prophecy, which we have much more clearly in the gospel of the New Testament? To be sure, we should thank God that we live in the New Testament. But behold, God did not destroy the Old Testament when the New was written. The Saviour rather directs us to the Scriptures of the Old Testament, therein we are to search, which testify of him, Joh. 5, 39. He is pleased to expound the Scriptures which are spoken of him, in Moses, in the Prophets and Psalms, Luc. 24, 27. 44. We have both: prophecy and fulfilment. We are to compare the two with each other. This serves to strengthen our faith. This is also an excellent preparation for a blessed Christmas celebration.

The Advent celebration should and can make the Christmas message important and valuable to us. That the Christmas message

We want to show that Christmas is precious and valuable by not only preaching about it every year on special feast days - and there are even two - and by doing everything to make this celebration uplifting, but also by celebrating a four-week preparation time before the feast. And this time of preparation, with its contemplation of Old Testament prophecy, really makes the Christmas event important to us. We are reminded that the Christmas message did not just resound once in the world and nothing was said about it before and nothing was said about it afterwards, but there we hear how the Christmas message throws its roots far back, into eternity. Before the foundation of the world was laid, God decided to prepare a Christmas for us, to give us his Son as Saviour. In the Old Testament we then hear how God promised and proclaimed this to the people over and over again. This promise was the greatest thing God could give in the Old Testament. When God wants to say something comforting and blessed to the first fallen human couple, who by their sin have forfeited paradise and God's grace, and have incurred God's wrath and punishment, then He gives them the promise of the woman's seed, which is to make up for all the misery of the Fall. When God wants to promise something especially glorious to people like Abraham, Isaac, and Jacob, he keeps renewing to them the promise of the seed in which all the families of the earth were to be blessed. When he wants to promise something to David, to whom he has given the kingdom, compared to which his earthly kingdom is nothing at all, then he tells him about the great king and son of David, whom David himself calls in spirit a Lord, the king whom God has appointed on his holy mountain Zion. For the sake of this promise God chose a people among whom this promise should dwell, and a tribe and family who should be the bearers of this promise. For the sake of this promise Judah had to remain after the ten tribes of Israel had perished. And even if Judah had to go into exile and become a plaything of the nations for a long time - it had to remain until the hero came, until Joseph and Mary knew and could testify that they were both from the house and family of David. This promise was the main theme of the God-sent prophets in Israel, along with the many punitive sermons, and this was the main content of the Psalms of David. The whole history of Israel served this promise. For the sake of this promise the Old Testament is there. Not only in the New Testament does an apostle of Jesus Christ say: "I did not think that I knew anything among you, except Jesus Christ crucified," 1 Cor. 2:2, but also of the Old Testament: "Of this (Jesus) all the prophets testify, that through his name all who believe in him shall receive forgiveness of sins," Acts 10:43. 10, 43. The messengers of the new covenant can say, "I say nothing but what the prophets said should come to pass, and Moses," Acts 26, 22. 26, 22. This promise has been fulfilled. That is what we celebrate at Christmas. How great, how important the Christmas sermon must be!

But even more. We do not only deal with the prophecy that the believers of the old covenant heard, but we also look into the attitude and mood of the believers.

in which they heard the same. Then we are quite skilled to hear the fulfillment, the Christmas sermon, with blessing. With what joy they heard the promise! How eagerly they waited and hoped for it to be fulfilled! How they could not wait for the time, hoping to experience and see it. Prophets and kings had no more ardent desire. With what joyful and consoling hearts Adam and Eve might have heard the promise of the Saviour who was to repair the terrible harm of their fall! When God tells Abraham any of this, he breaks forth into the cry, "Thou hast made me laugh." "Abraham your father was glad that he should see my day; and he saw it, and rejoiced," Joh. 8, 56. Jacob blessed his sons, and banished all earthly thoughts, but this, dying, is still his sigh, which in all his life has been his comfort and hope: "Lord, I wait for thy salvation," Gen. 49:18. When God tells David of what he will do at Christmas, and at the same time tells him, "This will be done when your time is past, and you lie asleep with your fathers," he exclaims: Lord, what is thy servant, and what is his house? 2 Sam. 7:12 ff. Then his dearest and highest title is, "The man assured of the Messiah of the God of Jacob," 2 Sam. 23:1. Then sang he, and with him all the congregation of Israel, "Oh that help would come upon Israel out of Zion, and that the LORD would deliver his captive people! Then Jacob would rejoice, and Israel would be glad," Ps. 14:7. "For what blessedness the prophets sought and searched, which pointed unto you of the grace that was to come, and searched what time and what manner of time the Spirit of Christ which was in them pointed," 1 Pet. 1:10, 11. And the nearer the time drew, and the more definite the prophecy became, the higher the joy, the more ardent the desire. After the last prophet Malachi had proclaimed, "Soon shall come to his temple the Lord whom ye seek, and the angel of the covenant whom ye desire," people like Simeon and Hannah, who waited for the consolation of Israel, never came from the temple, serving God with fasting and praying day and night, Luc. 2, 37. And how blessed was Simeon, to whom God's Spirit had said, "He shall not see death, because he hath seen the Christ of the Lord before," Luc. 2, 26. Many prophets and kings would have enjoyed the happiness of being able to say, "Mine eyes have seen thy Saviour. O LORD, now let thy servant depart in peace." Let this sense of the faithful ancients be wholesomely contagious with us. One of the greatest enemies of a blessed Christmas celebration is satiety and indifference. These are all old and familiar things to us. How we would listen with joy and holy wonder to the Christmas sermon when we heard it for the first time! If now, in recognition of our sin and our lost condition, we can put ourselves in the spirit of joy, waiting and longing of the ancient fathers, then at Christmas we will also hear it with right joy and right thanksgiving, and sing and say of it:

What the ancient fathers' flocks' highest desire and longing
were, And what they prophesied, Is fulfilled to glory.

Contemplation of the Old Testament prophecy also fortifies us in the belief that our Christmas joy is firmly grounded. "Art thou he that is to come, or shall we wait for another?" Matth. 11, 3. - this was not only an important question for the disciples of John, but it is also for us. If JESUS of Nazareth, Mary's son, were not the one of whom the Old Testament speaks, then our Christmas celebration would be pure deception. Why do the Gospels so often say: "But all these things came to pass, that they might be fulfilled which were spoken by the prophets"? Why do Christ and the apostles always refer to the Old Testament? They want to say: Look, be convinced, in Christ all things are fulfilled, he is the Messiah of Israel. Now when we hear what was promised, and compare promise and fulfillment, Old Testament and New Testament, what was said about the people, tribe, family, mother, time, place, circumstances, words and works of the Messiah, then this can and should strengthen us in the faith: JESUS is truly the Christ; he is he that should come; we need not wait for another. According to prophecy, there can be no more talk of another. We rightly celebrate Christmas. The Saviour has truly been born, Christ the Lord.

And this very comparison of prophecy and fulfillment can also strengthen our faith in the truth of Scripture in general. We can use every support there. Only from the Word do we know God; in this Word we believe; in this Word we live and die; in this Word we place our hope of salvation; in this Word we daily dare to go to the throne of God in prayer and faith, and in death to go into eternity. We are certainly grateful for everything that can strengthen our conviction: "The word of the Lord is true, and what he promises he keeps. "The word of the Lord endureth for ever." Just as what the Scriptures promised was true at that time, and was gloriously fulfilled, so all Scripture is a sure word, and we do well to take heed to it.

And one more thing. We consider in the light of the gospel the prophecy, the gospel of the Old Testament. How the Old Covenant believers would have loved to hear our Gospel! Both Gospels are about the same Saviour. Their gaze and our gaze is fixed on the One Man, Christ, only in different directions. They looked forward, to the future, we look backward, to the fulfillment: God's people before Christ, God's people after Christ, Christ at the center, He the Head, the Cornerstone of the One Church that is at all times. "We believe to be saved by the grace of the Lord JESU CHRIST, even as they also," Apost. 15:11, "One body and one Spirit, even as ye also are called unto one hope of your profession. One Lord, One faith, One baptism, One God and Father of us all," Eph. 4:4 ff. We have with them the same God, the same Saviour, the same faith, the same hope, the same way and the same goal. Abraham in the Old Testament is the father of all believers. All who are Abraham's at all times of faith are Abraham's children. How then can we learn to believe "one holy Christian Church, the congregation of the saints," the One Church which is at all times! And if, in eternal life, the believers of the New Testament also join Abraham, the Old Testament father, in the bosom of the Church, they will be the children of Abraham.

transfigured eyes will also see the One People of God who have existed throughout the ages:

The dear patriarchs, prophets all, The martyrs and apostles, With him a great number.

They shall receive us as their brethren, They shall not be ashamed of us, They shall compass us in the midst. We shall all stand at the right hand of Jesus Christ, And worship him as our God, Who is our flesh.

What a glorious benefit and blessing, what a strengthening of faith, love and hope the Advent celebration with its contemplation of the Old Testament prophecy can bring about in us! Let us therefore attend the Advent services with faith, devotion and diligence! Experience teaches us that the Advent services are not attended by nearly as many people as the special Passion services. This is because Christians do not realize or consider their importance. May God give us the right sense of Advent, and then the right joy of Christmas, the joy of Him who was then, and is now, and shall be and remain for ever the joy and consolation of our hearts, "even Jesus Christ, yesterday and today, and the same for ever."

E. P.

Contemporary materialism in its influence on the Christian life.

9.

A phenomenon in which the influence of materialism on Christian life is revealed is finally also the lodges, the secret societies. A lodge is actually a secret, oath-bound fraternal society, although some lodges have replaced the many objectionable oaths with a promise in lieu of an oath, with a word of honor, or even with a mere promise.

The mother of all lodges is the so-called Masonic Lodge. This lodge claims that its existence can be traced back to the time of Solomon, but it has not been able to prove this to the present day. If one investigates history, one could at most, and with a lot of good will, trace it back to the medieval guild of stonemasons. The oldest of the existing stonemasons' regulations is that of Strasbourg from 1459. This association was also already a secret society with its own legislation and jurisdiction, whose. Hütten at Strasbourg, Vienna, Bern and Cologne were at the head. But it is at least questionable whether the actual Masonic Lodge is really synonymous with these stonemasons' guilds, since the latter consisted only of stonemasons, whereas today, under certain conditions, anyone can become a member of the Lodge without regard to his earthly profession. The express purpose of Freemasonry is the education to right noble humanity and the spreading of the same under the abolition of all religious, governmental, and political restrictions.

...and social barriers. Their religion is the commonplace religion: "Do right and spare no one." Their association has gained much in power and influence by the strict secrecy of all that concerns the order. By a terrible oath the Masons are chained to each other, in which they swear by Almighty God not to betray the secrets of Freemasonry to anyone and under any circumstances, under no lesser penalty than that their hearts be cut out of their bodies, burned with fire, and the ashes scattered to the four winds, so that not even the slightest memory of them may remain among the Masons. This Masonic Lodge is now also the actual model of all other lodges. Even though these lodges, having become wise through harm, have banned many objectionable things from their constitutions, they still have no other spirit. Yes, they have placed themselves in sharp contrast to Christianity through the later permitted admission of Jews.

The requirement in the conditions of admission of most lodges: "He must be a believer in a Supreme Being", the frequent appointment of a lodge chaplain, the use of the Bible and prayer in the meetings, as well as the establishment of certain funeral ceremonies, prove most lodges to be religious communities. But if we examine this religion more closely, we soon find that it is no other than the religion of the flesh. Whoever examines the oath of the Freemasons will soon see that it denies the immortality of the soul and the resurrection of the flesh. There we have clearly the materialistic doctrine that there is no life after bodily death. We do not, therefore, do injustice to the Lodges when we say that the whole Lodge system is permeated with the materialistic spirit.

But in order to see how deeply this spirit has already penetrated into external Christianity, we need only look around to see in how many Christian communities the struggle against the lodges is still being taken seriously. The sects of our country are openly flirting with the lodges. The Roman Church has in many cases become weak-kneed toward them and grants many secret orders a right of home in the Church. And not all bodies calling themselves Lutheran are really serious about their position against the lodges. Although they reject the lodges in name, they consider the fight against them to be futile on the one hand, and on the other hand they fear the loss of members and tolerate them. Do not our pastors and congregations act unwisely and too strictly when they stand firm in the fight against the lodges? Could we not gain many members if we left the question as to whether a person wanted to belong to the Lodge or not to the individual? We could act in this way with regard to things whose sinfulness could not be proved from God's Word. But in the case of the Lodges the matter is different; one can prove the sinfulness of the Lodge system, and as soon as one can do so, all compliance ceases. That is where pastors and congregations are to bow under God's Word. It is not our task to gather congregations as large as possible, but to testify to God's Word. But that the whole lodge system is contrary to God's word...

is, can already recognize a reasonably promoted Confirmand. For this we need only the first commandment in all the lodges which, as shown above, prove to be religious societies. If the Lodge requires in its constitution the confession of a God, and if it also serves this God, this God is not a thing of thought, but a definite being. The Christian must now ask: "Is the God of the Lodge the true, living God of the Christians, or is it another?" It is evidently not the Christian God, for otherwise no Jew could have admittance. But if it is another god, it is a false god, an idol. But the Lord says by the prophet Isaias (Cap. 42:8.), "I the Lord am my name; and will give my glory to no other, nor my honor to idols;" and Matt. 4:10. the Lord Jesus says, "Thou shalt worship God thy Lord, and him only shalt thou serve." He, therefore, who serves a false god in the Lodge, besides the true God, serves an idol, and participates in idolatry so long as he remains in the Lodge and takes part in its nature. But also the oath in frivolous and uncertain matters, the denial of Christ and his merit, which becomes necessary through membership in the lodge, as well as the constant participation in false religious service, show us that lodge and church must remain unsworn.

But what about the lodges that do not practice any kind of worship and do not demand any confession of God? Well, even in these the materialistic attitude is clearly discernible. In them we find the ennoblement of man stated as one purpose, and that without the means of the divine word. But what is this but a materialistic view? It also remains that these are secret societies which act in darkness, while Christians are to walk in the light and as in the day. It is therefore not too difficult to prove that such lodges are contrary to the Word of God and therefore reprehensible and to be avoided by Christians. If we lose members from our congregations because of this position toward the lodges, we will heartily regret it, but we cannot change it. Nor can anyone reproach us for this, for we are not responsible for the consequences of what God commands us to do, but should confidently leave them to the Lord.

R. v. N.

Report of the proceedings held at two free conferences of pastors of the Michigan and Missouri Synods.

2.

After Father Speckhard, the speaker at the second conference, had shown that the confession of the Michigan Synod corresponds to all the demands that must and can be made on the confession of a synod that wants to be truly Lutheran, and that any obstacles to its admission into the Synodal Conference must therefore be sought elsewhere, he continued with his paper on the subject: "What must be done on the part of the Michigan Synod so that nothing can possibly stand in the way of its joining the Synodal Conference? He went on to say:

"We find a twofold obstacle. The first obstacle is the manner of the withdrawal of the Michigan Synod from the Synodical Conference, and the position in which it has thereby placed itself in relation to the Synods of the Synodical Conference.

"We have heard in the discourse of Father Mayer that even synods, as well as connections of synods with still larger bodies, are not divinely commanded, but evidently belong to the institutions made by men. Hence the connection of a congregation with a synod of orthodoxy, or the connection of a synod of orthodoxy with other synods of the same kind, is a free mean thing. If a synod does not wish to associate with other orthodox synods, and this is what we are here exclusively concerned with, it may not be denied orthodoxy for the sake of such refusal, provided its doctrine and practice are in accordance with the word of God. If a orthodox synod has already entered into union with others of its kind, it still has the right to dissolve such union at any time, without the mere fact of dissolution tainting its Lutheran character. Therefore, for the mere fact that the Michigan Synod of its day withdrew from the Synodical Conference, no one would have been justified in questioning its Lutheran character, the less so since it declared at the time of its withdrawal that it wished to be and remain in agreement with the Synodical Conference in doctrine and practice.

"The circumstances alone under which the resignation occurred could raise doubts even among the best friends of the Michigan Synod as to its Lutheran character.

"Let us just visualize the state of affairs at that time. Serious charges had been brought against the practice of the Michigan Synod under its former leaders in 1895, when it was a member of the Synodical Conference. As a member of the Synodical Conference, the Michigan Synod had adopted § III of the Constitution of the Synodical Conference. This paragraph states as the purpose and goal of the Synodical Conference, among other things: "to promote unity in doctrine and practice, and to remove threatened disturbances thereof. This gave the synodal conference the right to take note of such complaints and to attempt to resolve them in a fraternal manner. The Synodal Conference appointed a Commission for this purpose. This commission made every effort to negotiate with the Michigan Synod. Michigan, however, steadfastly refused to enter into any discussion with the delegates of the Synodical Conference concerning the practice complained of in its midst. Instead, a motion was made in the presence of the Commission at the Synod in Sturgis, Mich. to withdraw from the Synodical Conference. According to a previous resolution, this motion was not to be debated. And so the motion was passed without debate.

"It was well stated in the motion that the withdrawal was not because of doctrine, but that the Michigan Synod still wished to be and remain in agreement with the Synodical Conference in doctrine and practice. But the circumstances under which this resolution was passed, and the manner in which it was forced through, showed that the Michigan Synod had right luther

The Lutheran practice was either alien to him or he was sidelined by it. For that is not Lutheran practice, not to hear one's brethren; that is not Lutheran practice, to enforce a synodical decision, and a decision of such magnitude, in that way. By this piece of practice, the inference was suggested, even to Michigan's best friends, that the charges of tyrannical practice made were not without foundation. In short, one cannot but agree with the judgment of that commission when it says in its report: '... In so doing' - namely, in rejecting out of hand all opportunity for negotiation - 'it has made it impossible for the Synods of the Synodal Conference to continue to recognize and treat it as an orthodox Lutheran Synod.

"To this judgment the said Commission adds: Whether the Michigan Synod will in some other way remove its Lutheran character from doubt and regain the recognition of the Synodal Conference remains to be seen. May God give it strength and grace to do so/ This word of blessing has not remained without blessing. Michigan has indeed already made a good start in -removing its Lutheran character from doubt'. This alone says more than many words that none of the leaders of the Synod at that time, who are primarily to blame for that course of action, are now still members of the Michigan Synod. Most especially, however, the Lutheran character of the Michigan Synod is again placed in a more favorable light by resolutions passed some weeks ago at its last synodical meeting."

Here these resolutions were read out at the conference. We refrain now, however, from publishing them in print, since there is still a difference of opinion about their form," Father Speckhard then continued and said:

"The speaker wanted to show the Michigan Synod the way to remove the obstacle to their withdrawal. But the Michigan Synod has forestalled him. As the honored Conference sees, all that can be asked of us Missourians of Michigan on this point has already been done."

Here the conference members from the Missouri Synod expressed their joy that the Michigan Synod had removed this obstacle, namely the manner of their withdrawal from the Synodal Conference, so quickly and in such far-reaching resolutions. On the other hand, it was emphasized by the pastors present from the Michigan Synod that the resolutions had not been passed without careful consideration, or in order to fulfill a condition that had been set. The speaker had quite correctly remarked that these resolutions had been passed even before a demand to that effect had been made. "The thought," it was said, "of rejoining the Synodal Conference has for years stirred the hearts of many among us; and what is expressed in these resolutions is our sincere heartfelt opinion."

The members of the Missouri Synod then voted unanimously that these resolutions actually removed the said impediment as far as the Missouri Synod was concerned.

From the Negro Mission.

The work of the Negro Mission, which is carried out by the entire Synodal Conference, is reported on from time to time in the "Missions-Taube". From this our readers, most of whom are probably also readers of the "Missionary Dove", know how things are going and standing in this important and large mission field of our American Lutheran Church. The growing circulation of this missionary journal, which was founded precisely in the interest of the Negro mission, the abundant collections that the Lutheran Christians of the Synodal Conference collect year after year for this missionary work, the interest with which lectures and articles about this branch of our expanded missionary activity are heard and read, show that our Christians have a warm heart for this mission and take an intimate interest in its progress.

One particular matter, however, moves us to once again go beyond the columns of the "Missions-Taube" and, on behalf of the Synodal Conference, to put the work of the Negro Mission to the heart of all our Christians in all of its papers. This is the matter of the Negro College. Two years ago the Synodal Conference, after thorough consultation, authorized the Commission for Negro Missions to establish two preschools for Negroes in our two main mission areas in Louisiana and North Carolina. In these preschools, boys and young men who have passed through our Negro church schools and who possess the necessary gifts and character traits are to be further educated in order to one day work among their people as preachers and teachers. The Synodal Conference made this decision not only because at present there is such a great need for candidates for preaching and teaching positions, as a result of which our missionaries are often called away from the negro mission and the missionary work often suffers great damage; no, the main reason was the fact that for the more successful operation of a missionary work among a different group of people, missionary workers from this very group are absolutely necessary. This is the experience of the heathen mission, which is everywhere anxious to train native mission workers; this is the experience of other church communities in the negro mission, which predominantly assign colored workers to their mission fields; this is also our own experience; for especially from our large mission field in North Carolina, the call goes out again and again, almost from every station: "Give us colored preachers and teachers! So, too, for years there have always been individual colored seminarians on the institutions at Springfield, Addison, and New Ulm, and at present there are four colored preachers and three colored teachers in blessed labor in our negro mission. But the study of Southern Negroes in our Northern institutions is connected with so many difficulties, obstacles, and disadvantages, that the Synodical Conference justly refrained from carrying out this plan on a larger scale. It therefore decided to establish two preschools in the South; the decision on how to proceed with the further education of the students was postponed until later.

This decision has now been carried out and within the last two years the Commission has built one preschool each in

New Orleans, La., and in Concord, N. C.. The Commission was fully aware of the difficulty and scope of the new enterprise, and therefore proceeded slowly, always giving careful consideration to the various steps, and considering what was the God-ordained way to promote the cause of His kingdom. It did not at first list any buildings, but the preschool in New Orleans was placed in one of our Negro parochial schools there, the preschool in Concord likewise in the schoolhouse erected there a number of years ago by the gifts of white school children. The teachers were the existing mission personnel, and the cost of the institution was small. Every nook and cranny of space was taken up and occupied, but it was all right as long as the number of pupils was small and formed one class. But it became different when the number of pupils increased and new classes were to be established. Then more space had to be procured and more teachers had to be provided. The matter was relatively simple in New Orleans. There our Negro parochial schools are in a very prosperous condition. Especially at our St. Paul's Station, in the midst of which the preschool was founded, the rush to our parish school was and is so tremendous that, if we did not want to turn away the Negro children in droves and thereby greatly hinder the missionary work, we had to build. We had secured a piece of land bordering on our mission property there some time ago; we decided to build on it, and to build a little larger at the same time, in order to create a place for the preschool as well. Since all the students in Louisiana come from our three New Orleans Negro communities and thus live at home, only classroom space was necessary. The building, which cost nearly \$4000.00, was dedicated on November 6.

Things were much more difficult in North Carolina. There we do not have, as in Louisiana, several larger Negro communities in one large city, but our mission comprises 17 stations located in cities and in the countryside. The pupils of our preschool there, who come from these individual stations, must therefore for the most part eat, live and sleep in the institution. A larger building is absolutely necessary. Likewise, there should be a larger piece of land near the institution, so that the Negro boys and young men have the opportunity to work with their hands. This is desirable, indeed almost necessary, for more than one reason, especially in such an institution for colored people. However, the Commission did not want to proceed quickly and on its own authority in such an important and significant matter, but submitted the whole matter to the Synodal Conference held in Winona, Minn. in August of this year. And after lengthy and thorough deliberation, it unanimously and with great pleasure passed a resolution to appropriate \$10,000 to \$15,000 for the purchase of a larger tract of land for the Negro College in North Carolina, and to erect thereon a building suitable for the purpose. It instructed its Commission for Negro Missions to take the necessary steps and to ask the congregations of the Synodal Conference, which in recent years have always done what was necessary for the Negro Mission, to support it.

to ask them to make a special offering for this purpose. The former has been done. In Greensboro, N. C., where one of the oldest and largest of our North Carolina Negro communities is located, a very conveniently situated, beautiful, valuable piece of land of about 4 acres has been donated to us for an institution. In addition to this, a nearby piece of land is to be purchased in the near future and then the construction of an institution building, for which the plans are already available, is to be begun. And for this reason we are now fulfilling the second mandate and address to the congregations and Christians of the Synodal Conference, whose representatives have passed this resolution, the heartfelt and urgent request that the treasury of the Negro Mission be "considered" soon and with an abundant donation. It is the work of the Lord for which we pray, and under His blessing, which we all want to implore with all our hearts, these newly founded institutions can and will prove to be rich sources of blessing for our entire Negro Mission. But a general and strong support is really needed, so that we can also meet our obligations. For our regular expenses continue; in addition, some new workers were called to the Mission a few months ago. And even though the Commission is determined not to spend a cent more than the sum granted, it is likely that the entire sum granted will be necessary to carry out the decision of the Synodal Conference in the manner intended. May the Lord himself make our hearts and hands willing also for this part of the expansion and promotion of his glorious kingdom.

On behalf of the Commission for the Negro Mission
L. Fuerbringer.

To the ecclesiastical chronicle.

America.

The Wisconsin Synod, which is associated with us in the Synodical Conference, held an extraordinary meeting at the beginning of November to deal with two matters. The first concerned the need for a new building at their institution in Watertown. After lengthy discussion, it was unanimously voted to construct a new building and make alterations and other improvements to the old building, and to appropriate and raise \$50,000 for the purpose. The "Gemeindeblatt" reported: "The negotiations were very pleasant. Our congregational deputies in particular showed great interest, considerable knowledge of the subject, and a truly evangelical spirit, which must have served to strengthen the faith of all present, and to give them cheerful hope for the future of our synod." The other matter concerned the desired greater independence of the Nebraska District, heretofore a part of the Wisconsin Synod. This matter was so arranged that the Nebraska congregations and pastors were granted a relief from the closer synodical union, so that they might then join as an independent district the General Synod of Wisconsin, Minnesota, and Michigan, which, besides the Wisconsin Synod, includes the Minnesota Synod and the District Synod of Michigan.

L. F.

Abroad.

Our sister synod in Germany, the Saxon Free Church, held its meetings this year later than usual, from September 30 to October 4, in Chemnitz. The subject of the doctrinal discussions was the Article of Repentance, on which Father Kunstmann presented a paper. The Synod had the joy of being able to receive a new member, Fr. Löffler, who had left the regional church of Alsace for the sake of his conscience. He is now called by the Hamburg congregation, while the small Free Church congregation that has formed as a result of his testimony at Mulhouse in Alsace will be ecclesiastically cared for elsewhere by pastors of the Free Church. The state of the synod treasury is such that help is urgently needed, which we hereby bring to the attention of our congregations, who have always supported the Free Church. As president was again elected P. O. Willkomm, who has served the Synod faithfully in this office for 25 years, and Father Kern as secretary. On the afternoon of Synod Sunday, the Chemnitz congregation celebrated its mission festival with numerous participants, at which, in addition to several Saxon pastors, Father Michael from the Danish Free Church and Missionary Freche from the East Indies spoke.

L. F.

Our sister synod in Australia held a special meeting in September and concluded the previously mentioned matter of the continuation and relocation of their teaching institution, which was previously located in Murtoa. The "Kirchenbote" reports: "The Synod decided in full unanimity to transfer the institution to Adelaide, where a splendidly situated and for us most suitable college building was to be bought in one of the suburbs. The college, a two-storey building of hewn stone, containing 32 rooms, and fitted up in the best possible manner for health purposes, had cost over £4000 to build, and was now to be given to us, after it had been in use only a few years, at the price of £2000. The church community for which it had been built had united with another church community, and thus this college became superfluous for the former, as the latter also has one, and a considerably larger one. After careful consideration of all the circumstances, the Synod unanimously recognized the transfer of the institution to Adelaide as the way God had shown us. After the Synod had decided on the transfer, a brother from Hochkirch, who was assisted by two other brothers from the same parish, made the grateful offer to advance the money without interest. Most of the brethren present at the synodal meeting subscribed for their person to the purchase of the building, and thus at the same hour that the purchase was decided upon, over £1000 was collected.... For us who attended that meeting, it will remain unforgettable for the rest of our lives. By God's marvellous grace, we were able to see our hearts so moved that we are full of heartfelt thanksgiving and praise for our dear Lord, who is still with us with his spirit and gifts. To Him alone be the glory."

L. F.

A visitation.

In my congregation there was a ruler. "The same was righteous, God-fearing, and shunned evil." He fell ill, and the doctor told him he had cancer. Death came closer and closer. I visited him very often. But always and always he put his case on this, "I am a poor sinner. And there is for

no excuse for me. But my savior hath given me his merit. Of this I take comfort. Blessedness is mine."

On 20 October I had a confession. It had become evening. A young man, whose name was Eduard N., was sitting with me. "Eduard," I said, "go now, for old A." (that was the name of the overseer) "is near death, and I feel as if I should go to him just now." And I closed my confessional and went. When I came to A.'s house, the Doctor was just coming out. "How is it here?" asked I. "O, he won't last much longer," answered the Doctor; "the cancer is terrible; I can feel it with my finger."

At the sick man's house I met his wife, his two daughters and his sister. He was deadly weak. I told him God's word and prayed with him briefly. Suddenly I realized that the end was coming. I asked him if now, as always, he placed all his hope in the merit of Christ given to him. "Yes," was the firm and emphatic answer. Then a trepidation came over him; he could not quite catch his breath. I sat down on the bed and took him in my left arm and leaned his head against my chest, saying a short word and a little sigh of prayer. Thus he breathed his last.

Those present had sat there quietly. Even now they were silent - to the Lord. When I turned to the widow, she said, "He is at home. I am content." But after a while, when I was alone with her, she began to weep and said, "My time will soon be here, too. Oh, Pastor, promise me that you will also want to be at my end, as you were at my husband's." I replied, "Yes, Mrs. A., I want to, only you must let me know exactly when your end will come." Then I said earnestly: "But in any case, the Lord Jesus is at your end."

I will note here that the body was opened and that no cancer was found after all.

* * *

About six months after A.'s death, the younger daughter was stricken with a terrible disease. A cancerous ulcer grew in her unstopably and furiously. She had the best doctors, but they could do nothing. An operation was impossible. The poor girl had to suffer badly. All the noble organs in her were squeezed and pressed. Anxiety and muscle cramps set in and became worse and worse. At last she was brought to the hospital, because she could not have the necessary care at home, since her mother was also ill. So she waited for her end. And what can I say? I found her always cheerful in hope, patient in sorrow, persistent in prayer. After I had been with her on the evening of December 20, and had convinced myself that she was in the full consolation of the gospel, I was called to her at night by an attendant. When I came to her bedside, she had just breathed her last.

* * *

As already noted, the mother was now also ill. She had always been ill. The doctor had been telling her for years that she had a heart condition. Now she was lying low. Again and again she asked me to be at her end, as I had been at her husband's, because she was always worried that she would be found in faith at her end. I repeatedly explained to her that her faith was not preserved by her, but by her faithful Lord; that this faithful Lord had promised her and promised to preserve her by his power in faith to blessedness; and that faith was not a thing of human intellect and memory, so that it faded away when she was asleep or unconscious, but that faith was rather a work of the Holy Spirit deep in the soul and existed well and finely even in deep sleep and in still deeper unconsciousness.

She accepted that. But again and again the worry came: "But I cannot pray and call upon my Lord when I am asleep or unconscious. I told her, "The Advocate, the Lord Jesus Christ, is praying for you. He is thinking of you. He will hasten to your end. That is quite certain." And then I pointed out to her in particular the saying Rom. 8:26, 27, which reads, "The same also the Spirit helpeth up our infirmities. For we know not what we ought to pray for, as it is fitting: but the Spirit himself filleth for us with groanings unspeakable. But he that searcheth the heart knoweth the mind of the Spirit: for he representeth the saints according to that which is pleasing in the sight of God." This saying I read to her over and over again. That's the line I marked in her Bible. And this saying became her favorite saying. She always had it in her heart and mouth.

Thus came the 26th of December, after a few days ago her daughter had lain in her coffin before her. Around noon I visited her and found her in respiratory distress. I sat close to her and held her like this. Then, with encouragement and prayer, a gentle sleep came over her. I laid her back. She continued to sleep gently. I made another visit to the sick. When I returned to her, she was still asleep, but the sleep from which only the Lord awakens.

I will also say here that when the body was opened, no heart disease was found. The woman had simply died of old age. Doctors are often mistaken.

* * *

But the doctors were not wrong about the eldest daughter of the deceased. She really had a heart condition. For years and years she went around with it. Finally it became quite bad and the sick woman was brought to the hospital to be under constant medical treatment. On the night of the 3rd to the 4th of November last year I stood at her bedside with her eldest daughter. The sick woman could say little, think little. But she knew Jesus, whose name awakened her, in whose name she clasped her hands, whom she confessed to be her Saviour, whom she called upon loudly and audibly. Towards morning she too passed away.

You, dear reader, will have received the impression that the A. family has been afflicted. Yes, it is afflicted, but by the Lord, the Saviour, in graces, in great graces. He give thee and me such gracious visitation, if his, if our hour come.

C. M. Z.

"That's mine!"

Two friends were sitting together in the room after a long separation. Outside, under the windows, the youth was playing and making noise. Gradually things began to get serious, and as is often the case, when the game gets rough, naughtiness is on the way. The noise grew, and it was not long before there were quarrels and quarrels. Both friends hurried to the window and looked at the situation: half a dozen boys in a fierce scuffle. Quickly one of the two jumped down the stairs, through the house door into the street, picked up one of the six young fighters from the tangle and gave him a proper lesson with a firm hand. Astonished, the friend stood and asked reproachfully, "Why that one in particular? The others were just as guilty, in part even more guilty." "Yes," was the answer, "that's mine!"

"Why him?" many a one has asked, with regard to such and such a Christian as has passed more deeply and more persistently through hard

than other children of men. And God's answer is, "Yes, he is mine." "Whom the Lord loveth he chasteneth: but he chasteneth every son whom he receiveth. If ye endure chastening, God beareth you children: for where is there a son whom the father chasteneth not? But if ye be without chastening, of which they are all partakers, then are ye bastards, and not children" Heb. 12:6 ff.

The Four Sundays of Advent.

There are four Sundays in Advent. Their number has been much interpreted. There were four Advent seasons in Israel: from the creation of the world to Noah, the time of the forefathers; from Noah to Moses, the time of the archfathers; from Moses to Samuel, the time of the legislation and the judges, and finally the time of the kings and prophets until the time of fulfillment. - Four kingdoms of the world precede before the kingdom of God comes; as Daniel prophesied, Dan. 2:31 ff. and said, "But in the days of these kingdoms God shall set up a kingdom from heaven, which shall never be destroyed: and his kingdom shall not come upon any people. It will crush and destroy all these kingdoms, but it will remain forever," Dan. There are four regions of heaven, according to which the general salvation in Christ is to be carried by the messengers of God; four ages from child to old man - to all the Lord comes, all are to receive grace for grace out of His fullness. Four times the call sounds in the holy story: The Lord comes: for creation, for redemption, for sanctification, for judgment. So you may interpret according to your own way - for me the most promising thing has always been to take the three Sundays of Advent together and let the last one be the herald and doorkeeper: The HErr comes into the flesh, the first Sunday of Advent teaches; he comes to judgment - the second, he comes into the heart - the third. "The Lord is at hand!" cries the fourth.

The most beautiful Advent song.

The court preacher Krummacher in Potsdam wrote in the introduction to the third Advent sermon in 1868, a few days before his death: "As often as the song: How shall I receive thee?*" in a hundred-voiced chorus, it is to me as if a bright springtime radiance suddenly poured through the approaching winter night, and I felt lifted above the momentum of the festive song, as if the blessed Prince of Peace himself were coming to meet me, to redeem my poor heart from all its sorrow and suffering at once."

Work while it's day.

The late Henry Thornton, who was always ready to subscribe to missionary contributions, once wrote a collector 25 dollars in the list. Before the ink was dry, a dispatch was brought to him. He vomited the envelope, read, and turned pale; then said to his visitor, "I have received bad news; I have lost many hundreds. Give me back the list; I must change my signature." The collector must have thought Thornton meant to cancel the twenty-five dollars. But Thornton, to the collector's amazement, changed the 25 to 250 dollars, saying, "God is just teaching me now that I may not be able to last much longer.

I am the owner of a fortune, therefore I must still put it to good use while I have it." Did Henry Thornton lose anything by this? Did he die a poor man? No, he remained one of the richest merchants of his time, and to the end of his life gladly placed his wealth, influence, and time in the service of the Lord Jesus, as whose steward he considered himself.

Does this not also give you pause for thought, dear reader? In our congregations we are constantly collecting gifts for the expansion of the kingdom of Jesus. Consider also that you may not long remain the owner of what you now have. Therefore, in true Christian generosity, make the beautiful resolution: "I must make good use of what I have while I still have it," and give abundantly. In this way you will act in the spirit of your Saviour, who says in John 9:4: "I must work the works of him that sent me while it is day: for the night cometh, when no man can work."

(City missionary.)

Gratitude.

One preacher, thanking God for a gracious salvation, told a brother minister, "As I rode hither to-day, my horse stumbled, and almost plunged me down over the bridge, where I would have met my death instantly; but I escaped unhurt." "I can tell you more," replied the other; "when I rode here to-day my horse did not stumble at all." - Note, The one was led out of danger by God, therefore he showed himself grateful to him; but the other was so protected by God that he met with no danger at all. Now which has the most cause to be thankful? Certainly the latter. But such are men. They can easily forget the ordinary blessings of God, however great they may be. The healthy man does not appreciate the gift of his health until God has led him in and out of a serious illness.

Reprimanded mockery.

Once a preacher of the gospel was riding in a railway carriage in which there was also a mocker. After many mocking remarks, he also raised the question of what the greatest miracle of the Bible was. When no one answered the question, he himself said, "The greatest miracle of the Bible is that Elijah went to heaven in a fiery chariot without getting burned." Everyone laughed. Then the preacher, who had hitherto been silent, stood up, approached the scoffer, and said in a raised voice, "I know an even greater miracle." "And that is?" asked the latter back. And he received for answer, "That God in his patience should thus be mocked by you; if I were HErrgod, I would destroy every impious mocker by a thunderbolt!" The scoffer sat for a long time as if struck by the thunderbolt of this speech, while for a time there was soundless silence even among the rest.

Good advice.

A well-known German clergyman once said to a sick man who kept on talking about his suffering, "Listen, my dear fellow, if you lie in the thorns, as you do, you must not roll about in them, or they will prick you still worse."

Obituary.

On November 1, in childlike faith in his Lord and Savior, Martin Schreiner from Frankenmuth, Mich. passed away. He suffered very painfully from inflammation of the bowels and died one day after his operation at the age of 14 years and 6 months. He looked forward to his end with composure, and was exceedingly glad to see his sister still at his sick and dying bedside, and also to hear from her mouth words of comfort and eternal life. His last intelligible words were, "Tired am I, go to my rest." On the 2nd of November his body was conveyed back to his home to find its resting place until the day of joyous resurrection. We sorrowfully feel the loss of this Christian, gifted and cheerful boy and pray to God that he may return to the sorely afflicted parental home with rich consolation.

E. A. W. Krauß.

New printed matter.

Proceedings of the Sixteenth Annual Meeting of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, & other States. 77 pp. 9X6. St. Louis, Mo. concordia publishing house. Price: 15 Cts.

The synodal address warns against the indifference to divine truth that is so widespread in the church of our time, which can nevertheless be known with certainty from the speech of Christ. The doctrinal treatises deal with the cultivation of brotherly fellowship: A. How and by what means brotherly fellowship is cultivated according to God's Word and according to the example of the apostolic church; B. How, therefore, a well-grounded, truly Lutheran congregation can also cultivate brotherly fellowship. These doctrinal discussions are so interesting and important that we intend to provide more details in a special article in the next issue of the "Lutheran". As far as the inner mission is concerned, the report gives 27 mission parishes with 84 congregations and preaching places. Five parishes have become independent.

F. P.

Sing to the Lord! A collection of spiritual songs for mixed choirs. Booklet 3. New Year's and Epiphany. 12 pages 11X8. Concordia Publishing House, St. Louis, Mo. price: 20 Cts.; price per dozen: -1. 50.

No sooner is the second booklet of this new collection completed than the third is published, containing nothing but New Year's and Epiphany songs. Our choirs will welcome it, for the pieces are consistently good. For New Year are intended: HErr Gott, du bist unsre Zuflucht (Mendelssohn), HErr, unser Gott, du bist unsre Zuflucht in aller Noth (H. Smart), Du bist doch der HErr (M. Hauptmann); for Epiphany: Mache dich auf und werde Licht (A. Käppel), Lobet den HErrn, ihr Heiden (D. Bück), O König aller Ehren (I. W. Franck). The penultimate number, by the well-known American composer, can also be used well at the mission festival and any other church festival.

L. F.

Te Deum by J. H. Ungemach, 315 Fort Wayne, Ind.. 12 pp. 10X7. Price: 15 cts.; price per dozen: -1. 50 (not including postage).

A fresh, powerful choral piece with organ accompaniment, in which the full choir alternates with quartet singing and various solo parts (soprano, alto, tenor, bass). The individual parts of the longer composition correspond to the words of the text, and the whole piece can be performed by any reasonably experienced choir and is suitable for any festive occasion. It is dedicated to the virgins of St. Paul's Parish in Fort Wayne. May all our young men and maidens sing diligently and heartily praise and thanksgiving to their God and Savior IL

F.

Christmas Cantata No. 2 for mixed choir by A. H. F. Bleuer, 264 Eldert St., Brooklyn, N.Y. 7 pages 10X7. Price 25 Cts.; Price per dozen -1. 75.

This is also a well-executed composition, which is divided into two parts by a beautiful organ movement: "Stille Nacht auf Bethlehem's Fluren. In the first part, the promised Savior is sung about, and in the second, the Savior who has appeared. The chorale "Freut euch, ihr Menschenkinder all" (Rejoice, all children of men) is cleverly woven into the composition, and the entire piece will be well received. The structure is as follows: Organ introduction, recitative (baritone), chorus, organ movement, recitative (bass and tenor), chorus, chorale, final chorus.

L. F.

Awake, my glory! Canticle for male choir by H. B. Prohl, 3604 pp. Wood St., Chicago,, Ill. 3 Seiku. 19x7z. Price: 15 cts. ; price per dozen: -1. 50 postage paid.

Concordia Publishing House Christmas Catalog.

St. Louis, Mo.

What this catalogue is for, its very title tells ; and it is now also a reliable guide in the selection of all sorts of Christmas things and presents. Books, pictures, cards, nativity scenes, banners, etc., in short, all that one seeks for Christmas gifts in church, school, and home, are here offered by word and picture. The catalogue is sent to all pastors and teachers of our synod without further ado; whoever wants it, should inform the **Concordia Publishing House**, from where it will be sent free of charge.

L. F.

Ordination and Introductions.

By order of the Honorable Praeses Pfotenhauer, Cand. Johann Kretzschmar, after accepting his profession in the mission parish of Sandstone, Minn. and vicinity, was ordained in the parish at Watertown, Minn. on the 13th of Sonnt, A. D. by his father, Rev. F. H. Kretzschmar, assisted by Rev. Rich. Kretzschmar's.

According to the received notice, Father G. Bertram was introduced at St. John's parish, Reinbeck, Iowa, on the 21st of Sunday, A.D., by Theo. Wolfram.

By order of the Hon. Praeses Seuel, on the 22d of Sunday, n. Trin. R. A. Kuring was introduced to his congregation at Laurium, Mich. by S. Prekel.

By order of the Honorable President of the Michigan District, Bro. J. Bro. Mueller was introduced at St. Stephen's Parish, Benona, Mich. on the 22nd of Sunday, A.D., by Bro. J. Hahn.

By order of Venerable Praeses Pfotenhauer, Father Johannes Huchthausen was introduced into his parishes at Springfield and Revere, Minn. on the 22nd of Sunday, A.D., by Theo. Schlüter.

On the 22d inst. of Sonnt, n. Trin. was R. Jul. Bittner was introduced to his congregation at Mayville, Wis. by C. Seuel.

At the request of the Venerable Praeses Pfotenhauer, Father Max Melinat was introduced into his parish at Galena, Minn. on the 22nd of Sunday, A.D., by F. Sell.

By order of the Venerable Praeses Bernthal, Fr. Alex. Wagner instituted at Gillett, Ark. on the 23d of Sonnt, n. Trin. assisted by P. P. T. Schmidt, by J. H. Kleimann.

In the discharge of the Hon. President Walker, Rev. G. Rade mach he was introduced into his parish at Little York, N. D., on the 23d of Sonnt, n. Trin. by S. Keyl.

At the request of the Venerable President of the Western District, Fr. H. Schmidt was installed in his parish at Altenburg, Mo. on 24 Sonnt, n. Trin. with the assistance of the kk. Zschoche and Albrecht, introduced by R. Winkler.

On the 19th of Sonnt, N. Trin. teacher Emil Kirsch was introduced as the second teacher of the Lutheran asylum for the feeble-minded and epileptic at Watertown, Wis. by F. H. Eggers.



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Cultivation of the fraternal community of the faith.

On this subject the Synodal Report of the Wisconsin District of our Synod, just published, states:

"How and by what means does a congregation, for example, fellowship with a neighboring orthodox congregation in such a way that it is expressed that it considers the latter to be a sister orthodox congregation and really recognizes it as such? When do they confess one another as fellow believers? This can be done in various ways, and if such congregations and especially their pastors stand by one another in the right way, if such congregations consider how earnestly God has commanded the cultivation of brotherly fellowship and what blessings he has promised to give, they will certainly not avoid one another, go out of their way to avoid one another, behave strangely, coldly, indifferently toward one another, as if they were none of one another's business, but they will seek brotherly intercourse and intercourse with one another. They cultivate brotherly fellowship with one another, for example, when they celebrate, where possible, joint services, such as a mission festival, with one another, or when, if one congregation had become preacherless, the other congregation willingly and gladly leaves its pastor to the brethren to help out, and for that reason is quite happy to skip a sermon service once in a while and hold a reading service. Mutual assistance with the preaching ministry must necessarily be practiced in our synod right now, if the church of Christ is not to suffer great damage. We are not in a position to fill all organized congregations with pastors. Then the Christian congregations must recognize it as their duty to help each other out with pastors. There are about three churches next to each other, maybe in a township, and one of the churches is older and bigger, and the pastor lives in their midst. Was she going to say zero about, we are the oldest church, we are also the largest church, therefore we claim the pastor for ourselves

But if the others may also call themselves a pastor, this is not possible under the present circumstances. The smaller congregations may lack the necessary means to obtain their own pastor, but even if they were able to do so, it would not be possible, for there are too few pastors at present. It would therefore be completely against love if a congregation were to insist on its age and size and claim the pastor for itself alone. No, here it is necessary not to leave the brothers in faith in the lurch under these circumstances, but to take care of their need. In this way such a congregation makes the cause of its brethren its own and cultivates fellowship with them. The same also happens when it helps its sister congregation, which has been deprived of a preacher, by word and deed, so that it may again be supplied with a preacher. It cultivates fellowship with the sister church, for example, when it peacefully and without grumbling dismisses members who want to join the sister church for good reasons. But it also cultivates fellowship with the sister church when it rejects such members from its midst who want to join it for absurd reasons and carnal causes, does not get involved with them, but, where necessary, reports the matter to the sister church, or at least to its pastor. And in just such a case, such congregations, existing side by side, should exercise the utmost caution, in order to prevent the brotherly relationship from becoming clouded.

"A congregation also cultivates fellowship with its fellow believers when it recognizes and respects the church customs carried out among them according to God's Word; for this is at the same time a public confession to them as fellow believers, with whom it is also in complete agreement in practice. It cultivates fellowship with the sister congregation when it supports them in their struggles and disputes for the truth. Perhaps disputes have broken out in the sister congregation; there has been opposition on the part of some, for instance, against the pure doctrine of the grace of God, which is known among them.

election. The other congregation should not look on calmly and cowardly retreat, so that everything may remain in peace and quiet, but should all the more loudly and emphatically declare its support for the congregation in the struggle and stand together with it against the falsely praised art. So also when it is a question of fighting the lodge system. If it were to withdraw from its sister congregation, if it were not to declare and testify: "We stand in the same way in the lodge question, we do not accept lodge members, and if members of our congregation have joined the lodge, we act with them according to God's word, then this would be a public denial of the brethren, then it would have been ashamed of itself and its testimony. There is, of course, danger enough there. The devil does not celebrate, and the flesh in Christians loves carnal peace, chamber, and good days. But here it is demanded of the minister of the word above all things that he open his mouth and testify: "It is not enough that we acknowledge that church as a true believing sister church in our hearts; we must also cultivate brotherly fellowship with it, and this is done by letting it know by our confession and witness that we stand by it and gladly bear the reproach of Christ with it.

"So, so it shall be with us; that is a characteristic of a well-established, truly Lutheran congregation. A preacher then has the right opportunity to point out how the apostolic congregations, especially in the days of hardship and tribulation, so faithfully confessed one another and cultivated brotherly fellowship with one another for great mutual strengthening and encouragement. Let it also be pointed out how deeply not only brotherly trust is wounded, but also what an annoyance is given to the world when Christians and congregations cowardly abandon one another instead of courageously standing together against the common enemy.

"The cultivation of brotherly fellowship in the faith is also carried out - and we should not overlook this - by the fact that congregations which live close to one another, where it becomes necessary, practice fraternal punishment. But of course, if fraternal punishment must be administered with great caution and wisdom between brother and brother, so that it not only takes place according to the guidelines and precepts of the divine Word, but also that nothing is overlooked in the manner of the punishment itself, then certainly even more so between individual congregations. For instance, in one congregation there are great and gross public sins, and what is worse, pastor and congregation have become quite lax in regard to such sins, and pretty much let what happens happen, only very weakly witnessing against it, so that evil only grows worse; or such a congregation tolerates lodge members in its midst from year to year, and neglects to clear up such weeds. Does the other congregation, which by the grace of God is better off, cultivate brotherly fellowship when it withdraws more and more from such a congregation? No one will say so; but then it cultivates brotherly fellowship when, for example, the pastor makes representations to his brother minister, when individual members admonish the others, and when the

If the punishment should be necessary, then the whole congregation should also exercise the fraternal punishment, for example by a fraternal letter (as the congregation in Rome sent a letter of exhortation through its bishop to the congregation in Corinth) or by a deputation.

"Furthermore, such congregations cultivate brotherly fellowship with one another when they work together with one another so that the peace between them is not disturbed, or when it has been disturbed by misunderstandings, discord, etc., is restored in a godly manner, when it is said according to Gen. 13:8: 'Dear, let there be no strife between me and thee . . . for we are brothers.' As between individual Christians, so also between individual congregations living next to each other, a quarrel can easily break out through the wiles of the devil and the deceit of the flesh, and that often for the sake of small causes. Then each part, according to the evil flesh, is inclined to withdraw from the other in displeasure; the pastors no longer confer with each other as before, and so also the members of the churches. And how soon then a damage is done, which often cannot be healed for years to come. No, they should not avoid one another, but rather communicate with one another, come together with one another, cultivate brotherly fellowship through brotherly discussions, in order to remove the disagreements. But of course, the enemy of Christian harmony, the devil, tries to prevent just such a cultivation of brotherly fellowship by coming together, by open brotherly discussions for the purpose of brotherly reconciliation, and he makes it very difficult for the Christians in this matter as well.

"And that this also may not be forgotten: What does a congregation do when it supports a poor neighboring congregation with funds for its church building, or helps it to get its own pastor, or when it comes to the aid of a sister congregation that has suffered serious damage to its church property or even lost its church property through fire or water or storm winds? What does she then do but cultivate brotherly fellowship with her? She helps her by giving her earthly means, because they are her fellow-believers; she thereby professes her allegiance to them. A well-founded, truly Lutheran congregation, in which right knowledge prevails, will not support an erroneous and false-believing congregation in the establishment of a church or school, nor will it help a congregation in ecclesiastical matters that leads and defends false doctrine. That would be the forbidden cultivation of church fellowship with false believers according to the Word of God. We help such in earthly and bodily matters, and, if we are Christians in other ways, we do it gladly from the heart; but such help lies in a quite different sphere, that of general charity.

"But will a congregation repent if it fellowships with those who are of its faith? Certainly not. The brotherly intercourse with and among one another can only be accompanied by the most glorious consequences. It is precisely through this that they come to realize again and again, yes, ever more emphatically, that they are one in faith and doctrine, that they belong together, that God's Holy Spirit has made them one. And how wonderfully this oneness in faith is then strengthened and promoted! What has

How can a pastor or a teacher, if he does not associate with his fellow ministers and believers, withdraw from them? Vain harm and mischief. Or what would be the use of such seclusion? So it is certainly detrimental to the individual congregation if it cares only for itself and does not want to fellowship in any way with those who are of its faith.

"But of course, when we Christians cultivate brotherly fellowship among ourselves - as we ought to do - we also become acquainted with one another according to our old Adam. This is not the fault of the cultivation of brotherly fellowship, but we have the old man everywhere, and all sorts of things happen there that ought not to happen. But let us strive, for God's sake, that the old man may not gain the upper hand and deprive us of the blessing of brotherly fellowship.

"Let the following beautiful passage from the Apology be quoted here: -Just as in a city or in a house unity is preserved by each one's favoring the other, and neither peace nor tranquillity can remain unless one forgives the other much, unless we bear with one another: Therefore Paul wants to admonish Christian love, that one should tolerate and bear the other's faults and infirmities, that they should forgive one another, so that unity may be preserved in the church, so that the cluster of Christians may not be torn apart and divided into all kinds of factions and sects, from which great discord, hatred and envy, all kinds of bitterness and evil poison, and finally public heresy may result. 126.)" F. P.

He may be able to guard himself against these or those gross outbursts of the flesh, for God has also given us his law to use as a bar, but we will never get a new heart pleasing to God through it. This we can only obtain through the gospel. Of this the apostle Rom. 1:16 says, "I am not ashamed of the gospel of Christ: for it is the power of God, which causeth all to be saved that believe;" and Rom. 10:17, "So then faith cometh by preaching, and preaching by the word of God." Gal. 3, 2. reads, "Have ye received the Spirit by the works of the law, or by the preaching of faith?" 2 Tim. 1:9. we read, "God hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JEsu before the times of the world." The Lord Christ Himself saith to Nicodemus John 3:3 ff: "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." From this it is evident that the only means of making us new creatures is the holy gospel. Only by this can moral rot be resisted. But even the most glorious and effective means are of no avail if they are not used. Therefore, let him who wants to be a Christian use this remedy and strengthen and steel his soul with it, and let him enter the battle. We need not fear that we shall be defeated, for Christ, our Saviour, who has long since emerged as a victor over all our enemies, stands by us and fights with us, so we must be found victorious over our enemies and therefore also victorious over the materialistic spirit of the age. We will probably only pull a few out of the unbelieving world, like fires out of the fire, but we will nevertheless resist and control the further penetration of this materialistic spirit of the age into Christian life, and thus much has already been achieved.

But now it is also necessary to use this means of the gospel properly. First of all we have to realize that the Lord Jesus has appointed the holy office of preaching. He speaks to His disciples, Matth. 28, 18-20: "All authority in heaven and on earth has been given to Me. Go ye therefore, and teach all nations, running them in the name of the Father, and of the Son, and of the Holy Ghost. And teach them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world"; and Marc. 16, 15. f.: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Finally, the Lord Jesus says to his disciples, Luc. 10:16, "He that heareth you heareth me." The holy office of preaching is instituted for the purpose that men should hear the preaching. The right use of the holy gospel is therefore first of all that Christians, young and old, honored and despised, learned and unlearned, hear the preaching of the divine word. If we seriously want to counter the materialistic spirit of the age, we should therefore not let a Sunday pass without hearing the sermon. But because every listener is to be equipped for battle through the preaching of the gospel, the preachers are to learn from the Lord Jesus and the dear apostles, simply and comprehensibly, over and over again, the old

Contemporary materialism in its influence on the Christian life.

10.

In the articles that have appeared so far, the influence of materialism on Christian life has been shown in a whole series of examples, and thus the danger to which we Christians are exposed today has been described. But just as a doctor must not stop at exposing the boil, but must be concerned to remove the pus and heal the wound, so we too must not be satisfied with the recognition of the damage, but must see how the damage can be healed, or at least how the influence of materialism can be weakened as much as possible. Although the points discussed belong to so many different areas, there are not as many different remedies for them, but we have only one remedy, the holy gospel, the glad message of grace of Christ, the Saviour of sinners. He who wants to fight sins by any other means only educates hypocrites. There are means by which we can remove obstacles, but only the gospel brings about the real healing. It remains eternally true what the apostle Paul writes Rom. 8:9, "Whosoever hath not Christ's Spirit is not his," and 1 Cor. 12:3, "No man can call JEsu a Lord, except it be by the Holy Ghost." Therefore he that hath not Christ's Spirit, and acknowledges not JEsu as his Lord, he that hath not faith, cannot rightly contend against sin. It may be that

and yet eternally new message of Christ, the Savior of sinners. The hearers, however, are not only to hear and remember the sermon, but also to apply it faithfully to themselves. And since the preacher is to bring this means of the gospel to the people not only through public preaching, but also in private pastoral care, it is the duty of the hearers to give the pastor the opportunity to do so, for example, by personally registering for Holy Communion, informing the pastor of cases of illness, and the like.

But the Lord Jesus not only established the ministry of preaching, but also requires Christians to search the Word of God themselves. Already in the Old Testament the prophet Isaiah says (Cap. 34, 16.): "Search ye therefore in the book of the Lord, and read." The Lord Jesus Himself says John 5:39: "Search the Scriptures: for ye think that therein ye have eternal life: and it is they which testify of me." The apostle Paul exhorts the Colossians (Cap. 3, 16.), "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, singing to the Lord in your hearts." From all these sayings it is clear that Christians are to use the means of the Gospel in their own homes as well, both in common home devotions and each one individually. This quiet immersion in God's Word with simultaneous heartfelt prayer for the enlightenment of the Spirit will become a real daily resting place for our souls, especially in our time with its business running and chasing. But the more we are reminded from this faithful reading of the divine Word that we are strangers and pilgrims on earth and have our home in heaven, yes, the more strongly the homesickness for heaven is awakened in us, the more vain and vain the things of this earth will seem to us, and the materialistic spirit of the age will become more and more apparent in its corrupt and unbelieving form.

However, we should also point out another way of resisting the rottenness of the world through the gospel; that is the faithful use of our parochial schools. Our Lutheran parochial schools are truly a precious treasure of our church. It is the parochial school that has been a means in the hand of God to make our Synod what it is, and for nothing, next to pure doctrine, should we be so thankful to our fathers, most of whom are now in the heavenly home, as for the parochial school. . The public schools are so often thought to be religionless schools. But in fact they often are not. If we look a little more closely at the textbooks used in the public schools, we shall soon see that they often teach a religion in passing, but of course not the right religion, but the false religion of works righteousness and of the flesh. The fundamental religious principle is usually held to be, "Do right, and spare no man." This principle, however, is not only taught secretly, but quite publicly, nay, even printed. In a reading book in the State of Wisconsin, for example, is found the following little saying:

One, two, three, four, five, six, seven- All good children go to heaven.

Without much effort one can soon discover the rationalistic, materialistic spirit that blows through the public schools. Is it any wonder, then, that this spirit gains influence in the church as long as Christian parents send their children to such schools without the most urgent need? In addition to this, one usually knows nothing at all about the religious position and character of the teachers in the public schools. How can parents entrust their children to people of whom they do not know whether they are capable of educating them, and of whom they know that they are not allowed to use the actual means of education, the Word of God? One might not entrust a horse or a sewing machine to someone who does not know how to handle it, but many who bear the Christian name treat their most precious possessions, the souls of their children bought by the blood of Christ, far more carelessly and send them to such schools where they are in great danger of their souls. This happens partly out of ignorance or indifference, or also because the parents do not want the discipline practiced in the Lutheran schools for their children, although even understanding unbelievers consider strict discipline necessary. Thus, for example, the well-known educator Adolf Diesterweg says in his "Pädagogischen Wollen und Sollen," page 128: "Lax treatment does not produce strong people, only weaklings; strict education steels the forces." Christian education in our schools is of incalculable value for our children; it alone can strike the right balance between a soft idolatry of children and a cane-mastery. Without obedience no right school-keeping is possible; obedience forms the character of the child. Let us not forget that in our parochial schools our children are not only shown the only weapon against the materialistic spirit of the age, but that there they are also instructed in the proper use of this weapon.

The danger of being infected by the materialistic spirit threatens our children not only in the public elementary schools, but also and in some respects to a greater extent in the colleges and universities. It is true that the church as such has at first only the task of providing for the training of preachers and teachers and of founding and maintaining the institutions necessary for this. But every Christian who recognizes the pernicious influence of materialism should certainly also help to found and maintain Christian universities in order to counteract materialism. On this point, let us add a few words of Luther (Volksbibliothek, Vol. 4, p. 81): "Yes, you say, although we should and must have schools, what is the use of teaching Latin, Greek, and Hebrew tongues and other liberal arts? Can we teach the Bible and the Word of God in German, which is sufficient for our salvation? Answer: Yes, unfortunately I know well that we Germans must always be and remain beasts and mad animals; as the surrounding countries call us and as we well deserve. But I wonder why we do not say for once: What is the use of silk, wine, spices and foreign goods, when we ourselves have an abundance of wine, grain, wool, flax, wood and stone in German lands?"

For food, but also the choice and election for honor and adornment? The arts and languages, which are without harm to us, yes, greater ornament, benefit, honor and piety, both to understand the holy Scriptures and to lead secular regiment, we want to despise, and the foreign goods, which are neither necessary nor useful to us, to toil us to the ridge (backbone), we do not want to do without. Are they not called cheap German fools and beasts?" On page 89 it says: "For this we cannot deny, that though the gospel came and comes daily by the Holy Spirit alone, yet it came by means of languages, and has also increased thereby, must also be retained thereby." Pages 93 and 94: "And here" (namely, how to get skilful men to the secular government) "the heathen offer us a great defiance and disgrace, who in time past, especially the Romans and Greeks, knew nothing at all whether such a state was pleasing to God or not, and yet with such diligence and earnestness have let young boys and girls be taught and brought up, that they were sent for it, that I must be ashamed of our Christians when I think of it, and especially of our Germans, who are so much sticks and beasts, and may say. Yes, what are the schools for, if one is not to become spiritual? Since we know, or should know, how necessary and useful it is, and so pleasing to God, that a prince, lord, councilman, or whatever is to rule, should be taught and skilled to lead the same state in a Christian way. Even if (as I have said) there were not a soul, and schools and languages were not needed at all for the sake of Scripture and God, this cause alone would be sufficient to establish the very best schools, both for boys and girls, in all places, so that the world, even to keep its worldly status outward, still needs fine, skilled men and women.

Visitation in Brazil.

1.

Our Synod of Delegates assembled in 1902 also passed the following resolution, among others, with regard to our mission in Brazil: "Resolved, that the Synod recommends to the President of the Southern District that a visitation in Brazil be initiated as soon as possible by the General Mission Commission. The undersigned was charged with the execution of this resolution. As difficult as it was for him, for obvious reasons, to decide on such a visitation trip - after all, it was also a matter of a five-month absence from his congregation - he nevertheless recognized it as God's will to carry out the order of the Synod, after his congregation had also given permission for this trip. Now that the visitation has taken place under God's protection and blessing, the undersigned hastens to give the esteemed "Lutheran" readers a preliminary report on his visitation journey.*) Since

a detailed report will be presented to the next Synod of Delegates, it will only be reported in general terms for this time.

On April 2 the undersigned left Chicago, and, accompanied on board by P. Keyl, sailed from New York on April 5 in the steamer "Tennyson." After a smooth voyage, we landed happily at Nio de Janeiro on the 23d of April, the vessel having covered 6000 miles. Two days later the journey was continued on a coastal steamer to Rio Grande, 720 miles away. The trip, this time a very rough one, took nine days. In Rio Grande the undersigned met with Father Mahler, who, because he knew the way, accompanied him on the entire visitation journey. Without his faithful accompaniment, the visitation could not only not have been carried out in the "given" time, but the undersigned would have been greatly embarrassed by his ignorance of the country and the language.

The actual visitation journey began on May 5 and lasted until the end of June. During this time, more than 1700 miles were covered, for the most part on colonist wagons. On this occasion it should be noted that the entire mission area is divided into three conference districts, namely the Sao Lourenzer, the Porto Alegrenser and the Northwest District. In the first district are the congregations of Pastors Schulz, Brandt, Stiemke (meanwhile called to Sao Leopoldo), Vogel and Hartmeister. In the second District are Pastors Mahler, Frehner, Stiemke, Müller, Klein and Teacher Wilke. To this District belong two new congregations, which have recently called candidates. To the Northwest District belong the Pastors Wittrock, Petersen, Kern, Möller, Harder and Zander.

The visitation began in the first-mentioned conference district, and the first visit was to the congregation in Sao Pedro, 32 miles from Pelotas, where Schulz stands. This, as well as the neighboring parish of Father Brandt, differs from the three other parishes in this area in that it was founded by us, while the others were "served" for years by so-called schoolmasters who also pastored, to their great detriment. As a result, the work in these long neglected congregations is far more difficult than in the first two and requires much wisdom and patience on the part of our pastors. In the congregation at Sao Pedro it was no different to the undersigned during the visitation than if he were in one of our local rural congregations. This congregation was founded by Father Broders, received Father Mahler as pastor after his return to North America, was served temporarily by Father Müller when Father Mahler moved to Porto Alegre, and now has its pastor in Father Schulz.

The visitation was carried out in the following manner: Sermon by the undersigned, congregational meeting, visit to the school. In some congregations the sermon had to be omitted due to circumstances. In the meetings, the visitation was conducted in the usual manner among us and, among other things, questions were asked as to how much the congregation paid for the pastor's salary, whether there was a prospect of growth, etc., and, of course, the necessary admonitions were also given.

*) The report has been in our hands since the beginning of October, but could not appear in print earlier due to lack of space.

and encouragements were added. The result of the visitation was on the whole a satisfactory one in all the congregations; everywhere it became evident that God's Word is not preached in vain, indeed, the undersigned was often filled with amazement when he was allowed to perceive how God had so richly blessed the pure preaching of His Word in Brazil in the short period of three years.

On May 17, the visitation of the five municipalities in the Sao Lourenz area was completed, and during this time 162 miles were covered on colonist wagons. The journey now proceeded by water from Pelotas to Porto Alegre, where we arrived happily on May 24. The next destination was the congregation in Estancia Velha, at which Fr. Brutschin, who had in the meantime returned to Germany, had stood for many years and which is now served by Fr. Klein. To all appearances we will experience joy at this congregation; it has a good future. It provides the salary of its pastor alone, has a beautiful church on a hill, in which there is a pipe organ with pedal built in Germany, has, like almost all other parishes, a churchyard, a school and a parsonage, and is free of debt.

The next community that was visited was the one in Sao Leopolds. This congregation has existed for many years. Originally belonging to the evangelical (unirte) congregation, a number of members had separated from the same. They finally approached Pastors Mahler and Klein (the latter was then temporarily assisting Fr. Mahler in Porto Alegre) and called Fr. Klein, who answered the call. He immediately founded a parish school, which after one year already had 61 pupils. Since Klein, after a short period of work in Sao Leopoldo, felt compelled to accept the call of the parish in Estancia Velha, the parish appointed Father Stiemke, who at the time of the visitation had already entered his new field of work. Due to a court decision, both parts, the Lutherans and the Unirets, use one and the same church alternately one Sunday after the other. Therefore, our congregation would like to have its own church, and this was discussed in the meeting. However, since the congregation is not in a position to build a church without assistance, it will turn to the love of its fellow believers in North America at the appropriate time.

Several hours away from Sao Leopoldo lies the parish of Father Müller in the so-called "Baumschneiz". Since the way there could not be covered by wagon, and one wanted to make it easier for the visitor, who was unaccustomed to riding, Father Müller came to Sao Leopoldo on horseback with a deputation of ten men. Of the unchurched congregation in the "Baumschneiz" 22 members had broken away and turned to Father Klein. Klein took care of the people, who then called Father Müller. Unfortunately, a dispute arose over the use of the church, which was decided by the judge shortly before the departure of the undersigned, to the effect that both parties should have the right to use the church. The congregation of P. Müller counts 50 members, the school 20 pupils.

L. Lochner.

To the ecclesiastical chronicle.

America.

Readers of the "Lutheraner" will certainly be interested to hear something about **Mr. D. Gräbner's condition**. Unfortunately, we cannot report that he is on the road to recovery; on the contrary, he has become visibly weaker in the last few months, since the great pains by which he has now been martyred for over a year have consumed his strength. He has always borne his suffering with patience and submission, but now he longs for rest and redemption. Even if God has not yet been pleased to grant our heart's desire and to restore our dear man to health, we still want to continue our intercession for him and do not forget that the righteous prayer can accomplish much if it is earnest.

C. C. Schmidt.

Inner Mission in Southern California. Since members of our synodal congregations also visit Southern California during the winter months, we would like to inform you that since October pastors of our synod have been preaching regularly in Long Beach, twenty miles from Los Angeles, and also in East Los Angeles. In Los Angeles itself, our church is located at 8th and Flower streets. In addition, in Southern California, congregations and preaching places are found in the following locations: Orange, Anaheim, San Diego, Otay Mesa, Olivenhain, Pasadena, Azusa, Oxnard.

F. P.

Community schools on the Pacific Coast. In Lodi, Cal. and in Salem, Oreg. community schools have recently been opened. The congregation at Bloming, Oreg. has completed the building of a fine schoolhouse. The report we have received says: "Both services (at the dedication) were well attended; among others, guests from Gales and Portland were present. The schoolhouse itself is a handsome, commodious building, probably the best and finest of its size in the county, an ornament to the whole vicinity. May God now also soon supply St. Peter's parish with a capable, faithful teacher, and let his blessing rest upon his labors!" Likewise, the parish in Orange, Cal. has started the building of a large school house (two stories and 40X75 feet).

F. P.

A meeting of representatives from various benevolent and missionary societies was held November 1-4 within the Emmaus congregation at Fort Wayne, Ind. Representatives were present from the city missionary societies of St. Louis, Chicago, Buffalo, and Fort Wayne; from the Children's Friendship Societies of Wisconsin, Minnesota, Illinois, Michigan, Indiana, Missouri, and New York; from the hospital societies of Fort Wayne and Springfield. Also present were the superintendent of the asylum for the feeble-minded and epileptic, an emissary from the board of directors of the orphanage society at Indianapolis, the orphan father of the orphanage at Addison, Ill, and, finally, various other guests from Fort Wayne and vicinity. Right at the beginning of the meetings it was decided that representatives of all missionary and charitable societies and institutions should be invited to the meeting to be held next year in Chicago. During the three and a half days of negotiations this time, it was found that many difficulties could be discussed with great benefit which arise in all such work and must be overcome. The exchange of thoughts and experiences that took place can only have a beneficial effect on the work of the various societies and institutions, so that the gifts of Christians can be used all the more beneficially.

be administered. Quite naturally, the relationship of the orphanages to the Children's Friendship Societies came up again. There was complete agreement that the work was beneficial and should therefore not be left undone. The work can be divided up - as is still done in most cases - and thus done by different societies working peacefully side by side. But the work can also remain undivided and be done by one institution, whether it be called a children's home or an orphanage. It has been reported, after all, that the children's home of the state, in which an orphanage has been established, will now have to furnish rooms for such children for whom no home in families can be found, and perhaps may not be sought. On the other hand, one heard that an orphanage in the West had decided to build an annex in which infants and other children are to have a home and care until they can be given to a family. If, therefore, only the good deed to all needy children is done in one way or another, what all Christians rejoice in and are glad to help will be accomplished. Only all such work should be done as sparingly as possible (without endangering the goal), and one should be careful not to let other works begun with fellow Christians suffer in the new work that is added.

R. D. B.

To the General Synod the lies are not only tolerated, but even taken in protection and publicly praised. How could it be otherwise, since even pastors of this synod are members of secret societies, as is well known? In an article in the *Lutheran World*, which appears in the circle of the General Synod, the Church and the Lodge are compared with each other, and the Lodge is given a place beside the Church. The Lodge cannot take the place of the Church, but a certain ecclesiastical character is conceded. And that the Lodge uses the Bible and has officials whom it calls chaplains is virtually praised, whereas it is well enough known that the Bible is only used to take the reprehensible liege oaths, and that the chaplains must express in their prayers and speeches a commonplace religion to which "Christians," Jews, Turks, and heathen may profess, but in which Christ and his merit have no place. When salt becomes foolish, with what shall one salt? In other words: If pastors and ecclesiastical papers, which should testify against the Lodge hostile to Christ and the Church, actually make common cause with the Lodge and praise and extol it, how will the listeners and readers judge the secret societies correctly according to God's Word and guard against them? But what a heavy responsibility such blind leaders of the blind take upon themselves who want to unite church and lodge, light and darkness, faith and unbelief!

L. F.

On the day of thanksgiving, a large so-called community service was held in the festival hall of the St. Louis World's Fair, which, according to a report in a secular newspaper, "will have historical interest for the distant future. All ecclesiastical denominations and all shades of religious faith had been represented. The whole thing was really a religious melee such as could not be worse imagined. The opening prayer was offered by the Unitarian Day, the main prayer by the editor of the *Christian Evangelist*, Garrison. The festival speakers were the Jewish Rabbi Harrison, the General Synodist Lutheran Rhodes, and the Southern Methodist Lee, and the benediction at the close was given by the Roman Catholic Archbishop Glennon. The Christian preachers present from the Protestant and Catholic Churches had to be told by the Reform Jewish rabbi, who did not believe any letter of the Holy Scriptures, that now at last the day had come

The first thing to be said is that this is a union in which they hold fast to the principle, not only among themselves but also to the "harmless Jew," that they are all one in the worship of the Bible and of the universal God. Truly, a beautiful union, a sad event, which must fill all serious Christians with sorrow, but will strengthen the unbelievers in their evil nature or cause them to ridicule it.

L. F.

Abroad.

Two measures. The "Evangelical Lutheran Free Church" reports the following from a secular Saxon newspaper: "About a fortnight ago a teacher of a Catholic school in Dresden went away and did not return to his home. It was suspected that he had perhaps put an end to his life, and in the end it turned out that he had sought and found his death in the Elbe. About eight days ago fishermen found his body near Meissen. The Catholic priest in Meissen refused to give him a church burial, so the responsible Protestant priest was contacted, who gladly offered to do so under the given circumstances. For the content of his heartfelt, glorious eulogy, the clergyman chose the words of Scripture: "Let he who is without sin among you cast the first stone at her." The whole thing is described by the political paper as a "fine example of religious forbearance," and a Lutheran pastor of the Lutheran regional church of Saxony may unhindered bury a Roman Catholic suicide, whom the Catholic pastor rightly refuses a church burial, and thereby lie and deceive in God's name. - But the procedure is quite different when a person, for the sake of his conscience, testifies against the apostasy of the Lutheran national church and joins the Free Church. There no "religious forbearance" is exercised, but the person concerned is immediately deposed from his office, as if he had committed a public crime. This case also occurred recently in Saxony, when Cantor Reuter in Lichtenstein, the brother of the Free Church Cantor Reuter in Planitz, converted to the Free Church. A regional church paper, the "Neue Sächsische Kirchenblatt," reports on this as follows: "Cantor Reuter in Lichtenstein was relieved of his office as cantor and organist, which he had held for eleven years. The church council had to pronounce this dismissal, since Reuter left the regional church to join the Separates. It is astonishing that the man who resigned did not resign his office himself, the conditions of which no longer applied to him." One is surprised when one who earnestly stands up for the Lutheran confession does not immediately resign his office, and deposes him; but when public teachers and preachers quite grossly violate Lutheran doctrine and practice, one is not surprised, and calmly leaves them in office and dignity. There is a double standard.

L. F.

The German Protestant Association met in Berlin in October of this year. This association, although it adorns itself with a beautiful name, has nevertheless completely broken with the Christian faith, so that one must only wonder that it still occupies itself at all with religious questions and carries on church works like heathen missions. Craffest unbelief was also presented at this meeting. The theology professor Dörner of Königsberg gave a lecture on Christian doctrine according to the present state of theological science. In his opinion, the essence of Christianity is a generally valid faith in reason, which must reshape the existing doctrine of faith. Dr. Fischer, a Berlin pastor, spoke even more bluntly and foolishly. He stated: The whole world of revelation is for the modern consciousness

to be submerged. The confession of the church has been abolished for modern intellectual life. The church rallies around principles of life that are based on the necessary truth of reason. Christ must not be the object of worship; he has no religious but only a historical position to occupy. The Bible is not and does not contain God's revelation, for there is no such thing. Religion is a matter of reason and a result of historical development. The formerly much-mentioned unbelieving Fr. Dr. Sulze said that the reformed man atones for his past transgressions himself, that is, forgiveness of sins can be granted to everyone himself; there is no need for reconciliation through a mediator. Finally, in a larger evening meeting, it was declared that neither Jesus nor the church could teach any faith. Rather, the individual must create his own faith. And such gross false teachers remain in office and are allowed to murder souls in the Protestant national churches.

L. F.

Believing Christians find strangers and pilgrims here on earth.

St. Peter calls us Christians strangers and pilgrims, to indicate what our life on earth is and what it should be considered. A stranger is called a sojourner or a foreigner, who is not a citizen by birth in the place where he dwells, but has come from some other place; who therefore is not a native, as the children of Israel were strangers and not natives in Egypt, where they came out of the land of Canaan by the plague, as Moses often reproaches them, saying, Ye were strangers in the land of Egypt.

A pilgrim is called a wayfarer, who passeth through a country, and is not in a city or in a village where he belongeth, but tarrieth in a strange place only as a wayfarer; who is not only a stranger as a sojourner, but also a sojourner, and hath nothing of his own, nor intendeth to have any in the place of his pilgrimage, but only passeth through, as the children of Israel were pilgrims in the wilderness. So Christians are strangers and pilgrims in this world.

St. Peter wants to indicate (1 Petr. 2, 11.) that we should not look at this life differently than a stranger and pilgrim looks at the land where he is a foreigner and guest. A stranger must not say, Here is my country, for he is not a native there. A pilgrim does not intend to stay in the land where he lives or in the inn where he stays overnight, but his heart and mind are elsewhere. In the inn he takes only his necessities, and his meat, and his lodging, and wandereth away again and again, until he come to the place where he is at home. So you Christians, says Peter, are only strangers and sojourners in this world, and belong to another country, where you have a permanent home and an abiding city for ever. Therefore present yourselves as strangers and sojourners in this strange land and inn; take no more from it than food and drink, clothing and shoes, and whatever you need. Take no more from it than food and drink, clothing and shoes, and whatever you need for this night's lodging, and always remember your homeland, where you are citizens.

As children of the light, we should strive with all diligence for that which is above, and so use this world that we do not abuse it and do not get so deeply involved in worries about temporal food and worldly business. With these thoughts a Christian should say: "Since I must live on earth as long as God wills, I will eat and drink, plant and build, and take whatever God gives me, not as if it were the right thing to do, but as a temporal necessity. And as a stranger and sojourner in a strange land and inn thinketh all these things.

To leave and to set his staff further, so I think also from this world as from the foreign country and from the evil, uncertain inn always away into the right fatherland of the eternal life, where will be vain security, rest, peace and joy eternally.

My soul longs and yearns for thee, O Lord; I desire to be at home with thee. Come, death, come, last day, my best birthday; come, thou last hour of my parting! I am a sojourner and a stranger on earth, and have here no lasting city; the city to come I seek. As the hart crieth for fresh water, so crieth my soul, O God, unto thee. My soul thirsteth for God, for the living God. When will I come to see the face of God? O that noble day, when I shall hear the voice of gladness: Enter now into the joy of thy Lord! (Nicolai, "Joyful Mirror of Eternal Life.")

Of the Holy Trinity.

Everything that has been devised to bring the mystery of the Holy Trinity closer to our understanding is very inadequate. Gregory of Nazianzus, who was appointed Patriarch of Constantinople by the Emperor Theodosius, but who resigned this dignity a year later in order to live in silence, and who died more than 1500 years ago, says: "I have hardly imagined the single divine being, when the threefold miraculous light of the three divine persons soon surrounds me. And no sooner have I begun to distinguish a little between the three persons than the unity of the divine being enraptures me again and makes me pause. So then, without further inquiry, I will worship and adore three in one and one in three."

When Johann Velcurio, professor of physics at the University of Wittenberg, lay on his deathbed, he was asked if he was also deceived that he had to die. Then he answered, "The Father is my Lover and Friend; the Son is my Redeemer and Saviour; the Holy Ghost is my Comforter and Succourer; how could I be sad!"

This is what Philip Melancthon tells us. But when he himself had fallen asleep, a leaf was found on his table on which he had written the reasons why he was glad to depart soon. There was also written: "Because I will know without fragments the blessed mystery of the Most Holy Trinity. All the blessed now see what they have believed. But let us remember, that no man hath God, save he that is triune. There is no living, true faith in God, except a faith in the triune God-Father, Son, and Holy Spirit.

Of forgiveness.

One day, D. Büchsel reports, I was called to the deathbed of a pious widow to offer her the sacrament. When I asked if she had anything left on the heater, she replied, "No, I have made all arrangements with my Saviour, and only want to console myself once more with his suffering and death for the forgiveness of all my sins." When further asked if she was also no longer at enmity with anyone, she replied, "No, I have forgiven all." At these words the children present in the room began to weep violently, and on my questioning they told me that there was an unborn son who had already caused the mother much heartache. When I asked her again if she had forgiven her Christian everything, she answered: "How can a mother forgive her son?"

other than forgive; I also know that the hour is not far off when God will forgive him." To my counter-question, whence she derived such confidence, she replied, "From God's gracious promises. Ah, Pastor, my child, with many tears of prayer clinging to her, cannot be lost." Then I gave her Holy Communion, and the sick woman went home in peace.

The unborn son Christian had also appeared at the funeral; but he stood there apparently indifferent and indifferent. Pale, but with a defiant expression on his face, he stared at the coffin and the peaceful face of his mother. The procession began to move. Christian walked close beside me, the hymn book in his hand, but his mouth remained closed. Then, when the coffin had been lowered, and the ropes were pulled out hollow and dull, rubbing against the boards, Christian suddenly threw himself into the grave, threw himself over his mother's coffin, and cried out so that it went through the marrow of all present: "O mother, forgive me all my sins!"

When at last the deep-crushed man had been pulled from the grave, and he had become accessible to a consolation, I and his brothers and sisters were able to console him with the assurance that his mother had forgiven him, and that just before her death she had expressed a firm confidence that he would also seek God's forgiveness. "I will, ah, I will, Pastor," he sobbed, and he kept his promise. From that hour he became a different man. -

If you too are in need of forgiveness, dear reader, hurry and reconcile with your adversary before death closes his mouth or yours and you can no longer obtain forgiveness.

Man's worst enemies.

During a church visitation, a pastor taught the adults and children the doctrines of the faith and asked them, among other things, what the three worst enemies of the human race were. The answer was: "Sin, death and the devil." He then turned to a child and asked which of the three was the worst. The child answered, "Death; I would like to go to heaven, but not to die, and not to the grave." He now addressed the same question to a man. The latter answered, "The devil; for when one thinks of hell, one shudders and one's hair stands on end." Finally, he turned with the same question to an experienced old man, grounded in God's Word, and he answered, "Sin; for if this enemy had not first put us in his chains, the two other enemies, death and the devil, would have no power over us. Praise be to God that JESUS Christ hath redeemed us from all sin, and thereby hath made death and the devil harmless unto us!"

The seriousness of eternity.

In France there lived a distinguished man of great intellect, but a denier of God, who believed in neither heaven nor hell, and lived his life accordingly, namely, as a servant of the devil. In healthy days he scoffed at all Christian admonitions, but when he came to his deathbed, he fell into such anguish of conscience that he himself confessed that no despondent woman and no tender child could be so afraid of death as he, who had otherwise so bravely defied it. Though a godly nobleman now wished to point him to the great mercy of God and the merit of Christ, yet it was in vain; he cried out in despairing speeches that his heart was all brazen and steel for such consolation, and that he knew his place was prepared with Cain, Ham, Judas, and all despisers of Deity. One of his fellow sinners also came,

To see if death could frighten even such a "valiant" sinner. He looked at him with a deep sigh and said: "If man could know from the moment of his birth what one feels a little before he gives out his spirit, one of two things would happen: either all men would desire to die from the cradle, or to live in such a way that they could die without fear. I have had no faith, now I begin to have one, but one like the devils, who believe and - tremble! Now the die is cast, now the lot is drawn, which is for ever - for tomorrow, for a thousand years, for millions of years, and again for millions of years - for all, all eternity. Now gnaws the worm that never dies, now burns the fire that never dies - never!"

"God finds small things."

The preacher Schade at the Nicolai Church in Berlin was suffering from eye disease and the doctors declared an operation necessary. The otherwise so firm man could not summon up the courage and wrestled with God in prayer for strength. Then it happened that the choirboys sang the song under the window:

What my God wants, that always happens, His will is the best;

To help those he's willing Who believe in him steadfast.

The preacher's heart was deeply moved and hot tears ran down his cheeks. Shortly afterwards the doctors arrived. How astonished they were to see the disease lifted. The strong stream of tears had softened the tumor in the eye.

Why so late?

An old Muhammadan woman in Bengal, who was highly respected in her village for her piety, recently asked a Bible woman who was telling her about Christ, "How long is it since the JESUS of whom you speak died for sinful men?" To the answer that this had happened a long time ago, the old woman replied with great earnestness and deep agitation, "Where have you been so long that I have not heard this wonderful news? Look at me! I am now a very old woman. All my life I have prayed, given alms, visited the temples of holy men, my body is parched from much fasting, and now I am told that all this is useless and that JESUS died to take away my sins. Where have ye been so long, and what have ye done, that I have heard nothing of this hitherto?" - Dear reader, is there not an accusation in these words?

Obituary.

It has pleased the Lord above life and death to call away from time into eternity Bro. O. Götz, for twelve years pastor of the Salems parish at Gretna, La. He died, after a short illness only, on Friday, Nov. 18, aged 34 years, and was Christianly laid to rest in the Gretna churchyard on Sunday, with a large congregation present. He is mourned by his parents and brethren in Brooklyn, N. D., his surviving widow and four children, his orphaned congregation and his local ministerial and conference brethren. God be a rich comforter to all the afflicted! G. J. Wegener.

New printed matter.

In the publishing house of Johannes Herrmann, Zwickau i. S., the following papers have been published, which may be obtained from the Concordia Publishing House., St. Louis, Mo. at the prices quoted:

Evangelical Lutheran Symbol Catechism. A historical instruction for the people on the symbols or confessions of the Lutheran Church. By Theodor Hanssen, Lutheran Pastor. Second revised edition. 60 pages 7X5. Price: 15 Cts.

We reviewed and recommended this booklet when it first appeared ("Lutheraner" 59. 141) and can only repeat this recommendation. It keeps what the title promises, and fulfills its purpose by all means; it has also been discussed appreciatively in other ecclesiastical circles. It is gratifying that a second edition has become necessary so soon. May it also in this many become a guide to our glorious confessional writings. L. F.

The Lutheran Household Friend. Calendar of the year 1905, published by O. H. Th. Willkomm, sep. ev.-luth. pastor at Planitz. 105 pages 8X5. Price: 20 Cts.

We can only recommend this calendar, which is now going out for the 21st time. This year it again contains much that is instructive, useful and interesting, and brings into our homes a greeting from the Saxon Free Church. Among the longer pieces, one article in particular is quite excellent: "Light from Above," with its three sections: We are created for eternal life (against materialism); we have God for our Father (against the spirit of worry); we are all brothers (against selfishness and self-interest). In addition, we also mention the biography of the publisher and printer Herrmann, who died blessedly this year, and an account of a time of plague in India by our missionary Freche. L. F.

Storm and Sunshine. Two stories for the young by Margarethe Lenk. 198 pages 7X5. Price: 75 Cts.

We know that those who already know Lenk's stories of youth do not need our recommendation of this latest volume. They will order the book as soon as they hear that the author, who has an outstanding talent for such stories, has written a new story for Christmas. But we advise those who do not yet know these writings to have this new volume sent to them. You will not be able to find a more suitable Christmas present among the many existing youth writings, which can be enjoyed by young and old. The first, shorter tale, "Im Engelskleid," is set in the old German city of Nuremberg; the second, larger tale, transports us to the time of the Thirty Years' War, and describes the fortunes of a pair of sisters. The external decoration of the book is also very tasteful and appropriate to a gift work. L. F.

Liturgical and catechetical celebration of Christmas. Compiled by Geo. Plehn, Lutheran pastor. Published by the Northwestern Publishing House, Milwaukee, Wis. 16 pp. 6X4. Price: 5 cts.; price per dozen: 40 cts.

Glad Tidings of Christmas. A Festival Service for English Lutheran Schools. American Lutheran Publication Board, Pittsburg, Pa.. 16 pages 9X6. Price: 5 cts.; price per dozen: 50 cts.

Two useful and recommendable Christmas liturgies, which can be used either in whole or in part. The first consists of 62 questions and answers, between which appropriate children's and choral songs are inserted. The second contains 21 questions and answers, offers text and notes of 8 Christmas carols to be included, among them "Come and let us honor Christ" and "Silent Night", and leaves room for some recitations, which are printed at the end. L. F.

William Tyndale. The Translator of the English Bible. By William Dallmann, 422 W. 44th St., New York, N. Y.

31 pages 9X6. Price: 15 Cts.

In this paper, which is the reprint of an article from our Huarrerözt, the life and work of the English theologian Tyndale is described in an instructive and interesting way. He was influenced by Luther in a very special way, closely followed Luther's translation of the Bible in his translation of the New Testament into English, and was hanged and burned by the papists in the Netherlands in 1536 because of his confession of the evangelical truth.

L. F.

Introductions.

On the 23d of Sonnt, n. Trin. the Rev. Osw. Lugenheim was introduced to his congregation at Colby, Wis. by A. F. Imm.

On the errand of the Hon. Praeses Walker, Bro. Geo. Kästner on the 23d of Sonnt, n. Trin. in his parish at Flushing, L. I., N. A., assisted by the kk. Ebendick, Merkel, and Wyneken, was inaugurated by M. T. Holls.

At the request of the Honorable President Pfothner, Fr. Schoknecht was installed in his parish at Wykoff, Minn. on the 23rd of Sunday, A.D., by H. Schulz.

At the request of the Venerable Praeses Seuel, Father W. Uffenbeck was introduced by M. J. Müller on the 24th of Sunday, Trinity, in St. John's parish at Portage, Wis.

By order of Hon. Praeses Pfothner, J. A. Duerr was introduced to his congregation at Town Corinna, Minn. on the 24th of Sonnt, n. Trin. by W. Meyer.

By order of the Hon. President Walker, the Rev. C. T. Ohlinger was instituted in his parish at Allen, N. A., on the 24th of Sunday, n. Trin. assisted by k. Malles ushered in by G. Buch.

At the request of the Venerable President Bernthal, Father A. W. Vogt was initiated by Father G. Heckel on the 24th of Sunday, Trinity, in St. Paul's Parish at Wartburg, Tenn.

By order of the Venerable President Hafner, Father H. v. Gemmingen was introduced to his congregation at Linn, Kans. by I. G. B. Keller on 25 Sonnt, n. Trin.

By order of the Hon. President of the Illinois District, I. Ernst Flach on the 1st of Sonnt, d. Adv. assisted by P. G. H. Koch in Trinity parish at Peoria, Ill, introduced by F. W. Jaß.

On the 23rd of Sunday, A.D., teacher Paul Dohne was introduced at St. John's parish, Kilmanagh, Mich. by W. Schumacher.

On the 25th of Sonnt, n. Trin. teacher C. J. T. Homeier was inducted as teacher of the second grade of the Bethlehem parish school at Chicago, Ill, by J. Feiertag.

On the 1st of Sonnt, d. Adv. teacher F. W. Tönt es was introduced as teacher at the head clap of Bethlehem - parish at Evanston, Ill, by I. D. Matthius.

Initiations.

On the 23rd of Sunday, A.D., the congregation of St. Peter's, Wentworth, S. Dak. consecrated their new church (36X73, tower 85 feet) to the service of God. Preachers: kk. Kuntz and Ten (English). Performed the consecration act and said the dedicatory prayerF . Oberheu.

On the 24th of Sunday, A.D., St. John's congregation at Town Home, Wis. dedicated their newly built church (40x 70, steeple 104, altar niche 16X20 feet) to the service of God. Preachers: kk. Schütz, Markworth and Schmidtke (English). The consecration was performed by A . Plass.

On the 25th of Sunday, A.D. Trin. the congregation of St. John's, near May ville, Wis. dedicated their new church to the service of God. Preachers: kk. Kössel and Grothe. The consecration was performed by C . Zollmann.

On the 25th of Sunday, A.D., the congregation at Delray, Fla. dedicated their new church (40X22, sacristy 12X12 feet) to the service of God. The sermon was in German and EnglishF . Pebler.



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No. 26.

† D. August L. Gräbner. †

With a sign of mourning, this Christmas number of the "Lutheran" begins its journey into the homes of our Christians. Our dear Professor Gräbner passed away gently and blessedly at 7 o'clock in the morning of 7 December after a long and severe illness. And even though for some time the fears among us had been growing that his illness would lead to death, and he himself had long since given up all hope of recovery, the news of his death will have come as a surprise to many of our readers, plunging us and our entire Synod into deep sadness.

The Blessed One brought his age to 55 years and 5 months less three days, and for more than 31 years of these he served in the higher teaching office, 25 years as professor of theology in great blessing. Born at Frankentrost, Saginaw County, Mich. on July 10, 1849, he spent his boyhood years in the place of his birth, in Roseville, Mich. and in St. Charles, Mo. where his father, Rev. J. H. Ph. Gräbner, who went home some years ago, was in the pastorate. Educated in our high school at Fort Wayne, Ind. and then in the theological seminary here, he first served three years, from 1872 to 1875, in the college here now known as Walther College, then became a teacher in the high school of the Wisconsin Synod at Watertown, Wis. and again after three years, in 1878, theological professor in the newly established seminary of the same synod at Milwaukee, now Wauwatosa, Wis. In 1887, after the retirement of his father-in-law, the blessed Professor G. Schaller, he was appointed to his

He was appointed to the chair of Church History at our Concordia Seminary here and also took over the English Dogmatics after the death of the blessed Professor R. Lange. He represented both subjects until his illness in October 1903.

What he was to our institution and our Synod during these years of his activity here is known to all readers of the "Lutheran". With outstanding natural gifts he combined an untiring diligence, so that he was at home in the most diverse fields of knowledge. But more than this is that he was a theologian who bowed wholly under the authority of the Word of God, and spoke all that he spoke as God's Word. He taught and defended the pure, truthful biblical truth, as it is known by the Lutheran Church, with word and writing, on the chair and in the pulpit, with great skill and self-denying faithfulness, and he put all his gifts and knowledge, all his strength and time, into the service of the Church. We only remind you here that he did the main work on our "Lutheran" for a number of years, and that he wrote constantly for its readership, both before and after.

On October 1, 1903, he celebrated his twenty-fifth anniversary as a theological teacher. After that he did not enter his teaching room again. Already suffering before and also not healthy on the feast day, he undertook a journey in ecclesiastical matters immediately afterwards, from which he returned ill. And now began for him the heavy, over a year lasting, often extremely painful infirmity, against which all medical treatment, even repeated changes of place were not able to do anything.

and the cause of which was a deep nervous complaint, to which a kidney complaint was added later. But he bore his suffering with great patience, sent himself completely into God's will, and clung to his Lord and Savior with all the strength of his soul as a poor sinner justified by Christ. Three things occupied him at last, even in unconscious hours and days: church affairs, his family, so dear to him, consisting of wife and 11 children, and his imminent end. His last audible, repeatedly spoken words were: "God, my Saviour." Soon after that he fell asleep very gently.

On Sunday, December 11, we buried his disembodied body, which had been laid out in the seminary since Saturday, in the Concordia cemetery here. In the auditorium of the Seminary, Mr. D. F. Pieper held a memorial speech on the scriptural passage Hebr. 13, 7: "Remember your teachers who have told you the word of God", which will appear in print in the next issue of this newspaper. Heartfelt words of sympathy were then spoken by Professors A. Pieper and J. Schaller, representing their institutions, the Seminary at Wauwatosa, Wis. and the Teachers' Seminary at New Ulm, Minn. The body was then conveyed to the nearby Church of the Holy Cross, where Mr. C. C. Schmidt, President, preached the funeral sermon on Rom. 14:7. ff: "If we live, we live unto the Lord," etc., and Mr. D. H. G. Stub, representing the Norwegian Synod and its Seminary, preached an address of mourning and consolation. Besides these, representatives of our own Synodal institutions and a larger number of pastors of our Synod from near and far were present. Messages of condolence were sent from individuals and entire synods. The spacious church, in which, as before in the seminary, the entire choir of our students sang a funeral hymn, could by no means hold the gathering of mourners that appeared. In the meantime, so many letters of sympathy and consolation have arrived at the house of mourning that it is not possible for the bereaved families to answer them all individually, and they would therefore like to express their heartfelt thanks for them at this point. Praeses Schmidt also officiated at the grave.

We lament, but we do not lament the one who has fallen asleep, who has now overcome everything and is above with Jesus in the light. We mourn, but we do not mourn as those who have no hope. And in the midst of our mourning we give thanks to our God, who gave us the deceased and through him has done so much good and great things in the church. May his memory remain among us in blessing! L. F.

Merry Christmas.

"The saving grace of God has appeared to all men." Thus begins the Christmas Epistle. These are St. Paul's words; he speaks God's word as surely as the angel of the Lord, radiant with the clarity of the Lord. The whole Christmas message and the whole Christmas blessing he sums up as follows

into one word: grace. Grace - blessed word! Thanks be to God that this word is written in the Bible! "Set your hope wholly on grace," says 1 Peter 1:13. Thus Christians are encouraged in the New Testament. And in the Old Testament the sinner who cried out from the depths, "If thou wilt, O Lord, reckon sin, O Lord, who shall stand?" knows of no other consolation than to say, "With the Lord is grace, and much salvation with him," Ps. 130:3, 7. Old and New Testament believers agree in this: "We believe to be saved by the grace of the Lord JEsu Christ." Only thus does a publican and sinner go to his house justified, that he turns to God's grace, and asks, "God, be merciful to me a sinner!" Luc. 18, 13. And he that is anything at all in the kingdom of God, and works anything, knows no other explanation of it than, "By the grace of God am I that I am," 1 Cor. 15, 10.

Our children are singing:

If God were not merciful, where would I be? But because he is merciful, He's gone to heaven.

And the old experienced Christian agrees:

By grace the father's heart remains open To the wretched heart,
When in the greatest fear and pain It sees nothing and can hope
for nothing. Where would I often get strength, If grace were not my anchor!

What is mercy? "It is the eternal mercy that transcends all thought." When a laborer is given his wages, it is not grace, but merit, the very antithesis of grace. When a gift is given to a friend, it is love, but not mercy. But when a king releases a criminal who has already been sentenced to death, and gives him guilt and punishment, he shows mercy. Mercy is love and compassion shown to the wretched and unworthy.

The grace, of which the Christmas message says, is God's grace. That is what the sinner needs. A man's grace is of no help to him. He has sinned against God alone. And it is the Lord who judges him. Only God's grace can turn his eternal harm. It was God's grace that the sinner lacked. He deserved not grace, but wrath and vain punishment. He had forfeited God's grace. And without God's grace, only death and damnation are to be expected. That's what they say at Christmas: There is mercy, God's mercy! You have a merciful God. "He does not deal with us according to our sins, nor repay us according to our iniquities," Ps. 103:10. Therefore the Christmas season is a joyful and blessed season, because it is full of grace.

God's grace; not a man's, not a king's grace, but God's grace. With God all things are great. So also his grace is immeasurable. God does not do things piecemeal. "As high as the heavens are above the earth, so let his mercy be upon them that fear him," Ps. 103:11. "O Lord, thy lovingkindness reacheth as far as the heavens, and thy truth as far as the clouds go," Ps. 36:6. God's mercy is as great as God himself. "God is love," 1 John 4:16.

And it is a saving grace. Our God loves not only with words and with the tongue, but with action and with truth. Mercy is no mere pity, no impassive regret. When a criminal who is under the gallows is told: There is a message from the king that contains your just sentence, then he says to himself: This is bad comfort; I have heard justice from the mouth of the judge more times than I care to remember. When he is told: There are people here who express their pity for you, and even if it is the king himself, that will move him little. But if it is said, and the message is authenticated, There is a message of pardon, that sounds different. Praise God, even the Christmas message does not mean: The holiness and righteousness of God has appeared. The contemplation of God's justice almost drove poor Luther to despair in the monastery. Nor does the Christmas message read: "The pity and sorrow of God has appeared," but this is what it is called, and this is what the devil and his army should leave us with: "The saving grace of God has appeared" - grace, and indeed saving, active, threefold, saving, beatifying grace. So should anyone think: Is grace the only Christmas gift? I need so many things, who forget what grace is, saving grace. In the wilderness there fell for Israel but One Manna; but many things could be made of it. If you give a dollar to a child, and the child desires cents, you say to him, "You simple child, the dollar contains a whole number of them. So the apostle also says only of grace. But that comprehends all in itself. Grace blots out wrath, takes away guilt and punishment, gives forgiveness of sins. "But where there is forgiveness of sins, there is life and blessedness."

Of this grace it is said: It has appeared. It is not said: Deserved is the grace of God. You men, of course, have had to labor hard; but rejoice: you have succeeded, you have obtained grace! Oh no, the penitent sinner does not like to hear the word "merit" at all. He knows what his deeds are worth. Besides, merited grace is an absurd thing, like cold fire, like dry water. Grace and merit cannot be together. "But if it is by grace, it is not by merit of works; otherwise grace would not be grace. But if it be of merit of works, grace is nothing; otherwise merit would not be merit," Rom. 11:6.

Neither is it said, The grace of God is invented. The wisest of men have not sought it, and are now saying: We have found that there is grace. No man could or should have invented grace. If God pronounces a curse on the sinner in the law, then all man's self-invented grace is blasphemy.

Nor is it said, The grace of God is asked. You have so besieged God with your supplications that he has allowed himself to be softened and wants to grant mercy for justice. No, the people did not ask at all. They did not dare to do it. They did not do it, and they did not want to do it. They were spiritually dead, they were alienated from God, they loved sin and liked to stay in it.

No, even in this grace remains grace, and that is God's grace. All things are taken out of the hand of man. Grace has appeared. Just as the sun rises and shines without man's worrying and pulling, so grace has risen and appeared of its own accord, by God's doing, by grace. Neither are men put off for the uncertain: The grace of God may appear. Nor is it merely said, "The grace of God will appear. That would already be a lot. That is how the believers of the old covenant comforted themselves. But the Christmas message is more: the Christmas season is a time of grace. The grace of God has appeared. The grace has become visible, as it were. In the manger in Bethlehem lies, as it were, the embodied, living grace of God. For there is the Saviour who acquires and brings grace and all that grace contains. And the grace that appeared still shines; it shines in the means of grace, in Word and Sacrament.

Finally, the apostle says another wonderful thing about this salvific grace of God: it has appeared to all men. Yes, this must be added, and there must be no doubt as to whom it is meant. Poor Lazarus is not satisfied with the food served to the rich man, even though he is told of the crumbs: These are not for thee. That Pharaoh pardons the gift-giver is of no avail to the poor baker, though his dream sounded like it. "The word: 'For you' demands vain believing hearts." But the word, 'For you,' and the certainty that it is rightly said, 'For you, for you, for me'-that only makes believing hearts also. And that there may be no doubt about this, the apostle uses the most general expression he can find: Men, and that to all men. This excludes no one. Even if the sinner in temptation thinks himself to be whatever he likes, he counts himself among men. Now this is the word of God: "The saving grace of God hath appeared unto all men."

Christmas time is grace-giving time. God gives grace, and God promises it to you. He does not deceive you. Now ask not, May I believe it too? Can I have it? Not only may you, but you shall. Do not despise his grace!

Well, he lies in his crib, Calls me and you to him, Speaks with sweet lips: Let go, dear brothers, What ails you, what you lack, I'll bring it all back.

And if grace also shines in your heart and has made of you a child of light and grace, then show that also, then walk thankfully in the light. And if your heart has tasted that the Lord is kind, then remember that this grace has appeared to all men. Then, for the Christmas blessing, give God the most pleasant thanks: carry the light of grace, the gospel of Christ!

Let all the world's goods and money go, And see that this treasure remains yours. He who holds it here and does not leave it, There it honors and crowns in soul and body.

E. P.

Today's materialism in its influence on the Christian life.

11.

We have seen in the last number of this paper that the Holy Gospel is the only means by which the "breaking in" materialistic spirit of the age can be resisted and controlled. At the end of this series of articles, however, we would like to point out several things that prepare the ground for the Gospel or remove the obstacles that stand in the way of its entrance.

First of all, there is the law. The Lord Jesus says to His disciples at the institution of the sacred ministry of preaching, "Teach them to observe all things whatsoever I have commanded you." This includes the law. Of this the Scripture says, "The law hath been our taskmaster unto Christ, that we might be justified by faith." The law must first teach us our whole sinful misery, our miserable condition without and apart from Christ; it must bring us to the realization that neither in ourselves nor in other men, nor even in the holy angels, is salvation and help to be found. This is the task of the law. With this knowledge, of course, one cannot work against the influence of the materialistic spirit of the age, but without it no one can accept the gospel. As long as the natural man still sees a straw to hold on to, he wants to know nothing of a Saviour of sinners. Only when all the ground has been pulled out from under our feet and every possibility of our own salvation has been taken away, are we glad when the gospel shows us Christ as the Saviour and Redeemer. The law itself knows nothing of Christ, but it prepares the ground for the gospel, so that we may then receive into our hearts the Christ whom the gospel brings to us. Thus it becomes our disciplinarian of Christ.

But there are also many obstacles which hinder the course of the gospel and which must therefore be removed. One such obstacle is the lavish and demanding education of children, the foolish effeminacy of our youth. This should be counteracted by education in simplicity and in the enjoyment of modest pleasures. Urish children are not born good and innocent; they are born sinners, and the thoughts of their hearts are evil from their youth. In the hearts of all our children there is also pride and vanity. If this is nourished in early youth by always cleaning up the child and then possibly telling him how pretty he is, if the torn and stained garment, instead of being mended and cleaned, is immediately thrown away and a new one bought, it is no wonder that the child becomes more and more haughty and addicted to cleaning. But if the child is accustomed in time to pay attention not to splendor and beauty, but to cleanliness and order, it will soon acquire a taste for simplicity. A child can fill itself better on a piece of bread and butter than on cake. The child does not yet calculate the value of a gift in dollars and cents, but is pleased with the smallest gift, if only love presents it to him. If one teaches children to take pleasure in simple pleasures, then they will in later life be able to

life be saved from many a temptation. A child easily becomes accustomed to having few wants. Only ask, too, the pioneers of our western states what were their happiest lines, passed in their old log or sod houses, where they often saw no stranger for weeks, and had to ride many miles to church on poor wagons, or those passed in the stately dwellings of modern times, having but few miles to cover in a covered carriage. With few exceptions one will hear the pioneer days praised. In our times, however, with the close living together and the modern opportunities for transport, human pride usually no longer wants to suffer such simplicity. Our equals are supposed to be as nicely dressed as our neighbour's Lieschen, and our Karl must also have a suit as good or possibly even better than our friend Franz. Whether the income keeps pace with what is now understood to be the necessities of life is not usually asked. It is not possible, nor is it necessary, to return to the way of life, the customs and traditions of our ancestors, but we must send ourselves to the time when this can be done without violating our conscience. If, for example, someone today, in order to return to simplicity, did not want to make use of the railroad, the telegraph, and the telephone, he would rightly be accused of being an eccentric, indeed, he would make himself ridiculous. But nevertheless, even today there remains much opportunity to return to simplicity.

What has just been said is also especially true with regard to recreations and pleasures. Why must it always be the most expensive pleasures, which often violate the conscience? He who looks around him can find so many pleasures and pleasures acceptable to God that he has no time at all for sinful pleasures. One of these is the contemplation of the beautiful nature of God. He who occupies himself with it must exclaim with the Psalmist: "O Lord, how great and many are thy works! Thou hast wisely ordered them all, and the earth is full of thy goods." That many find so little pleasure in nature is because they pass it by dully and carelessly. Whoever, for example, takes a good look at the forest, or the banks of a river, or the life and activity of a bird, must find a hearty delight in it. In the same way music is a wonderful gift of God, through which we can prepare for ourselves many a happy hour. It is most delightful when Christians are together and, accompanied by an instrument, let sweet spiritual songs resound to the praise of God. All such recreations certainly serve to remove the obstacles that stand in the way of the effect of the gospel. For when we have acquired a proper taste for these pleasures, we shall all the more lose our taste for worldly pleasures.

Another means is work. He who regards work only as a means of earning a living will seldom find pleasure in it and will therefore do it only in such a way that he cannot exactly be accused of indolence and carelessness. He, on the other hand, who regards his work as the occupation assigned to him by God, will be at work with pleasure and joy, and will also occupy himself with it in such a way that he will be glad when, in the evening, he is able to relax at a

good book or a Christian magazine. In this way he will be saved from many a temptation.

Right temperance is also such a remedy, and especially temperance in drinking. We are certainly far from approving of and going along with the foolish abstinence efforts of the enthusiasts of our day; but just as strongly as we condemn this tyranny of conscience, we also condemn intemperance and drunkenness. Whoever, therefore, avoids such places in which the opportunity for intemperance is given (with it is also often connected the opportunity for other sins), likewise avoids many temptations to let the materialistic spirit of the age come to dominate.

Another means in the hands of parents and all faithful Christians is the good example which prepares the way for the Gospel. If our older Christians, and especially all fathers and mothers, prove that their faith, their religion, is not only a state garment to them, but a precious jewel every day, they will not let a Sunday pass without hearing God's word, and not a day in the week without reading and praying God's word with their family, without reading God's word and praying with their own, they diligently attend Holy Communion, and they demonstrate true faithfulness in a truly godly walk, then they will usually have little trouble drawing their children along with them on the right path and preparing the way for the gospel in the hearts of their children.

Finally, there is one more thing to be mentioned, prayer. The prayer of the righteous can do much if it is earnest. Of course, this is a means that can only be used by those in whose hearts the gospel has already found a place. But even these are in constant danger. We can lose the treasures we have. The temptations to give in to the powerful materialistic spirit of the age are often difficult to overcome. We need to resist these temptations again and again with earnest, fervent, faithful prayer. For this we always need the help of our God, and God wants to be asked for His help. Therefore, we should also show true faithfulness in this.

Of course, even the most faithful use of these means will not eradicate materialism. We are living in the last days, and as it was before the flood that men no longer allowed themselves to be punished by the Spirit of God, so it is now. Unbelief rears its head more and more boldly, corruption penetrates more and more deeply even into the outer fellowship of the church, and we can certainly control it, but not completely endure it. But we are not commanded to do so; indeed, this cannot and will not happen until the Lord Christ comes with his dear last day to destroy this world, but to redeem his elect from all evil and to fetch them home into his heavenly kingdom. Eia, were we there!

R. v. N.

Visitation in Brazil.

2.

From Sao Leopoldo, which was last mentioned in the previous issue of the "Lutheran", the visitator returned to Porto Alegre to the congregation of Fr Mahler. During his stay in their midst from May 29 to June 2.

the undersigned has experienced much joy. The community has a flourishing school that is constantly growing. In teacher Wilke, who received his education in Addison, God has given the community the right man, who works with great diligence and loyalty in his school. The school at present numbers 134 pupils. Teacher Wilke teaches the first grade, and Father Frehner is at present teaching the second. The latter belonged to the Rio Grandens Synod for a short time, but left for the sake of conscience; he is in complete agreement with us in doctrine and confession. Since Fr. Mahler has to make many and often long missionary journeys and is therefore frequently absent, Fr. In the first school class a Brazilian teacher also gives lessons in the local language. Since the school is constantly growing, a third class will soon have to be established. On the Feast of Trinity the undersigned preached to the congregation, which was almost complete; in the afternoon there was a meeting and on Monday there was a school inspection. About this hopeful congregation will be reported later, especially about the fact that this congregation, if it is to grow in number of members, needs its own churchyard for the sake of peculiar local conditions.

On June 2, the journey was continued from Porto Alegre. The next destination was Rincao dos Valles, which was reached after a three-day journey, partly by river steamer, partly by train or wagon. Here Fr. Wittrock is engaged in blessed work. The congregation numbers 15 voting members, the school 32 children. Shortly before our arrival the parish had built a new friendly parsonage. In the meeting held after the preceding service, a deputation of ten men had also appeared from Osorio, three hours distant, with whom a special meeting was held. In Osorio Father Wittrock preaches every four weeks. The congregation there numbers 27 members and desires its own pastor.

After a three-day stay, we parted from Fr. Wittrock, and now the journey went to Alto Jacuhy, to Fr. Petersen's parish. After an exhausting journey we arrived there happily on June 8. The parish is divided into two districts; the smaller part lives in Naometoque (in German: "Don't touch me"), a small town, the larger part in Kronenthal, twelve miles away. The total congregation numbers 71 members. On June 9, a meeting was held in Naometoque, and the following day a service and meeting were held in Kronenthal. This congregation is one of the largest in number of members and has a good chance of increasing.

The next visit was to the community of P. Kerns at Jaguary in the northwest. To get there, about 300 miles had to be covered, partly by rail, partly by wagon. The stay there lasted from June 14 to 16. The reception on the part of Father Kerns and his numerous congregation was exceedingly cordial and solemn. Also in this community there was a lively church life. These were beautiful, blessed days which the undersigned was able to spend in Jaguary. Besides his congregation in Jaguary, Father Kern serves five preaching places. The congregation owns a stately, beautifully situated church with annexed parsonage.

and shark good prospect of reproduction. On 1S. June a very well-attended evening service was held, and the next day a numerous congregational meeting was held, in which a deputation from the Sertao branch also appeared, with whom special negotiations were held.

From the 18th to the 22nd of June the undersigned stayed in the congregation of Möllers at Toropy. On the 19th of June there was a church service, the following day the school was attended, and on the following day there was a meeting. This congregation is an old school congregation. As in other parishes, a deputy was elected to the planned meeting of all pastors and deputies, in order to take part in the deliberations on the establishment of a synodal district. Since all the land has already been sold, the prospect of an increase from outside is not great. The congregation counts 44 members, the school 37 pupils. In addition to his congregation, Möller also serves a preaching station.

Since the time and place for holding a general meeting of pastors and deputies to discuss the founding of a synodal district had already been set, it was necessary to hurry to bring the visitation trip to a conclusion. Pastors Harder and Zander were still to be visited. Besides his congregation in Rincao Sao Pedro, Father Harder serves the congregation in Wilhelmsthal; the former has 16, the latter 25 members. In the congregation at Rincao Sao Pedro a congregational meeting took place, in which, since Wilhelmsthal could not be visited because of rainy weather, a deputation from the congregation there appeared. The undersigned was also allowed to discuss with Zander, to get to know him and to become fond of him. Besides his parish he also serves a branch.

The congregation of Father Harders in Rincao Sao Pedro holds its services in a rented, inconveniently located local. They have a church that was started some years ago, but it still lacks a roof. The building has a solid stone foundation, the walls are made of bricks. The congregation decided to make an energetic attempt to roof the building without delay, and elected a number of collectors. Since the congregation is unable to raise the necessary funds to complete the church, they decided to apply to the general church fund for a loan of between \$400 and \$500.

The conclusion of the visitation was, as already mentioned, a meeting of pastors and deputies. This meeting took place in the congregation of P. Harders from June 24 to 27. It was called to discuss the establishment of a synodal district. These were unforgettable days which the undersigned was able to spend with his fellow ministers and believers. After careful and thorough deliberation, the organization of a Brazilian Synodal District took place, as has already been communicated in an earlier number of the "Lutheran". - With fervent thanks to the faithful God who had given grace for his journey, the undersigned began his journey home at the end of June, via London, England, where he arrived happily after a three-week sea voyage. The visitation in London will be reported later.

In conclusion, a few brief remarks may be permitted. When we "consider" that the missionary work in Brazil has taken on such a great extent in the short period of three and a half years, that God has placed such a rich blessing on the pure preaching of His Word, that He has given our congregations there men who work faithfully and diligently in the right spirit, with great self-denial, then this must move us to praise and thanksgiving to God and to the confession: "This has come about from the Lord and is a miracle in our sight. In addition to this, we must also intercede diligently for our Brazilian mission and for those who are working there. The latter need our intercession. They have left everything that was dear and precious to them in their former home for the sake of Christ and have gone into the far distance. They, too, are not lacking in temptation and various hardships in the ministry. And finally, let us also in the future give our gifts to this missionary work of ours, especially since the expenses increase with its expansion. Most congregations, as the undersigned has convinced himself, are not yet in a position to pay the salaries of their pastors alone. But we must not let them suffer hardship, but must see to it that they receive their small salaries in due time. According to the present state of the mission, this requires an annual sum of \$6000.00 to \$7000.00.

Praise and thanks be given to the faithful and merciful God, however, who has kept his protecting hand over the undersigned during the long journey by sea and land and has given grace to the work assigned to him and has not allowed it to remain unblessed. L. Lochner.

Report of the proceedings held at two free conferences of pastors of the Michigan and Missouri Synods. Negotiations.

3.

After the members of the Missouri Synod present at the conference had expressed it as their conviction that the recent resolutions of the Michigan Synod removed an obstacle to their joining the Synodical Conference, so far as the Missouri Synod was concerned, the speaker, Father Speckhard, continued, saying:

"The admission of a synod into the synodal conference can only be done by unanimous decision of all synods involved. In § IV of the Constitution of the Synodal Conference it is stated: 'The entirety of the synods represented in it alone has to decide on the admission of ecclesiastical bodies into the association of the Synodal Conference, and such admission can therefore only take place by the consenting resolution of all the associated synods. The position of the Michigan Synod in relation to the General Synod of Wisconsin, Minnesota, Michigan, and other States, and especially to that part of it which constitutes the Michigan District Synod, must therefore be considered. From that quarter serious charges have been brought against Michigan, and these charges are still pending. What is to be done? Speaker would not know any other advice to give than

That a Committee be appointed to invite the Michigan District Synod to a friendly discussion of the matter. As these charges are primarily directed against persons who are now no longer members of the Michigan Synod, I think the whole affair should be easily settled. An investigation of the whole controversy is absolutely impossible, if only because the persons actually charged are no longer members of the Michigan Synod, and therefore cannot be called to account. What could and should happen, however, would be that the pastors of the Michigan Synod who were present would make a statement in which they would condemn as un-Lutheran a practice such as appears in the published letters of the former president of the Michigan Synod, Father Boehner. The correct reproduction of these letters in the Synodal Report of the Michigan District Synod has never been questioned by P. Boehner. So the genuineness of the same cannot be objected to. But these official letters themselves are of such a nature that they cannot be defended or excused from any point of view. One simply cannot turn them around for the best. Such an explanation would, according to the judgement of the speaker, remove what can still be removed after such a long time and with the change of personnel in the Michigan Synod. Everything else must simply be buried. The following guiding principle of the Synodical Conference also applies here. The third report of the Synodical Conference (p. 38) states: The Synodical Conference exhorts the pastors and congregations concerned to consider that in such unions conscience by no means demands in all cases that the rupture be traced to its first origin and that everything that has happened be investigated and judged (which is also usually impossible); that, furthermore, it is not in itself at all wrong, for the sake of love and peace, to simply let the old disputes lie, since the mark of a Christian is not that he insists on the right, but rather that he lets go of his right for the sake of love and peace."

It may be noted here that the pastors of the Michigan Synod present, having satisfied themselves of the correct position of the speaker by several samples from Fr. Boehner's letters, made the declaration: "We recognize the practice evidenced in said letters as a wholly un-Lutheran one and reject the same." Further, the Free Conference appointed a Committee to enter into negotiation with the Honorable Michigan District Synod. -

"A second point, to which the speaker believes he must refer before the Michigan Synod can be recommended for admission to the Synodical Conference, concerns certain pieces of practice. This is not a matter of recognizing the right principles of Lutheran practice, which has already been done once or twice, but of actually carrying them out.

"In some of the congregations of the Michigan Synod, for instance, the lodge and club system - we are, of course, speaking here throughout of anti-Christian clubs - would like to have come so to dominion that it is impossible to demand a priori a position of these congregations with regard to lodges and clubs, as

they take, for example, the surrounding congregations of the Missouri Synod. If one wanted to make such a demand, one would simply force the pastors in question to resign their office. But this can and must be demanded of every preacher, that he first of all does not make himself a party to these sins for his own person, by officiating at funerals under the official escort of the lodge or the association, or even by further activity of the same. God's word applies here: 'Do not become servants of men', 1 Cor. 7, 23. and Gal. 1, 10: "If I were still pleasing men, I would not be Christ's servant. A faithful Lutheran pastor cannot and must not do such things; neither can he and must he allow himself to be forced by congregational decision to do something that is so obviously against God's Word (2 Cor. 6:14 ff.), against his own confession, and therefore against his own conscience. Nor is it true that one must bear the weakness of the weak. This does not mean bearing weakness when I take part in an evidently ungodly nature, but it means denying it, and strengthening the ungodly in their sin, but laying the way for the weak, so that they can never come to right knowledge. A pastor who in this way pleases men contrary to God's word, contrary to his confession, and contrary to his conscience, ceases to be Christ's minister. Here it must be declared: This is not to be tolerated among us. In this connection the speaker takes the liberty of referring to a principle of the Synodical Conference, as enunciated in the Fourth Report, p. 11. There it says: From this necessary connection between confession and practice it follows logically that a truly Lutheran synod may not unite with any other synod calling itself Lutheran to form an ecclesiastical body in which the prevailing practice contradicts the confession.

"The demand mentioned must also be made by us, the ministerial neighbors of the pastors of the Michigan Synod, for our own sakes. We invalidate our own testimony against lodges and societies, and make our congregations misguided, if we would tolerate such pieces of perverse practice in brethren. - It is the same with the burial of unchurched people who, even on their deathbeds, have not asked for instruction from God's Word, have even been open mockers and have passed away as such, as well as with the reception of banished people or people who have escaped from discipline.

"When it has been said that a position of the congregations towards the lodges and societies, such as is common among us, cannot be demanded from the outset, this must not be interpreted as if it were intended to concede to the Michigan Synod a special position in this question for all time. No; in it, too, the right practice in all matters concerning this question, so far as it does not yet exist, must be brought more and more to bear, and that by persistent teaching, exhortation, and punishment. If only every pastor is in holy earnest in this matter, God's word will retain the victory in this piece also, though with struggles and sufferings."

All the pastors present in the Michigan Synod also unanimously declared their support for this second part of the bill. Only with regard to one point did one pastor abstain from voting,

"since he had not yet come to a complete clarity about the same". So much for the paper. -

The undersigned feels compelled to state the following. Since the free conference, he has been assured by pastors of the Michigan Synod that they have both kept themselves free from a false practice in their own congregations and have testified against it to others. Now the writer of this is far from wishing to deny this. On the contrary, he acknowledges that also in these pieces of practice a good progress in the right direction within the Michigan Synod is unmistakable. Nevertheless, at least the whole ministry of the Michigan Synod should give as firm a judgment on the points touched upon as the half present already did at the free conference.

To the actual subject of the proposal, the addition was added that "in some places, what lies between individual pastors and their congregations should also be addressed, and the way to remove these obstacles should be shown". With regard to this, it should be reported that a particularly difficult case, as it seemed, was considered in a committee meeting during the duration of the conference and was resolved to the complete satisfaction of all concerned. The matter in Pigeon, Mich. was also partially settled. However, since two members of the congregation who were not present were also considered, a committee consisting of Pastors Spiegel, Westendorf and J. F. Mayer of Albion was appointed to bring the matter to a conclusion on the spot. With respect to all other such disputes, the advice was given to those concerned to first discuss the matters among themselves and to attempt a Christian settlement. If this did not succeed, the pastors Westendorf and Speckhard were to be called in for consultation.

God had visibly given his blessing to all the negotiations of the free conferences and had allowed the desired goal to be achieved, as far as this was possible at a non-official meeting. The pastors of both synods who were present could with a clear conscience show their unity in doctrine and practice by standing up and deciding that the conclusion of the conference would be with singing and prayer.

After Fr. Weftendorf and his congregation had been thanked warmly by the Conference for the hospitable hospitality, the Conference adjourned with the singing of the last verse of No. 346: "Praise, honour and glory be to God" etc. and the Holy Lord's Prayer spoken by the Chairman.

By order of the Second Free Conference and with the permission of the Publications Committee H. Speckhard.

To the ecclesiastical chronicle.

America.

Our "Lutheran" concludes its sixtieth year with this issue. We say our "Lutheran" on purpose. For it does not belong to the editorial staff, nor to the publishing house, but to our entire Synod. Therefore, everyone who is in contact with our Synod should take an interest in its distribution.

The wider the circles in which the "Lutheran" is held and read, the more it can serve the church and especially our synod. The wider the circles in which the "Lutheran" is kept and read, the more it can serve the Church and especially our Synod, and the greater blessing it can bring. We therefore again cordially ask all readers to work so that it remains in all the homes into which it already enters, and that at the same time many new doors are opened to it. Sample numbers are always available free of charge from our Concordia Publishing House, and especially of this last number, as of the first of the new year, a large number of copies will be printed in order to recruit new readers. . L. F.

The St. Louis City Mission had established an information bureau for the duration of the World's Fair and was in communication with two hostels run by Lutherans. Although the World's Fair is now closed, this information bureau and one of these hostels will continue to exist and remain in connection with the City Mission, since through both of them our fellow believers traveling to St. Louis can be served in many ways. Whoever, therefore, comes to St. Louis unfamiliar and inexperienced, should go to the pharmacy of Mr. H. C. Achenbach, 1704 Market Street, located in the immediate vicinity of the Central Station (Union Station); there he will receive reliable advice and information at any time and free of charge. And those who know of no other lodging in the city and are looking for an inn should go to the local of Mr. W. Tepe, 2723-2725 Laclede Ave. which is conveniently reached by street car from the station. The above named are both members of our church. Especially single young men and maidens, unknown in St. Louis, of whom a large number come to St. Louis year out, year in, seeking employment and service, should, if necessary, avail themselves of these facilities, in order to escape the many dangers of the large city. L. F.

About the Latvians in Chicago, the "Lutheran Church Newspaper" of Columbus, O., writes that a Chicago Tract Society had only "begun work among the immigrant Latvians in the past year through its own city missionary, a native of Kurland. Then about 2000 leaders were found in and around Chicago, and about his work among them the missionary reports: "My work was almost exclusively among the Latvians, about whom no one seems to care here. Some of them belong to the Greek Catholic Church, but these seldom attend church. I have sold a large number of Bibles and Christian books, and have had many a blessed experience." Of what kind the latter were, it is not said. "The other Latvians belong," as the "Kirchenzeitung" generally correctly supposes, "to the Lutheran Church by origin." Since, however, this Tractate Society does not serve the Lutheran Church, and thus does not gather the dispersed around its mother church, the paper must rightly "regret that our church does not take care of these dispersed and allows it to happen that they either fall away completely from God and His Word or fall into churches of other faiths. Now it is like this: For a long time now, there has been a Lutheran congregation in Chicago organized by our Father H. Rebane, a native of Latvia, which he serves several times a year with Word and Sacrament, and has also held Confirmations in it several times. So he was here again last summer on two Sundays, and again he wanted to minister to the congregation on November 20 and December 18, if he had not been seriously ill at home and taken to the hospital. Between the aforementioned Sundays he then wanted to visit Latvian congregations in Wisconsin, as he always did. In addition, on the first Sunday of each month the Latvian congregation has a reading service.

Rebanes holds services in the Lutheran Zion Church, where besides German and Latvian, Slovakian and Lithuanian are also preached - formerly also Polish - as the "Lutheran" once reported. Yes, since among the Latvians many understand and speak German, they were not entirely abandoned even before Fr. Rebane's effectiveness. We had children of them in the school who were baptized and confirmed with us and who attended our services with their parents. Fr. Rebane has also been publishing a church magazine in Latvian for years, which has readers here. He publishes a similar paper in Estonian. So it is not as that Tractate Society missionary reported. With the diligent seeking out of people, the busy selling of books and the lively conversation, the above should hardly have escaped his notice.

W.

The poor widow's Christmas Eve.

(2 Kings 4:1-7.)

P. Krummacher, in his sermons on the prophet Elisha, relates a case quite similar to the story of the widow in Zarpeth. After he has interpreted the story of the little jar of oil, he continues as follows:

"So you have seen once more, my beloved, how the Lord is able to save and preserve his elect, and how he still knows the abundance of counsel for them, where all human prospects have closed, and the sources of help of this world lie dry round about. But in this way, you reply, he no longer saves his own; he no longer pays the debts of his children in this way. Do you not, my dears? Do you know this with such certainty and certainty? And even if nowadays he seldom helps in such striking miraculous deeds, is the miracle of his help less because he uses human instruments for it and blesses it through the hands of love? Hear a story, my brethren. It is a true story.

"One Christmas Eve in distressed, dreary times, a poor widow lies sick and faint on her bed. In the houses around, the lights of the Christmas tree twinkle, and the children are merry and rejoicing. She, the abandoned one, lies still and tearful, her heart full of sorrows and worries. Her little ones stand still and sad at her bedside. Not a piece of dry bread is in her house, not a penny in the cupboard to buy anything. Oh, dear Lord,' thinks the poor woman, 'how do you lead me!' and a deep, painful sigh escapes from her infinitely anxious mind. Suddenly it is said in her heart: 'What have you in your house?' 'Ah,' she sighs to herself, 'what have I? A few empty plates, that's all!' 'Set them up,' she is told, 'and borrow empty vessels from your neighbours, and not a few of them.' Notice well, my dears,' she was told, 'just so, not a word more or less. The widow sighs. What is this? she thinks, and says: 'Dear Lord, see here my little children, there you have empty vessels. They have nothing to eat, nor anything to wear.' 'Faith!' is the answer.

"At the same moment the door opens, and someone enters with a friendly greeting, lays a gift of money on the table, and hurries away again. Immediately others come and bring bread in all kinds of shapes, and some bring meat and food of other kinds. The plates are already full, and behold, there is no end to the bringing. The children have to go to their neighbors and borrow vessels, and they are not few in number. And none of them remains unfilled, and canvas is brought in and

Dresses came for the little ones and even toys for them as a Christmas gift, and what was more than all that, many friendly faces and many pleasant words of song and all kinds of comforting, sweet, promising encouragement. All this happened quickly one after the other, and it was as if the people had arranged it that way, and yet no one knew anything about the other. And when it was quiet again, and the gifts lay there, covering the table from one end to the other, it seemed at first to the astonished widow as if only a sweet dream must be playing with her soul. But then all that was in her cried out: 'Surely the Lord was in this place!' and her heart melted with thanksgiving and emotion.

"At this moment she remembers how her blessed husband had once called out to her on his deathbed: 'Do not weep, only be quiet, the Lord will be with you and will not leave you.' Oh, she thinks, I see now, the Lord spoke through his mouth; and as she thinks it, a confidence is put into her heart, more joyful than she had hitherto felt, that her husband had been the Lord's, and that she would certainly find him again in heaven. Then it seemed to her as if she had all at once the man who had gone home.

"In the most joyful motion the sick woman lay there, while the little children, with shining eyes, skipped around the table and gazed at the gifts. Then the mother thinks: 'Oh, dear Lord, if your kindness is so great, you might well let me recover!' And no sooner had this prayer risen in her than she felt stronger and more lively than she had for years. She jumps up from her bed, praises the Lord with her little ones, can go to church on Christmas day, and the next day again, and even if she is perhaps weak again at present, she knows since that time that it is a small thing to the Lord, and costs only a word, to put an end to all her troubles at any moment, as soon as he wants.

"Now this is my story. Tell me then, is the Lord less here than He was there with the widow of Zarpeth, and was this help less miraculous and glorious than that? And when and where did the event just narrated take place? You know, it is a story from recent times, from the bosom of our community. It happened on the eve of the last Christmas, exactly as I told it to you." (From "Blossoms from the Garden of God".)

From heaven on high I come.

Surely you, dear reader, have already seen somewhere the lovely steel engraving by Schwerdgeburth, which depicts Luther's Presentation of Christ in 1536. There you see Luther's living room in the Augustinian monastery in Wittenberg, which the Elector John the Steadfast had given him as his property. On the large family table stands a radiant Christmas tree, whose top is adorned by an angel with a palm branch, and under whose branches the Christmas presents for the children lie spread out. In the window alcove stands ten-year-old John with his right hand outstretched, his bright eyes fixed on the angel of the Christmas tree. Apparently he is speaking or singing something. Next to him at the upper narrow end of the table stands his sister Magdalene, three years younger, with folded hands, looking up at the Christmas tree with childlike devotion, as does his brother. Close to her sits a dear friend and guest, the churfürstliche Kapellmeister Walther von Torgau. Opposite the eldest son, at the lower end of the table, sits Katharina, Luther's wife, her youngest two-year-old daughter Margarethe in her lap. In front of her you see the five-year-old Martin holding up a book with his left hand in silent jubilation. To the left of the housewife sits Luther himself; the lute

rests in his hand. To the side of his father, little three-year-old Paul is waving a little flag brought to him by the Christ Child, his face beaming with joy. Behind the housewife, her arm resting on the back of her chair, Melancthon stands and looks with a gentle smile at the happy Christmas group. Between the door and the large stove, in the warmest corner of the cozy room, the faithful Muhme Lene has her place. The adults all look at Johannes and listen to his words with obvious pleasure.

The father sang the first seven verses of his Christmas carol "Vom Himmel hoch da komm ich her" ("From heaven on high I come") to the lute and closed the angel's joyful message with the words:

Mark, my heart, and look there!

What lies there in the manger? Who is the beautiful child? It is the dear little Jesus.

Now John begins to greet the Christ Child with the Father's words from the eighth stanza:

Till will come, thou noble guest, The sinner not spurned, And come hither to me in misery, How shall I ever thank thee?

All listen with pious delight to the praying boy's way.

Luther wrote the song "Vom Himmel hoch da komm ich her" in 1535 and gave it to his son Hans as a children's song for Christmas. The song appeared in print in Luther's hymnal with the caption: "Kinderlied aus dem zweiten Kapititel St. Lucä gezogen durch D. M. Luther. M. Luther." Since then, seldom did a Christmas Eve pass in Luther's family on which the childishly beautiful Christmas carol had not been sung, and in the manner sensibly indicated in the picture described. The melody, too, has something immensely fresh and invigorating about it. For more than three hundred years, children and adults have built themselves up on the song and manner of the holy Christmas, have in their deepest hearts heard the angel's greeting: "Behold, I proclaim great joy to you.... For unto you is born this day a Saviour," and have joyfully joined in the hymn of praise of the heavenly host: "Glory to God in the highest, and on earth peace, and goodwill toward men."

New Year's Eve.

A tradition tells us that in ancient times the pagans in the capital Rome spent the last evening of the year with feasting, drinking, and all kinds of foolishness and bravery. This paganism was very painful to the Christian bishop Sylvester, who lived in Rome at that time. He thought about finding ways and means to prevent these abominations and to put something better in their place. Then he had the idea to establish evening services in the already existing Christian churches and chapels of Rome, in order to show the difference between a Christian and a pagan end of the year before the eyes of the whole world. The Christians in Rome now went into assembly on the last evening of the year to pray, praise, and hear the word of God, while the pagans went to indulge and splurge. The Christians gathered for quiet contemplation of the heart and for devotion, the pagans, on the other hand, for all kinds of mad revelry. This difference between Christianity and paganism, which the longer it lasted the more the Romans were forced to notice, gradually swayed public opinion in favor of Christianity; pagan mischief became less and less, and the houses of worship at the end of the year became more and more crowded. In memory of that

Bishop and in his honour the last anniversary is now marked with his name in the calendar.

Note: Christians are to end the year with singing and praying, and as much as possible in their surroundings to ward off the paganism that spreads at the end of the year, and otherwise also today.

A godly death.

Christian III, King of Denmark, had churches and schools reformed by Luther's assistant in the work of reformation in Germany, Johann Bugenhagen, whom he called to Denmark in 1537. Thanks to the king's efforts, which met with much resistance, especially from the papal bishops, the kingdom was won over to the Protestant confession.

The pious king was granted a godly death by the Lord, whom he had so faithfully confessed throughout his life. As he lay dying at Christmas in the year 1558, he had a dream in which an angel appeared to him, saying: "Christian, if thou wilt order and command anything before thy end, how it shall be kept after thee in thy kingdom, do it by and by; for after eight days God will transfer thee from thy earthly kingdom to his heavenly one." On awaking the king testified his great joy at this dream. He made his testamentary dispositions, and then piously prepared himself earnestly for his death, which had no terrors for him at all.

When New Year's Day arrived, he requested Holy Communion. Then he took leave of his family and demanded that his court preacher and the courtiers sing funeral songs for him. When they refused to do so, the king said, "I will sing, and you must sing with me; then it will be said that the king of Denmark has sung himself to the grave." Hereupon he courageously intoned, "Mit Fried und Freud ich fahr dahin," "Mitten wir im Leben sind," and "Nun lasst uns den Leib begraben." After he had sung out, he died happy and blessed in the Lord on New Year's Day 1559.

Luther's words on child rearing.

Father and mother are in their houses bishops, popes, doctors, emperors, princes, and lords. Therefore a father should punish his child as a judge, teach him as a doctor, and preach to him as a priest or bishop. What good would it do them if they fasted to death, prayed and did all works, and yet did not do what God commanded them to do? God will not ask them about these things at the last day, but about the children he has commanded them. -

Let the husband and wife know this, that they may not do a better work or benefit to God, to Christianity, to the whole world, to themselves, or to their children, than to bring up their children well. It is not pilgrimage to Rome or Jerusalem; it is not building churches. It is nothing to build churches, to establish fairs, or whatever works may be called, against this one work: that the husband and wife may bring up their children. For this is their right road to heaven. -

If thou wilt die blessed, and if thou wilt extend thy generations far and wide, look with all earnestness to bring up thy children well. If thou canst not, ask and seek other men that can, and let no money, cost, trouble, or labour, take thee. For these are the churches, altars, testamentary vigils, and souls-

measure that thou leavest behind thee, that shall shine for thee even in dying, and wherever thou goest. -

Parents who love their children too much and leave them without courage do nothing but hurry them along. They bring up a villain whom they must once accompany to the Rabenstein, and who bites off his own parents' noses. The parents are generally to blame for the children's ruin. They generally bring it about on these two sides: either by too much coddling and pampering, or by too much severity and bitterness. Moderation must be kept on both sides. -

Many spoil their children by indulging them too much. Yes, they say, they are still children, they do not yet understand what they are doing! It is true. But a dog or a horse or a donkey does not understand what they are doing either; yet they are taught to go, to come, to follow, to do or to leave something, even though they do not understand it. A piece of wood or a stone does not understand that it is clumsy for a house, but the master craftsman shapes it into a form; how much more a man?

Many people's religion.

A young man visiting his aunt was about to bid her farewell when he saw that it had begun to rain. In a corner he saw an umbrella carefully covered with a sheath. He asked permission to take it with him, but, frightened, the old lady ran up to him and said, "No, no, you must not; I have had this umbrella for twenty-three years, and I have never let it get wet. No, you must not take it!"

There are people who do with their religion what this old aunt did with her umbrella. Their religion is a strange sanctuary to them, which they keep hidden in some corner, but never bring out into the open air and into the further reaches of everyday life. They save their religion for certain solemn occasions; at deaths, christenings, and occasions of congratulation they bring it a little out of the corner. But for ordinary life they make no use of it. This is quite sad and a bad self-deception.

New printed matter.

Twelfth Synodal Report of the Kansas s District of the German Lutheran Synod of Missouri, Ohio, & other States. 96 pp. 9X6. St. Louis, Mo. Concordia Publishing House. Price: 18 Cts.

The synodal address in this report shows how the opening words of the 67th Psalm: "God be gracious to us and bless us," etc., are a beautiful prayer especially for synodal assemblies, and applies these words to the individual pieces of synodal work. Then follows an instructive lecture by Fr. R. Mießler on: "The duty of Christian parents towards their children", in which it is first explained that, according to God's Word, Christian parents should respect and love their children as precious gifts of God entrusted to them, and then that, as God's representatives, they have the duty to care for the physical and spiritual well-being of their children to the best of their ability. Therefore, on the one hand, they are to feed their children, instruct them in such a way that they will later be able to eat their own bread in a proper profession and serve the community in as perfect a way as possible; on the other hand, they are to hasten with their children to baptism, instruct them in God's Word from their youth, shine before them with an irreproachable example of pure faith and righteous living, faithfully practice Christian discipline on them from childhood, pray with them and for them. So much good and worthy of consideration has been said about all these points that we have this report in our hands.

of many fathers and mothers. (The Kansas District, by the way, has commissioned its Vice-President to see that the Synodal Report is distributed and ordered as widely as possible, and the result is that over a thousand copies of it have already been ordered by members of the congregation). The conclusion is a clear report on the District's ramified Inner Mission in Kansas, Colorado, and Oklahoma.

L.F.

Little Lambs. Nos. 42-49. The Christmas Story. Concordia Publishing House. St. Louis, Mo. 32 pages 9X6. Price: 10 Cts.

Under this title a four-page leaflet has been published for some time, which can be used very well in English Sunday-schools and should displace inferior Sunday-school leaflets. On the first page is a pretty picture, on the second a Bible story based on our English "Bible History," on the third a series of questions about it for the use of teachers in the Sunday School, and on the fourth a short story to go with the picture. In the present booklet the eight numbers containing the Christmas story are now united, and provided with a handsome cover. Otherwise 10 numbers cost 15 cents, 50 cost 50 cents. Sample numbers are sent free... L. F.

Ordination and Introductions.

By order of the Honorable President Walker, Cand. Peter Drignat was ordained on 2 Sonnt, d. Adv. in the newly established Lithuanian St. John's parish in Philadelphia, Pa. and was ordained as the second Lithuanian missionary under the assistance of PP. O. Schröder" H. Brauns, H. Mette and C. Mikulski introduced by H. S. Brustat.

By order of the Hon. President of the Southern District, Rev. H. Hüge was introduced to his congregation at Winchester, Tex. on the 24th of Sunday, N. Trin. by C. Bernthal.

By order of the Venerable Praeses Walker, Father B. Poch was instituted in his parish at Kentish Town, London, N. W., England, on the 25th of Sunday, A.D. Trin. by F. W. Schulze.

By order of the Hon. President of the Jowa District, Rev. T. Stephen was introduced to his congregation at Sioux City, Iowa, on the 1st of Sonnt, d. Adv. by Rev. Brammer.

By order of the Honorable President Pfotenhauer, Father H. Fädtké was introduced to his congregations at Parnell, Dumont, and Wheaton, Minn. on the 1st of Sonnt, the Adv. by E. B. Meichsner.

By order of the Hon. Praeses Becker, r. A. Menkens was introduced to his congregation at Byron, Nebr. by H. Ruphoff on 2 Sonnt, d. Adv.

By order of the Venerable President of the Eastern District, Fr. Johann Kavasch was installed in his parish at Hartford, Conn. on 2 Sonnt, d. Adv. with the assistance of the kk. Heck, Glaser and Düfsel introduced by W. Mönkemöller.

On behalf of the Venerable Praeses Niemann, Wendelin Linsenmann was inducted on the 2nd of Sunday, Adv. in the congregation at Wanatah, Ind. with the assistance of Father Heintz, by W. H. T. Dau.

By order of the Honorable President of the Michigan District, Rev. L. R. Heidelberger was introduced to his congregation at Fowler, Mich. by E. Heinecke on the 2nd Sunday of Advent.

By order of the Honorable President Engelbrecht, L. Baumgärtner was introduced on the 2nd of Sonnt, d. Adv. in Kampsville, Ill. by B. Mießler.

By proxy of the Honorable President of the Middle District, Rev. F. W. Schulzewas was ordained on the 3rd of Sunday, the Adv. at Immanuel's Parish, near Hamler, O., assisted by L. Paul and C. Schröder introduced by H. A. Bentrup.

On the 1st of Sonnt, the Adv. teacher Julius Ross was inducted as teacher of the third grade in the Bethlehem parish school at Sheboygan, Wis. by W. Wambsganß.

On the 2nd of Sonnt, d. Adv. teacher Benjamin Stellwagen was introduced as teacher in the school of Trinity parish at Horse Prairie, Ill. by J. C. Hildebrandt.

On 2 Sonnt, d. Adv. teacher Immanuel Strieter was introduced at St. John's parish at Alma, Kans. by A. Schmid.